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Nov. 12, 2014

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Sincerely,

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Interim Editor
The Mennonite

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THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Photo by HAROLD M. LAMBERT

Standing at the portal of the opening year,
Words of comfort meet us, hushing every tear;
Spoken through the silence by our Father's voice,
Tender, strong, and faithful, making us rejoice.

"I, the Lord, am with thee, be not thou afraid,
I will help and strengthen, be not thou dismayed;
Yea, I will uphold thee with My own right hand,
Thou art called and chosen in My sight to stand."

He will never fail us, He will not forsake;
His eternal cov'nant He will never break.
Resting on His promise, what have we to fear?
God is all sufficient for the coming year.

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Another year is dawning!
Dear Father let it be
In working and in waiting,
Another year with Thee!

Another year of progress,
Another year of praise.
Another year of proving
Thy presence all the days.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker.

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MCC News Notes

PREPARE FOR PRAIRIE VIEW HOSPITAL OPENING

Actions indicating that Prairie View Hospital near Newton, Kansas, is nearing the beginning of its services to the mentally ill include the securing of psychiatric personnel, the acquring of housing for the staff, and the planning of the dedication service.

Arrangements have been made for two part-time, well-qualified psychiatrists. Further announcements will be made in the near future.

In addition to staff psychiatrists, Harold Vogt, formerly of Hillsboro, Kansas, and now completing graduate work at the University of Southern California, has been secured as the clinical psychologist. Such other personnel as nurses, aides, and housekeepers are still needed.

A large two-story dwelling known as the H. E. and John C. Suderman house has been given to Prairie View Hospital by the Bethel Clinic in Newton. It will be moved to a new site in Newton and will continue to be used for staff housing. A three-story residence has been purchased and will be used for staff housing and will likely be the location of the MCC regional office in Newton.

A committee has been appointed to plan the hospital dedication. This committee includes Myron Ebersole, hospital administrator; Elmer Ediger, Waldo Hiebert, Daniel Kauffman, and Albert Unruh—members of the hospital steering committee; and H. A. Fast and P. C. Hiebert, MCC members living in the central area. It is hoped Prairie View can be opend by late February.

The interest and enthusiasm of the Newton community in Prairie View Hospital is evidenced by the $5,391 contribution from the Chamber of Commerce. Another group that is making a significant contribution to Prairie View are Mennonite and Brethren in Christ I-W men. At this reporting they have contributed more than $2,600.

PARTICIPATES IN RADIO PROGRAM DISCUSSING U. M. T.

C. N. Hostetter, Jr., chairman of the Mennonite Central Committee, participated in the radio-television program, "American Forum," on Sunday, Dec. 20, which discussed universal military training.

The broadcast which stemmed from the recent report to the President on universal military training by the National Security Training Commission was a question and answer discussion. Questions came from the participants invited by the National Broadcasting Company and answers were given by Sen. Edwin C. Johnson of Colorado, an opponent of U. M. T., and Sen. George A. Smathers of Florida, a supporter of U. M. T.

Among the questions raised during the program was one by Brother Hostetter on the possible effect of the adoption of U. M. T. on our basic freedom. Following the program, Senator Smith made comments indicating deep concern over this issue.

Of Things to Come

January 3-10—Week of Prayer
February 7—Race Relations Sunday
March 3—Ash Wednesday (Lent begins)
April 11—Palm Sunday
April 18—Easter Sunday

RELIEF WORKER RETURNS FROM EUROPE

Sarah H. Hiebert of Hillsboro, Kansas, has returned to the United States after nearly three years of relief service in Germany and Austria. Her work consisted of clothing distributions at various centers in these countries. Most of her period of service was spent at the Heilbronn community center. Sister Hiebert served in Paraguay previous to her service in Europe.

FIVE ATTEND DECEMBER VOLUNTARY SERVICE SCHOOL

The five men and women attending the December Voluntary Service orientation school held at Akron headquarters have taken up their assignments.

Edwin and Marjorie Neufeld, of Inman, Kansas, are working at Boys' Village, Smithville, Ohio, a home for maladjusted and delinquent boys. Edwin will assist in maintenance and construction work and Marjorie will serve as unit matron doing such things as preparing meals for the other five volunteers now at Boys Village.

Milfred and Marilyn Schmidt of Canton, Kansas have joined the 11 other volunteers in Portland, Maine. Milfred will be working as a nurse aide in Maine General Hospital and Marilyn will be assisting in household duties in the unit house.

Harry Neufeld of Inman, Kansas, is working as an aide at Brook Lane Farm, the MCC mental hospital near Hagerstown, Maryland.

Editorials

A CALENDAR

Upon our wall we hang this map of days;
Each day within its own small separate square.
They lie before us, strange uncharted ways:
And we must travel there.
God, go with us, we dare not go alone:
Too many devious paths lead down the land;
And we shall need, in that strange vast unknown,
Thy hand upon our hand.

—*Author Unknown*

PRAYER IS IMPORTANT

The first full week of January of each year is designated the "Week of Prayer." Many communities have special evening services during this week, either in single churches or as union services. It is a good way to begin the new year.

We do not know what events, great and small, will take place during the year of 1954. We start out on an unknown path and need divine guidance to see us safely through. So it is fitting that we begin in a spirit of prayer to God, both to get our own bearings, and also to have His guidance on this, to us, unknown way, but to Him well-known.

We are glad to announce that we begin with this issue a series of six articles on prayer by one who has given the subject much study. Frank R. Mitchell's articles the past year on "Great Men of Prayer In the Bible" were well received, and this new series by the same author will prove equally helpful. Begin this series by reading the very practical article on "Right Objects of Prayer" in this issue. The other articles follow in the first issue of each month.

B. C. OR A. D.

There is a great dividing line down through history now recognized by the leading nations of the world. We place events according to whether they occurred before or after Christ. Every time we write the date we call attention to the fact that the coming of Christ was the greatest event in all history.

Yet the important thing for us to know is whether we are living before (or without) Christ, or if we live "in the year of our Lord." That is, do we live as if Christ never had come, or is our life a demonstration of the fact that He lives in us and in our immediate world today?

Many people are "out-dated." They live in B. C. rather than in A. D. They give Christ no place in their lives. They do not acknowledge Him as their Lord. They plan their lives without reference to Him or to His will; they undertake to travel life's path alone.

But there are many others who do not fear to enter the untried way of a new year. They live in the Lord. They dedicate their lives to Him and gladly accept His Lordship. They are glad to submit fully to Him, knowing that then they need to submit to none else. Let us rejoice to be able to live "in the year of our Lord."

WHAT LANGUAGE DO WE SPEAK?

Each individual is inclined to think that his mother tongue is superior to any other. Churches have often split on the question of a change of language. Older people, as a rule, are strong for holding on to the old language and feel it should be continued without fail. The change of any group or church from one language to another is a major operation. The phrases and expressions used in worship and prayer become so much a part of the individual that to change the language often seems irreligious.

Yet changes are inevitable and many communities determined to hold on to one language when completely surrounded by another are bound to lose out. Wise is the group that will recognize this and prepare for a smooth change instead of fighting it.

Knowing several languages is an enrichment of life. We admire the missionaries for their vigorous attempt to master the language of their people as soon as possible. It is a long and difficult task, yet it must be mastered if they are to be of greatest service to those about them. Pictured in this issue are a number of new missionaries now struggling with a foreign language. Our prayers and words of encouragement would be of help in this preparation for greater usefulness.

CONSIDER THE SNOW

At this writing the earth is blanketed with beautiful new-fallen snow. Mild weather had prevailed, but during the night the snow came quietly and morning found a fairyland with glistening snow and ice clinging to the trees and covering the earth, making everything beautiful in its purity.

This is a symbol of God's mercy to us. How many times we are depressed and perplexed with all the ugly things in our lives and in our surroundings. We cry out to have it otherwise. Then God's grace, as the falling snow, comes to cover our sins and makes life beautiful once again.

But unlike the snow, this mercy of God need not become soiled and vanish away. It can remain to give us a lasting covering of His love, ever new and beautiful. "Though your sins be as scarlet, they shall be as white as snow."

This is the only real remedy for our sins. We devise all sorts of ways and means to remove them ourselves, but all our fine plans do not avail. It is only as the love and mercy of God descends on us that we are made clean and white. May each new snowfall remind us of this fact.

Right Objects of Prayer

FRANK R. MITCHELL

The Bible is a rich storehouse and treasury to which we may turn for help in our prayers. We would be greatly impoverished without its wealth of testimony of those who walked with God. Running throughout its pages there is an insistent urgency to prayer. This urgency to prayer finds a strange response in the heart of every human being that earnestly reads the Book.

But what to pray for! It is known that many pray in the wrong way and for the wrong things. "He gave them their request but sent leanness into their soul" (Ps. 106:15), illustrates the result of wrong praying. There are those who feel that it were better not to pray at all than to pray wrongly. It is especially to these, as well as to all others, that the Lord warns and urges that "Men ought always to pray and not to faint." He then proceeds in the eleventh chapter of Luke to tell how one ought to pray.

The Word of God gives explicit guidance as to right objects of prayer. Most of the instruction concerning prayer in the Bible is not for the expert, but for the novice. The intent of the Lord's Prayer is that it is a primer for beginners. There are areas of prayer where the child in the spiritual life may walk with certainty. It is true that there are many petitions which we ask, about which the will of God is not revealed. In these we need to seek His will. However, we may begin where that Will **IS** known. We may then proceed from the known to the unknown.

It is the purpose of this study to try to summarize some of the best known of these Scripturally right objects of prayer. Let us ennumerate only those objects which are beyond all doubt as to their rightness. Let us name only those objects for which we may pray under any conditions and at all times.

1. Our Lord taught that when we pray, we are to pray "Thy kingdom come, Thy will be done." In Matt. 6:33 we are told, "Seek ye first the kingdom of God, and his righteousness." That is, God has some concerns also. When we place His concerns before our own and sincerely seek first His kingdom, we place ourselves in right relation to Him so that He can answer our prayers. It is always right to pray, "Thy kingdom come, Thy will be done, O Father."

2. It is always right, when we come before the Throne of Grace, to pray for the forgiveness of our sins. We may pray with the Psalmist, "Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me . . ." (Ps. 139:23, 24). We may confess our sins, and be assured that "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). We may pray "Forgive us our debts as we forgive our debtors" (Matt. 6:12). Here is sure ground for our prayers.

3. We may confidently pray for spiritual progress. We are praying with God when we pray that we might be drawn nearer to God. We pray on the floodtides of His mighty love when we pray for more of His Spirit for ourselves and others. There is much, perhaps, that is beyond our depth of understanding in the Lord's Prayer in the seventeenth chapter of John, but one thing is crystal clear, He prayed "I sanctify myself"; He prayed for His disciples and He prayed for His Church. And so may I. We may pray with conviction when we pray for spiritual growth in ourselves, in our loved ones, and in His Church.

4. We are again taught by our Lord that we may, and we must, pray to be delivered from temptation. "Watch and pray that ye enter not into temptation" Matt. 26:41. It is not His will that we enter into temptation. In the Lord's Prayer we are taught to pray for God's deliverance from temptation. The warning of Matt. 26:41 implies that deliverance comes through watching and praying. To pray for deliverance from temptation is not only allowable; it is imperative.

5. It may take much prayer, because of our own weakness, but we may pray with courage that evil may be cast out of our loved ones and others (Matt. 17:21). Evil will yield to effectual fervent prayer when it will yield to nothing else. Along with this we may pray "for them that despitefully use you and persecute you" (Matt. 5:44). We are also enjoined to pray for our enemies (Lk. 6:27, 28). Humble prayer in the Spirit and name of Jesus destroys evil. To so pray is to be sure that we have God back of us.

6. We have the blessed privilege of praying that missionaries might be multiplied for the conversion of the world. "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest (Lk. 10:2). It is the Lord again that urges that we pray this prayer. To pray that the Gospel be spread for the salvation of the lost is to enter into the passion of God. To pray it, may mean that we ourselves, or our children, may become part of the answer. It is a prayer that we may pray with the assurance that our Lord desires that we so pray.

7. Indeed, we are promised by our Lord Himself, that if we abide in Him and He in us, we may pray for anything that can be rightly asked in His name (John 14:13f). In making this promise He repeats the word "anything." In John 15:7 the promise is repeated again and He adds "Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples." There appears to be only one implication which may be drawn from these open words of our Lord. When His Spirit has possession of our lives it is He in us who does the asking. He makes no unwarranted requests and knows no limits to His power.

May God deeply and richly bless us as we pray the prayers He wants us to pray. These are the prayers which He can instantly answer for us as we give Him a chance in our lives. May He bless our adventure into that larger area of prayers where His will is not known, and where we must patiently wait until that Will is revealed.

In Memoriam

JOHN J. PLENERT

John J. Plenert was born at Hillsboro, Kansas, July 14, 1893, the son of the late Rev. John and Amelia (Ratzlaff) Plenert. He was married to Magdalena Neuenschwander, of Pandora, Ohio, on June 26, 1921. They have one son James, who is now an architect at Landisville, Pennsylvania. Mrs. James Plenert is a Registered Nurse and as such she was a great help to Brother Plenert in his illness. They have two daughters. Rev. Plenert is also survived by three sisters and five brothers.

He was a graduate of the Bible Institute of Los Angeles and of Bethel College, where he received his A.B. degree in 1927. In 1926 and 1927, while attending Bethel, he served as student pastor of the West Zion Mennonite Church, Moundridge, Kansas. As pastor he served in the following places: First Mennonite Church, Hutchinson, Kansas; a Home Mission station, 1921-1925 and 1927-1936; First Mennonite Church, Philadelphia, 1936-1946; Grace Mennonite Church, Lansdale, 1946, till the Lord called him to enter into the heavenly home, November 28, 1953.

The Board of Missions, in session at the Council of Boards meeting, at Bluffton, Ohio, December 2-7, 1953, by resolution directed the undersigned to draw up a "Nachruf" or "In Memoriam" of our departed co-laborer and Board member, for publication.

Many of us remember him as a pastor, first in the Western and later in the Eastern District Conference; and many others recall him as a member of the Board of Missions. In all these connections Brother Plenert was known as a man of deep religious convictions, built firmly on the Word of God. This faith was clear and strong, even before he entered the ministry, and caused him to experience definite hardships during World War I, because our Government had made no provision for those conscientiously opposed to bearing arms. In all his preaching and teaching he maintained a staunch adherence to the Mennonite biblical position of nonresistance.

In both Districts he was elected to serve as Chairman of Young People's Retreats. In addition he served frequently as special speaker or as course leader at retreats. A few years ago a General Conference leader was at Men-O-Lan Retreat in Pennsylvania, and he observed how loyally his own young people from Grace Church, Lansdale, rallied to the support of their esteemed Pastor.

It was in the field of Missions, particularly in the Home Mission fields, that Reverend Plenert found the most opportune avenue for service. He knew Home Missions from both angles, first as a worker, having labored in the Hutchinson, Kansas, field for thirteen years; and later on as a member of the Home Mission Board for fifteen years, from 1938-1950, and as a member of the Board of Missions from 1950 to his end. In the Eastern District he served on the Home Mission Committee from 1940 on till his death. In these two spheres of labor his one great concern was that souls he saved and brought to Jesus Christ, the Light of the World. Those of us who labored with Brother Plenert many years in Board or Committee sessions, well remember his recommendations to take the many perplexing problems to God in earnest prayer, believing that He alone can solve them. Having prayed as though everything depended on prayer, he was still willing and ready to labor on through letters and personal conferences with workers of mission committees with great patience. One evening after such a meeting Brother Plenert took a midnight train back home, in order to be ready for the daily task the next morning. It was when travel was heaviest during the Second World War. The train was so crowded that he was obliged to stand for the whole 240 mile trip home.

Many ministers frequently hold series of meetings in other Conference churches. Reverend Plenert seldom held such services, not because he did not receive invitations; but because he felt he could not be away from his flock more than absolutely necessary in connection with Home Mission work. A study of the development of the churches served, gives evidence that Brother Plenert was a most conscientious pastor wherever the Lord sent him.

During the weeks of his illness, his faith and resignation were a continual testimony to all who knew him. In his sickness he had a strong desire to preach the Gospel to his congregation once more, so on October 18, he arose from his sick-bed and brought the message reported in the previous issue of this paper. In his congregation, in the community, throughout the Eastern District, and the Gen-

(continued on page 10)

Put Yourself in This Place

WILLARD WIEBE

Once I overheard two trainmen chatting. We were travelling through the mountains and our train was just passing over a very high trestle. We all looked out of the windows from that dizzy height down to the dwarfed trees below. Said the one trainman to the other, "Boy, I'd hate to make the mistake of stepping off the train at night in this place!" And to this the other trainman replied with an actual experience.

He said that one dark night a train left the depot in Omaha, Nebraska. It passed over the Missouri River on a high bridge and for some reason or other it stopped and backed onto the bridge again. The conductor, not knowing where they were and wanting to see what was the matter, quickly threw open the door and stepped out into the night! The blackness swallowed him up as he dropped down into the river far below! Happily the man was an expert swimmer and the story ended well. (I can not vouch for the veracity of this story, nor have I reason to doubt the man who told it.)

Put yourself in the place of that conductor. Imagine, if you can, how he must have felt at the very moment that he stepped off the train and instead of solid ground greeting him he went down, down, down into the darkness of night. What a sickening, terrifying thought!

How much more terrible than this must it be for a soul to step off into eternity without hope in Christ! To be sure, this is no pleasant thought. But let us be realists. Scripture makes it unmistakably clear that this is not beyond the realm of possibility. As a matter of fact this horrifying experience awaits many, many people.

> "Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many."
> —Matt. 7:13

Is it true that we are forgetting the awful reality of hell? Is it beginning to be "offensive" even to mention the word in our circles? Do we say that "nice" people don't speak about such things? Are we too cultured and educated to talk of a hell? How then shall we classify Jesus? And what shall we do with His words?

> "Then he will say to those at his left hand, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels.' "
> —Matt. 25:41

> "And if your eye causes you to sin, pluck it out; it is better for you to enter the kingdom of God with one eye than with two eyes to be thrown into hell, where their worm does not die, and the fire is not quenched"—Mark 9:47, 48.

> "The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazarus in his bosom"—Luke 16:22b, 23.

We cannot overlook the threat of hell in our motive for evangelism. In our desire to love people into the Kingdom we cannot brush aside the awful judgment of God. The church that neglects this truth begins to neglect evangelism. And the church that neglects evangelism is no church.

If the Scriptures make it clear that there is a judgment and that souls shall go to one of two places, heaven or hell, they are just as clear in telling us what to do about it:

> "For God sent the Son into the world, not to condemn the world, but that the world might be saved through him. He who believes in him is not condemned; he who does not believe is condemned already, because he has not believed in the name of the only Son of God."
> —John 3:17, 18

> "He who believes in the Son has eternal life; he who does not obey the Son shall not see life, but the wrath of God rests upon him."
> —John 3:36

> "Truly, truly, I say to you, he who hears my word and believes him who sent me, has eternal life; he does not come into judgment, but has passed from death to life." —John 5:24

Every Christian must find his security in personally accepting and acting upon the promises of God, and must share that testimony with his neighbor so that when his summons comes he too may not step into the awful darkness of an eternal hell but rather into the glorious light of an eternal heaven!

Your Overcast Sky

If clouds sometimes o'ercast your sky
And things to you seem dark and drear,
And all you know to do is sigh
And pray that God may draw quite near;
Then wait for Him who never fails
To come along the promise way,
And lift the drooping soul that trails
By bringing in a brighter day.

The gloom sometimes may seem quite long
And fears may tantalize your mind;
You may go out among the throng
To see if comfort you can find;
But don't forget that God still reigns
Above the darkest gloom and clouds,
And will relieve your soul of pains
That no one finds amid the crowds.

Walter E. Isenhour,

Relief Activities in Korea

Current relief activities in Korea as carried out by the 13 MCC workers include the distribution of food and clothing to refugees, assisting with work among orphans and children, and the training of orphan boys in useful crafts.

Most of the food and clothing distributions are being made in and around Taegu, a city of 70,000 needy persons. MCC workers making these distributions live in a house in Taegu. MCC also has a warehouse in Taegu to store relief materials.

Beginning Nov. 9, clothing distributions were being made each afternoon to groups of 250 persons until the selected needy in Taegu's six districts were covered. MCC workers evolved a plan with the city welfare office to distribute clothing to the neediest persons in Taegu, aiming at approximately 15 per cent of the people. A survey was first made in the city's south district and 2,000 persons selected for clothing and bedding distributions. The city's survey and list of 2,000 persons were spot-checked before distribution. MCC workers found many persons living in semi-starvation conditions with inadequate and extremely crowded housing conditions.

A survey of one large refugee camp containing more than 400 families revealed that 106 families were widow families. Widows or women laborers are generally able to earn 30 to 100 hwan (12 to 40 cents) a day which is enough to buy one person's daily requirement of rice.

MCC workers have secured a supply of specially-prepared gospels of John from the Pocket Testament League and distributed them with the clothing and bedding.

Seven milk-feeding stations have been in operation in Taegu. More than 5,000 persons were given a daily serving of milk and rice (about one pint) during the first month of operation. Six of these milk-feeding stations have been set up at Taegu's six district welfare offices. The city provided kitchen facilities and rice and MCC furnished powdered milk and a limited amount of soap. The seventh station was set up in a refugee camp to serve more than 750 children under 14 years of age.

MCC workers have been visiting orphanages in the Taegu area to observe their needs and see what MCC can do to assist them. There are more than 50 institutions, mostly orphanages, around Taegu. Baby clothes have been given to two baby folds in Taegu which care for more than 100 babies.

Fourteen boys have been selected for training at the Kyong San Christian vocational school for orphans which MCC is operating on the site of a

(Continued on page 10)

Flashes of Thought

Betrothed to Him

WALTER GERING

It was one of those unforgettable moments which come to all of us; moments which linger in memory long after the experience has faded. We were flying from Amsterdam to Copenhagen in the midst of a storm. From the very start it appeared that we might be headed for trouble. It was one of those days in which the clouds hang low and threatening. But the plane must keep its schedule and so it was that we taxied down the runway to the end of the field, turned into the wind and began to speed along the ground. Slowly the nose began to climb; the motors roared and we settled down in our appointed seats.

For a time it appeared that we might rise above the threatening clouds. We were in a steady climb until suddenly the rays of the sun began to break through and we found ourselves high above. Underneath, the clouds were massed like a bed of feathers, obstructing all view of the earth beneath.

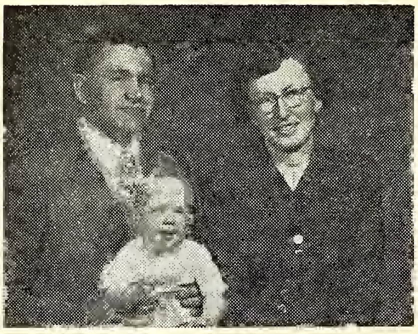
But it was only for a short while; soon we were passing in and out of high banks of fleecy clouds. Then as they closed in upon us the sunshine disappeared and we were back in the thick, heavy clouds. Rain began to lash against the plane; the windows streamed with the rain as it poured down. We had driven into a storm and the plane, laboring against the gusts of wind began to toss back and forth. The warning signals went on above the door; the word of the stewardess was given: "Fasten your belts." Those were anxious moments.

Then suddenly, after what seemed hours of struggle against the fury of the storm it was all over. The plane began to settle back to its normal, steady hum; the lashing of the rain subsided and we relaxed in our seats. Outside the rays of the sun began to break through the clouds. We were leaving the storm.

Then it was that I saw it for the first time. Rainbows I had seen before; but never anything like this. There against the sky was the form of a perfect circle, aglow with its brilliant colors. And at the heart of that circle was the shadow of a cross. As we sped across the pathways of the air it went before us; the shadow of the plane was being reflected in the form of a cross in that rainbow.

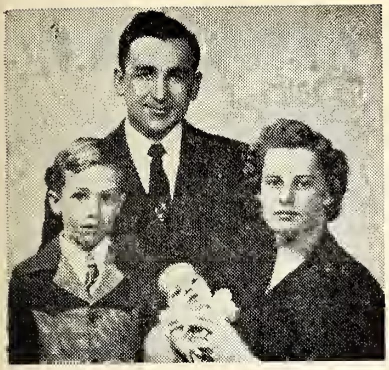
Then it was that the truth flashed upon me. How often the shadows of life take the form of a cross. Sickness, disappointment, persecution, distress of body, mind and soul—these rise up through the rain as reflections cast against the clouds of experience. They take the shape of a mighty cross. With the Savior we find ourselves crying out: "My God, my God, why hast Thou forsaken me?" We cannot

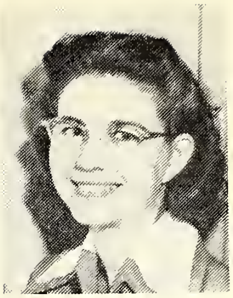
(continued on page 13)



In Many Tongues

Through the pages of THE MENNONITE we try to present causes in which we are all interested and for which we have made a place in our devotions. Specific information about the people or work is always an aid. We have been thinking much of the language students in our various fields, and realize that they have a special need for patience and for a humble spirit as they meet their teachers and those on whom they try their new language. Persistence at their lessons is a must. In presenting our language students here, we admit the list is incomplete because the study of language never ends. Every missionary is, or should be, a language student all his life. However, the pictured faces here show us those who are in their first or second year of service and are spending most of their time in language study. These young people deserve a place in our minds and hearts. Pray that they may acquire this tool that is to be theirs for use quickly and well. Pray that they will not be satisfied with speaking their new language just passably, but so that they may be able to present the Word of God clearly, boldly, and correctly in every sense.





O Spirit of the Living God

O Spirit of the Living God,
In all Thy plentitude of grace,
Where'er the foot of man hath trod,
Descend on our apostate race.

Give tongues of fire and hearts of love,
To preach the reconciling word;
Give power and unction from above,
Where'er the joyful sound is heard.

Be darkness, at Thy coming, light;
Confusion, order in Thy path;
Souls without strength, inspire with might;
Bid mercy triumph over wrath.

O Spirit of the Lord, prepare
All the round earth her God to meet;
Breathe Thou abroad like morning air,
Till hearts of stone begin to beat.

Baptize the nations; far and nigh
The triumphs of the cross record;
The name of Jesus glorify,
Till every kindred call Him Lord.

—Mennonite Hymnary

Viewpoints at Detroit

MARION KLIEWER

In answering the question of his opening address, "Why Are We Here?" Dr. Albert E. Day, conference chairman, declared that "We are here in the name of Christ. Let no one mistake that!" Dr. Day also said that "Our final hope for the future of our country is not in any party platform or its representatives in office, but in the gospel and the person of Christ . . . our main concern is not what the Church at any time is saying, but what the Christ wants to say through the Church; not what the Church may be doing about any issues confronting us but what the spirit of Christ would do if it were set free in the world."

Dr. Bennett in presenting the nonpacifist position favored the development of military strength in the non-Communist world to deter Communism and prevent World War III. In defense of his position he said "The temptation of the pacifist is to believe his opponents are less dangerous than they really are. He tends to look at them through rose-tinted glasses." Among other suggestions for political action, he pointed out that "We must stress that the present world conflict is basically ideological and social, not military."

Andre Trocme in presenting the pacifist position pointed out that there are several contemporary worlds and that "Each world needs the presence and the testimony of the Church in order to be transformed and re-established according to the will of God." Peace, he said, is the reality of the Church kneeling before God in repentance and confession.

Dr. O. Frederick Nolde, director of the Commission on the Churches and International Affairs of the World Council of Churches, spoke on "The Christian Church Faces the Problems of War and Communism." Dr. Nolde told of the work of this commission which seeks to influence, to advise, and to counsel the world's governmental and inter-governmental agencies through a system of 350 selected church leaders scattered throughout 70 countries.

At the Mennonite and Brethren in Christ meeting Wednesday afternoon, there was substantial agreement that a conference of this type is a place for these groups to give a peace witness. Some persons, however, had misgivings about the place and effectiveness of the Mennonite and Brethren in Christ witness at such a conference. It was suggested that it is time for such evangelical groups as Mennonites and Brethren in Christ to present the peace witness and testimony to the fundamentalist groups.

Asked what contributions Mennonites and Brethren in Christ were able to make, one Mennonite leader made this statement: "They emphasize the centrality of Christ when the American peace movement has tended to be secular and unrelated to the Church. They work through the Church, which is God's agency for peace. They restrain naive idealism and speak out of their realistic experiences in Russia and their knowledge of the Scriptures."

By participating in such a conference, MCC constituent groups can learn from those with whom they disagree; they find they can make progress in finding solutions to some of their unresolved questions; and they can keep their thinking relevant to the current world situation.

The Intercollegiate Peace Fellowship consisting of Mennonite and Affiliated College peace organizations heard reports on activities of such groups on the various campuses. Representatives were present from the following schools: Bethel College, Bluffton College, Eastern Mennonite College, Freeman Junior College, Goshen College, Messiah College, Tabor College, and Mennonite Biblical Seminary. The fellowship adopted a constitution defining its organization and activities.

* * *

RELIEF ACTIVITIES IN KOREA

(Continued from page 7)

former agricultural college plant near Taegu. This vocational school will have a capacity of training 300 orphan boys at one time. Academic classes will not begin until April, the customary time to begin a new school term in Korea. Meanwhile, MCC workers are keeping the boys profitably occupied in helping to rehabilitate school and farm buildings and in the learning of certain home crafts. These include straw mat weaving and candle making with which the boys can later augment their family incomes. Such crafts seem like small-time industries compared to American mass production, but in Korea where everything is produced on a small-scale, home industry basis, it is such industry that will play a big part in the enormous task of rehabilitation.

* * *

IN MEMORIAM

(continued from page 5)

eral Conference, the splendid inspiration of his life, which was so fully dedicated to God and his Savior, Jesus Christ, will always be remembered.

> In loving remembrance of a co-worker for fifteen years in Mission work, who has gone on before,

—**A. J. Neuenschwander**

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Leola Schultz, 4614 Woodlawn, Chicago 15, Ill.

Recreation and the Church

CLAUDE F. BOYER

Sometimes there is a prejudice against play and a feeling that the Church should be concerned with "more serious things." The Church and cultural values of recreation must be understood. The saloon is moved to the back door of the home; the Church should be more concerned than ever. This is the situation facing her. If the beer halls, dancing establishments, and gas stations become the chief diversions for our youth, the Church must assume her share of the blame, because she has not provided opportunities to meet the desires that must be fulfilled. The desires for expression, fellowship, and group activity are great in people; they are very great in youth.

A Maryland study showed that there were many youths who spent their leisure time in pure unadulterated loafing.

The Church needs a program of recreation that is free from coercion, provides spontaneous activity, and opportunity for pleasure and joy. People need it; it relieves tensions. An intelligent and active interest in providing wholesome recreation will tend to refute the idea that "religion is a dry creed with all the joy squeezed out." It gives a person a well-rounded life, which is well on the way to the "abundant life" about which Christ spoke so often.

THE USE OF THE CHURCH BUILDING

This concern rises out of being witness to some tragic tensions that have arisen, because young people and the authorities of the Church have not been able to get together on the proper use of the church building. Especially has this occurred in the areas of recreation.

First of all, it must be understood that the true Church is not a building. The bricks, stones, wood, iron, carpet, etc. are no better than those found in homes.

It is true, however, that in building churches, great devotion has been manifest. Often the architecture, design, composition, color and furnishings indicate a definite purpose. A study of the location, plan, etc. of church buildings, indicates that they were carefully planned and constructed so as to give the best possible environment to those who worship there. Worship is the sole purpose of the Church sanctuary, and all other parts of the building are subordinated to the sanctuary. It is planned to meet the needs of all who gather there, and it assists in the greatest of all human experiences, the worship of the everlasting God.

The basic purpose, then, of the church building, is to provide means for the corporate and individual worship of God. This immediately suggests a reverence for the sanctuary, and rightly so. One certainly cannot imagine singing campfire songs in the Church sanctuary. They do not fit the atmosphere. By the same token there are many other things one just does not do in the sanctuary of God.

Worship, however, is only one part of the integrated program of the Church. It does not meet all the needs of the individual. Take the person who lives in a busy, noisy world, and is constantly "environmented" with the cares of it. The Church must help to fill his life with satisfying activities, with opportunities to be his deepest self, with opportunities for comradeship, cooperation and sharing. This can be done in church directed recreation. These needs are met by the Church's program of teaching, where people learn the basis of the Christian life and the meaning of Christian discipleship today. They are met by a program of Service, which is the outreach of the Christian way in sharing with others. They are met by fellowship, which provides a growing realization of belonging to the Church group.

This suggests that the Church is actually the center of a person's whole life and activity; or at least it can be. And this is the way it should be. One fallacy of thought is that the church building is to be used only on Sunday, or for religious services. It is used for consecration of babies, baptism of believers, weddings and funerals. These take in the important moments in the life of an individual. There are, however, many other events in life, which if they find a place in the church, will become more meaningful and relevant to the integrated Christian personality.

There are advantages in having other church activities in the building that contains the sanctuary. It will show the whole, integrated program of the Church. There are church buildings with Church School rooms, that have movable tables and chairs; with little effort the room can be made into a fine recreational hall. Some church buildings have a recreational center, used solely for that purpose. This is the ideal, and should be a goal for those without it. Then there is the church with only one room; that being the main sanctuary. Obviously such a situation offers no opportunity for indoor recreation. Youth groups in such situations must make use of homes and in some rural areas the threshing floor of barns is used. The need is great, in such situations, for the Church to do some serious thinking and acting, concerning recreation facilities.

There is a general principle that should be observed concerning the use of the church building. The sanctuary is for worship and should be used for that; it should be revered and respected. It is

(Continued on page 12)

RECREATION AND THE CHURCH

(continued from page 11)

the "house of the Lord." Yet it is a part of the church building; just as worship is a part of the Christian life. But because it is a part of the building, it makes this building different from just another social center. There are types of activities which should never be carried on in the church building. What these activities are is determined by the standards of Christianity of the local group. Young people should gain a reverence for the "house of the Lord." But it should not be the kind that keeps them out of the church building; for it should always hold out to them such wondrous opportunities for development—physically, socially, morally, and spiritually. We want young people to be glad to enter into the "house of the Lord."

Have You Met Jesus?

Do you love anyone? Does anyone love you? It's a terrible thing to be unloved. Bobby, a little nine-year-old boy says, "Nobody likes me and I don't like nobody." On the playground Bobby often plays alone; nobody wants to play with him because he is mean, rude, unkind, a bully to all. Every day someone comes complaining that Bobby has taken something they prized or that he has knocked them down.

Bobby is strong. His dad has taught him that might makes right. If someone doesn't do as he wishes Bobby tortures him. One day Bobby frightened a little girl by fiendishly threatening to thrust a stick through her heart, while holding her hands so she could not move. He has discovered that he can make a child cry easily by one swift poke in the back.

Bobby is unhappy. He seldom smiles. His is not the normal gay life of an average boy his age. In school Bobby refuses to do his work. For hours he sits doing nothing or gazing dejectedly out the window.

One morning after a particularly stubborn spell, Bobby's teacher asked him why he would not read. He said he was tired. After further questioning Bobby admitted being punished by his mother and being sent to school with no breakfast that morning. No wonder he didn't feel like working.

Bobby's parents are divorced. He lives with his mother, step-father, and two brothers during the week, although he spends most of his time at boarding school. On week ends he sometimes goes to be with his father. He and his brothers are shunted around at the convenience of their parents. Nobody really seems to love them.

Does anyone love you? Do you love anyone?

One day a government official in the city of Jericho picked up his crimson robes and climbed hurriedly up into a tree. He too was unhappy. Nobody loved him. He had repeatedly robbed his fellow citizens of tax money; possibly he used the loot to beautify his own wealthy home. People hated him. They probably turned the other way when he came down the street.

Now news passed swiftly through Jericho that Jesus was coming. Jesus, the man who made the sick well, the blind to see. Zachaeus, the unhappy little tax collector, said to himself, "Maybe Jesus can help me." Too small to see over the crowds that thronged Jesus' way, he climbed a nearby tree, and there he perched half-hidden when Jesus passed that way.

With no warning at all Jesus looked straight up to his hiding place and said, "Zachaeus, make haste and come down, for to-day I must abide at thy house." To poor, unhappy, unloved, unwanted, wealthy Zachaeus those were magic words. Jesus would come to his house. He scarcely heard the unkind wagging of tongues in the crowd—"Jesus is going to be the guest of a sinner." He ran joyfully to prepare the very best he had for Jesus.

Maybe it was the table conversation, or the grace before the meal. Maybe it was only a kindly, "Zachaeus, you're not happy are you? Tell me about it." Surely it was the pure warm love that flowed from the heart and eyes of Jesus that melted the heart of that wicked little publican.

"Lord, half of my goods I give to the poor and if I have taken anything from any man by false accusation, I restore him fourfold."

Jesus must have smiled as he said, "This day is salvation come to this house."

Can't you see Zachaeus the next day and the weeks following; paying his honest debts fourfold; giving to those in need—loving instead of hating, stealing, lying, being loved instead of being hated. *Jesus loved him* and that changed his life.

One night Bobby heard the story of Zachaeus and how he met Jesus. He said softly, "Hey, I've never met Jesus." Bobby doesn't have a Christian home. He's never met Jesus. What a tragedy!

Have *you* met Jesus? He loves you.

Helen Reusser

Jesus, Thou Joy of Loving Hearts

Jesus, Thou Joy of loving hearts,
Thou Fount of life, Thou Light of men,
From the best bliss that earth imparts
We turn unfilled to Thee again.

Thy truth unchanged hath ever stood;
Thou savest those that on Thee call;
To them that seek Thee Thou art good,
To them that find Thee all in all.

We taste Thee, O Thou living Bread,
And long to feast upon Thee still;
We drink of Thee, the Fountain-head,
And thirst our souls from Thee to fill.

Our restless spirits yearn for Thee,
Where'er our changeful lot is cast,
Glad when Thy gracious smile we see,
Blest when our faith can hold Thee fast.

O Jesus, ever with us stay,
Make all our moments calm and bright;
Chase the dark night of sin away,
Shed o'er the world Thy holy light.

(From the Latin, 11th century)

Notes On Youth

The **Woodland Mennonite Church** young people of Warroad, Minnesota, took part in a Song Festival on November first. This service was held at the Rosehill Church in Munich, North Dakota. Five churches and one Bible School were represented. The young people of the four churches in the Munich area also presented some mass numbers.

October 18 was the day for the 61st annual **Western District Young Peoples Christian Endeavor Fellowship Convention.** This year the convention was held at Hillsboro, Kansas. Some of the recommendations that were passed were: the possibility of holding worships and local rallies in the coming year, a district-wide work day is to be planned to raise money for the $7,380 budget, local groups were encouraged to support Voluntary Service and maintain contact with their members in I-W service.

The choir of the **Bethel Mission Church** of Winnipeg, Manitoba, gave a rendition of the Christmas contata entitled, "Glad Tidings" on December 6th. After the service of the evening, the choir members and young people gathered for an hour of fellowship in the church basement. On December 7th, at their regular meeting, the young people had a program on the theme of "The Second Mile." Paul Peters gave the evening's message. Special numbers were also included on the program.

Are You Loyal?

A man walks into the employment office of a factory, and, to his surprise, is promptly placed on the payroll to begin his duties on the following morning. At the appointed time he punches in his timecard and is put into the hands of a veteran workman to be instructed in the job he will perform in the future. In a short time he masters his given task; so he settles down to what he believes to be a comparatively good position.

Day after day he faithfully serves and is therefore considered a good employee by the management. But, suddenly, at intervals he begins to show up late for work. Previous evening's experiences cause him to become tardy and slothfulness is ensued by absenteeism. He is reprimanded and disciplined by his foreman, but excess indulgence holds him a slave. The management's patience gives way, and a potential career is cut short with a discharge. That is the general policy of all industries in cases such as this.

Communism is a diabolical ideology that is a common topic of discussion in today's world. To be a communist, one must lose himself in the cause of state socialism. One cannont follow one's personal convictions and desires when one adheres to this party. The advancement and propagation of the Marxist philosophy must be the central point around which one's every thought and action revolves. Any deviation from the party line or wavering in one's faith in the communistic doctrine is usually fatal. To sidestep or to compromise is taboo; therefore, to do so is to invite disaster, whether one is in a high official position or just a lowly member.

Loyalty to the communistic cause means not just a pledge of allegiance to it, but it calls for devoted worship of it every moment of one's life. Is it any wonder that this evil has grown and spread by leaps and bounds in a few decades?

In the midst of this industrial world, found even where communism reigns supreme, there stands another cause,—the cause of Christ. All Christians are members of this cause. It is not a cause that expects our services certain hours of every day or demands us to toe the line or else. Unfaithfulness in service is not ensued by rejection nor is lack of devotion cause for our destruction by Him. We are not under the law, but under grace.

Since we are under grace, we are not compelled to serve, but are called to serve and from the bottom of our hearts we should do so. Time spent in God's word and in prayer will reveal that He lovingly and earnestly pleads with us to serve Him. But are we doing so? Our absence at church services, whether they be Sunday morning or evening worship services, Sunday school, prayer meetings, week-day evening services, young people's programs, or even church business meetings is but one indication of how we serve Him.

Are friendly social gatherings or other engagements more important? Would an employer of the communist party tolerate such halfhearted tendency? The Kingdom of God marches on, but I am convinced that we, by our neglect and passiveness are hindering its progress, instead of advancing and propagating it as God wants us to.

Industry demands service, communism demands undivided loyalty unto death, while Christ lovingly and earnestly pleads, "Take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls."

(By A. Willms taken from the youth paper of the Ontario Mennonite Churches "Die Vereinsglocke")

BETROTHED TO HIM

(Continued from page 7)

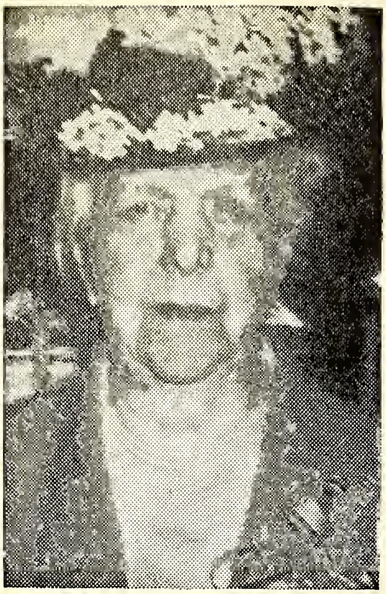
escape it; as we speed along through the space of time the shadow is constantly before us.

Weary child of God, look to the rainbow. To be sure there are shadows of a cross. But encircling that cross is the rainbow of God's covenant. Hemmed in on every side, the cross is held at the heart of God's faithfulness. We cannot escape it for He hath said: "I will betroth thee unto me in faithfulness" (Hosea 2:20).

CROSSES YES—BUT RAINBOWS TOO!

Our Schools

BLUFFTON COLLEGE



MRS.

MOSIMAN

Mrs. Emilie Hamm Mosiman, the widow of the former president of Bluffton College, died Tuesday morning, December 15th, at 6:30 in the Bluffton Hospital. She had been confined to the hospital most of the time since she fell and broke her arm on September 27th.

Mrs. Mosiman was born in Marienburg, Germany, on February 3, 1863. Marienburg is located in East Prussia not far from the city of Danzig. She attended the Hoehera Toechter Schule in Danzig and later did additional work at the University of Chicago.

When she was a young lady her parents, Emilie Siemens and Peter Hamm, moved to Beatrice, Nebraska. Her father started a lumber business. A year later both parents were asphyxiated by a defective stove.

Mrs. Mosiman was undecided for a time as to whether to remain in America or return to Germany. She made several trips back to Danzig to visit a grandmother before deciding to remain in this country. Mrs. Mosiman taught German in Beatrice High School between 1899 and 1909.

In 1908 the General Conference held its session in Beatrice. At this time Dr. S. K. Mosiman was attending and stayed at the home where Mrs. Mosiman was living with her brother, William Hamm. A year later Dr. S. K. Mosiman returned and they were married on August 12, 1909, at the home of Mrs. Mosiman's sister, Mrs. William Penner, who lived near Beatrice.

Mrs. Mosiman came to Bluffton and taught German from 1909 until 1915. Dr. S. K. Mosiman was president of the Central Mennonite College from 1909 to 1914 and then became one of the organizers and first president of Bluffton College. He continued as president until 1936 when he was made president emeritus until his death on January 24, 1940.

Mrs. Mosiman has always been a diligent worker and greatly devoted to the college. She was much in demand as a public speaker. She was a member of the First Mennonite Church in Bluffton where she was active in the Missionary Society and taught the College Women's Sunday School Class for over thirty years.

Mrs. Mosiman had two brothers, William and Hans Hamm, and two sisters, Agatha Hamm and Mrs. William Penner, all of whom are now deceased. Her closest surviving relatives are two nieces and two nephews who live near Beatrice, Nebraska.

The funeral was held at the First Mennonite Church in Bluffton on Thursday, December 17. Rev. Alvin Beachy and Dr. L. L. Ramseyer officiated. The Bluffton College Vesper Choir sang "My God and I" and "Sanctus" during the service and a choral benediction, "The Lord Bless You and Keep You." Pall bearers were H. W. Berky, A. C. Burcky, Ezra Moser, D. W. Bixler, John Klassen and J. S. Schultz.

Burial was in the Maple Grove Cemetry.

BETHEL COLLEGE

On Friday evening, December 18, the Bethel College students scattered for the Christmas holidays, some to go to their homes and others to visit friends. As usual, there were a few who planned to remain on the campus most of the time. But even these had invitations for occasional meals to homes on the campus or in the vicinity and they certainly had ample opportunity to attend the many Christmas festivities in the churches. The students will return again by January 4 when college classes reconvene.

The annual all-school Christmas banquet was held in the dining hall Wednesday evening, December 16. This celebration has become a treasured tradition at Bethel College. On this occasion the whole student body and members of the faculty and staff with their wives gather as a family for a Christmas celebration. Everybody comes in a festive mood and in a spirit of friendliness and good cheer. The tables have been appropriately decorated, and are decked with simple but tasty food. The friendly hum of voices from the groups gathered around the tables betoken a warm spirit of fellowship and goodwill. On this occasion the mood of Christmas was enhanced by a string quartet, composed of Mrs. Anna Fern Lakin, Dallas Wiebe, Donna Kaufman and Tom Hsueh, which played softly various Christmas melodies. During the meal, spontaneously, some table would start a well-known Christmas carol to be joined immediately by the hearty voices from the other tables. In this manner the group continued to sing one beloved carol after another. The a cappella choir sang a number of special Christmas selections, climaxing their offerings with the inspiring "Rex Gloria" by Dudley Buck. Professor John Kliewer presided as toastmaster at the banquet. Dr. J. W. Fretz gave the Christmas message, thoughtfully pointing up the real meaning of this season and emphasizing the great contribution music has made to the beauty of the Christmas celebrations. The pleasant evening was brought to a fitting close with the singing of "Silent Night."

FREEMAN JUNIOR COLLEGE

Despite very cold weather and icy roads the attendance at the annual Founders' Day on Dec. 14

was large. The speaker for the occasion was Dr. J. Winfield Fretz of Bethel College. Fretz addressed the morning session speaking on "Our Forefathers Were Community Builders." In the afternoon his subject was "The Twentieth-Century Mission of Mennonites." His very stimulating and penetrating addresses were very pertinent for a Founders' Day when thoughts go back to our forefathers. His afternoon address was especially significant in that it made one evaluate again our present day mission in the light of our historical background. He pleaded for a re-definition of "simplicity." He also questioned some of our traditional beliefs with reference to politics.

The evening's program was devoted to a Tableau produced by the Music Department. The program was divided into two main sections, "Christmas of Long Ago" and "The Christmas of Today." The section that brought the most comment was the last entitled "Christmas Cards for You." These were a series of giant Christmas Cards designed by Shirley Schrag and Ardis Preheim. These were displayed under varied colored lights. The Academy and College Choirs provided appropriate carols. The number of people in attendance including both evenings is estimated at 1200.

Walter Jost was tenor soloist with the Yankton Choral Union of Yankton, South Dakota, in their annual performance of the MESSIAH on Dec. 13. J. Laiten Weede of the Yankton College Conservatory directed the orchestra and chorus.

Mrs. Orlando Goering has been added to the part time teaching staff as instructor in piano. Mrs. Goering is a graduate of Bethel College.

Recent chapel programs of interest included a film "One God" depicting the modes of worship of the three major faiths in America. Dr. J. Winfield Fretz addressed the chapel on Dec. 15. On December 18 Ellen Graber and Winona Waltner gave a report on the Detroit Peace Conference which they attended recently. The Dec. 18 chapel was devoted to a performance of the Bach Cantata "For Unto Us a Child Is Born" by the College Choir directed by Walter Jost. Joel Hofer, College freshman, and Patria Brunn of the Freeman High School were baritone and alto soloists. Mrs. Russel Mast accompanied at the organ.

The annual Christmas Banquet helped to lend Christmas Spirit to the final days before vacation. Dr. Harold Gross was the toastmaster. The program began with music sung by the Academy Choir and the Christmas Story from the Bible by Rita Fliginger and Sylvia Stahl. The Girls Sextet continued with more Christmas music after which Gene Kaufman read excerpts from Dickens' "A Christmas Carol." A short sermon by Rev. Lester Hostetler and group singing led by Howard Heise completed the evening.

MENNONITE BIBLICAL SEMINARY

During the past weeks the office and many volunteer workers have been busy getting materials ready for the January mailing campaign. Possibly all the readers of "The Mennonite" have already received the circular and letter.

"What Mean These Stones?" is the title of the circular, giving the challenge of the goal to erase the existing indebtedness of the Seminary.

At its October meeting, the Seminary Board went on record as favoring the payment of the rest of the debt as rapidly as possible. It was pointed out that through the years the constituency has supported the Seminary very loyally, and with many responding now, the remaining debt could be met.

The weekly Fellowship Prayer Meetings were held on Thursday instead of Wednesday recently so as to fall on Christmas Eve and New Year's Eve.

The annual congregational business meeting of the Woodlawn Mennonite Church is to be held on Friday evening, January 8.

Jottings

—**Topeka Church, Topeka, Indiana:** A number from this congregation assisted in the rendition of "The Messiah," given by the Topeka Choral Society at the Sycamore Literary Hall, Sunday evening, December 6. The oratorio was directed by John Bechtelheimer, instructor of music in the Topeka school. Pastor Frey attended the Bible Lectures at Bluffton College. Mrs. O. J. Yoder, Mrs. Roy Jones, and Mrs. Garth Stoltz attended the Missionary Conference held at Bluffton College. One of our number, Daniel Oesch, 63, passed away after a complication of illness, November 28. Funeral services were held at this church November 30, conducted by Orlin Frey and Earl Salzman of Nappanee.—Corr.

—**Meadow Church, Colby, Kansas:** D. C. Wedel, president of Bethel College, was in our church for a week of special meetings, November 30—December 6. A morning Bible study was enjoyed several mornings during his brief stay. We observed our annual Harvest and Mission Festival on December 6, with D. C. Wedel being our special speaker. A basket dinner and fellowship was enjoyed at noon, with an afternoon service following. Our annual business meeting was held on December 10. Thanksgiving services were held on Thanksgiving morning with the offering going for foreign missions.—Mrs. Homer R. Gertzen, Corr.

—**Johannestal Church, Hillsboro, Kansas:** On the evening of November 1, the Women's Missionary Society gave its annual mission program. Mrs. A. M. Lohrentz was the speaker and she showed interesting pictures of Palestine. Our pastor, Roy Henry, spent the month of November at Topeka as pastor and counselor at the I-W unit. Delton Franz from Buhler, a senior and ministerial student at Bethel, filled the pulpit during his absence. December 8 was the date for the women's annual Christmas party. In the place of a gift exchange we brought groceries for a shower. Plans are in progress for organizing another mission society. The look-out committee sponsored a supper for the Goessel Old People's Home on December 5. The special honored guest was Mrs. Elizabeth Ewert, who was 83 years of age that day.—Corr.

—**Salem Church, Dalton, Ohio:** A number of young people attended a youth conference in Sugarcreek, November 8. Reverend Zartman of Mt. Eaton was the speaker at the first meeting of our newly established men's brotherhood. Miss Mary Beaton spoke at the C. E. rally held November 15. During our Missionary Conference, Rev. and Mrs. Paul Wenger spoke on the Sarguja India mission and also the Mission Center at Chicago. Malcolm Wenger showed slides and spoke on the Cheyenne Field in Montana. Our church has voted to enter and support the program of the Mennonite Memorial Home. A very successful Peace Workshop was held in Wooster, November 13, 14. All who were able to attend were very much impressed. Austin Keiser of Ashland, was our guest speaker Thanksgiving Day. Our Thanksgiving sale and offering totalled $520.00, which was equally divided among relief, missions, and the Lima Church. Rodney, son of Mr. and Mrs. Raymond Wilson, is recovering from an attack of polio. A daughter, Carmen Lucille, was born to Mr. and Mrs. Robert Sprunger, October 30.—Corr.

—**Hoffnungsau Church, Inman, Kansas:** On October 28, the

(Continued on next page)

Naehverein, Happy Hour Circle, and Cheerful Workers again held their supper and mission sale. The ordination service for Mr. and Mrs. Herbert Ediger took place in our church on November 1. P. A. Wedel performed the ordination. They are going to the African Mission Field under the Sudan Interior Mission. Our church again took part in the annual fall meetings in Buhler. These meetings are sponsored by the churches in the community, and this year C. F. Derstine, Kitchener, Ontario, was the speaker. The women of our church have raised funds to furnish a room in the Prairie View Hospital. November 6, 7, the church retreat was held at Camp Mennoscah. The home, and various aspects of the home were discussed. Special speakers were Walter Dyck and J. Winfield Fretz.—Mrs. Nick Martens, Corr.

—**First Church, Colfax, Washington:** Pastor P. D. Unruh held a ten-day evangelistic service at Winton, California, in October. Martin Stuck filled the pulpit in his absence. Several from this church attended the S. S. and C. E. convention at the Menno Church, October 24, 25. The motion picture "Every Creature," was shown Sunday evening, October 24. George C. Ford, northwest regional director of N. A. E., spoke on Korean relief November 1. Cedric Sears held evangelistic services November 18-29. He was also guest speaker at the Thanksgiving morning service. Mr. and Mrs. Dwight Enslez celebrated their golden wedding anniversary November 29. The church business meeting was held December 7. The revised constitution was adopted.—Corr.

—**First Church of Christian, Moundridge, Kansas:** Our congregation worshiped in song December 13, when Elvera Voth and her vocal ensemble presented their Christmas numbers. Pastor Miller gave a meditation on "Our General Conference at Work," giving insight into the work accomplished by the Council of Boards which he recently attended. The children's Christmas program was given December 24. The mixed chorus gave the Christmas cantata "The Holy Infant" December 13. The director was Mrs. Gladys Goering.—Mrs. Milton Grundman, Corr.

—**First Church, Reedley, California:** Recent visiting speakers have been J. J. Esau, of the Home Mission committee, Richard Hertzler from Germany, R. J. Groves of Fresno, representing the Gideons, and Mrs. Viola Eldon, scientific temperance instructor in alcohol and narcotics. Family night on Wednesday nights, with adult Bible study and prayer, and six classes from Kindergarten to young people's choir, was resumed in October. Our work among the migrants under the leadership of Elmer Schmidt, was begun again in October. The Worthwhile Circle Christmas project is making aprons for our mountain mission in Paint Rock, North Carolina. All-church day was observed November 15, with a noon meal and an afternoon service featuring a panel discussion of the theme "Enrichment of Life through Church Membership." Reedley Union Thanksgiving services were held in the Mennonite Brethren Church. Our pastor, A. J. Epp, brought the message and our young people's choir presented special music.—Corr.

—**Grace Hill Church, Whitewater, Kansas:** Several families, including our pastor and his family, attended Conference in Oregon. In the past several months our young people's choir rendered musical programs in the following churches: Emmanuel, north of Moundridge, Hillsboro, Burrton, Zion at Elbing, Halstead and First of Newton. The cornerstone laying service of our new church building took place October 16. Our pastor's meditation was based on "Upon this Rock I Will Build My Church." Sermonette, "Jesus Christ the Cornerstone of Our Faith," by Walter H. Dyck. November 1, Miss Anna Quiring from Mountain Lake, spoke to us about the missionary work in the Congo Inland Mission. Raymond Reimer of Steinback, Manitoba, delivered the Thanksgiving morning message. Sunday, November 27, J. F. Sawatzky filled the pulpit while our pastor, Herbert Miller and his family were on a week-end vacation. December 6, the C. E. program was given by the young people of the Tabor Church. The Women's Missionary Society and the Women's Study Class met jointly December 9, at the home of Mrs. Valentine Harms, to remember in a special way the aged, the boys in service, the I-W men and the members that are away, with Christmas cards, cookies and candy. The afternoon speaker was Miss Janny Brouwer, a foreign exchange student from Holland, now attending Bethel College. Garman Wedel, pastor of the Emmanuel Church north of Moundridge, presented a program recently, showing pictures on the way to General Conference.—Corr.

—**Wayland Church, Wayland, Iowa.** The month of November was noted for its many activities. The first part of the month we did our meat canning for relief which netted 1165 cans of pork and lard. During the week of November 16 to 20, L. A. Habegger from Halstead, Kansas, was with us and brought five inspiring messages. On November 24, Archie Graber brought us a message of the C. I. M. field through picture slides. On the following evening students from Bethel College, under the direction of Wm. T. Wilkoff, presented the stirring religious drama, "St. Claudia," which is truly a sermon in action. All these events were much appreciated. On Thanksgiving Day our Church took part in a union service at the Eicher Church.—Corr.

—**First Church, Upland, California:** Our congregation adopted the proposal to establish a Board of Christian Education to consist of our pastor, our superintendents of Sunday school and Christian Endeavor, and three members at large elected for three-year terms on a rotating basis. The new Board will be responsible for planning and coordinating our program of Christian Education. A committee studied our needs and made the proposal which was presented to the congregation and thoroughly discussed before adoption. The motion picture "Martin Luther," produced a good response among our members who saw it in the local theaters last month. It provides a new appreciation for our Protestant heritage. A county C. E. workshop was held in our church on November 21. Our ladies served dinner to about 80 persons from 6 churches. Our pastor preached the sermon for our community Thanksgiving service which was held in the Baptist church. Our Sunday school presented the drama, "Christmas in the Cobbler's Shop," on Sunday evening, December 20. A fellowship hour with refreshments followed. Our Choir presented a program of Christmas anthems with special organ selections by our organist-conductor on Sunday evening, December 27.—Corr.

—**Immanuel Church, Downey, California:** The annual Ladies' Missionary Society program was presented Sunday evening, November 1. Miss Mary Ellen Shoup, MCC worker in France, was engaged to bring the missionary challenge. On Sunday evening, November 8, Ralph Wetmore, who works with the American Sunday School Union, showed pictures of their mission work in rural Nevada. The building permit for our new sanctuary has been received and work has begun. Our pastor and his family spent the Thanksgiving week end in Kansas with his parents at the occasion of their Golden Wedding Anniversary. In his absence, Lyman Sprunger, conducted the special Thanksgiving service and also had charge of both services Sunday, November 22. On December 4, the Fun and Fellowship committee sponsored a church banquet. A very fine ham dinner was served after which a program of sacred music was presented by Mr. and Mrs. R. D. Beckendorf, musicians from Grace Church in Huntington Park. Around 160 persons were present.—Lorraine Regehr, Corr.

Into the Beyond

DANIEL OESCH, of Topeka, Indiana, and member of the Topeka Church, was born May 23, 1890, and passed away after a complication of illness, November 28, 1953.

PETER P. SCHMIDT, member of the Gnadenberg Church, Whitewater, Kansas, was born February 11, 1881 in Harvey County, Kansas, and died at the Bethel Hospital, November 11, 1953.

PETER PENNER, Beatrice, Nebraska, and member of the Beatrice Church, was born June 7, 1866, and died December 10, 1953.

PETER J. KAUFMAN, member of the Salem-Zion Church, Freeman, South Dakota, was born in Russia, September 12, 1872 and died at the Salem Home for the Aged, Freeman, December 14, 1953.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ

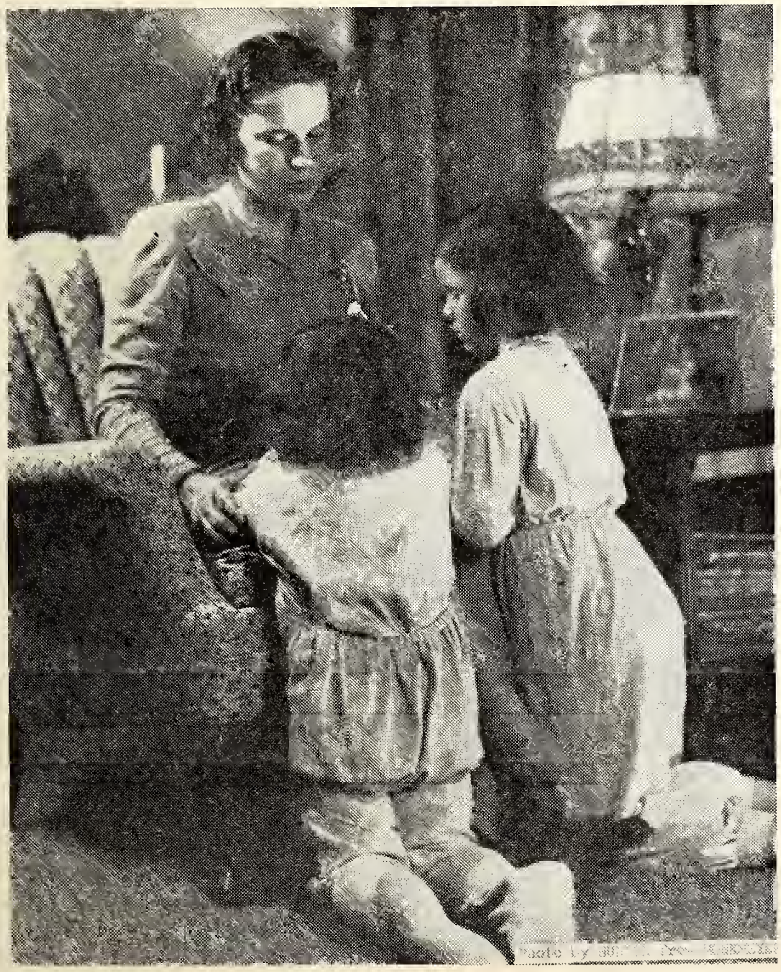


Photo by [illegible]

Jesus, tender Shepherd, hear me;
Bless Thy little lamb tonight;
Through the darkness be Thou near me,
Keep me safe till morning light.

Through this day Thy hand has led me,
And I thank Thee for Thy care;
Thou hast clothed me, warmed, and fed me,
Listen to my evening prayer.

Let my sins be all forgiven;
Bless the friends I love so well;
Take me, when I die, to heaven,
Happy there with Thee to dwell.

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ANNOUNCEMENT

Anyone having back issues of THE MENNONITE, BEFORE 1902, who would be willing to part with them, please send to: The Librarian, Mennonite Biblical Seminary, 4614 Woodlawn Ave., Chicago 15, Ill.

The Mennonite

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While We Wait

Some time ago we ran an article in our church papers in which we expressed the hope to be able to report, after January 1, that the 1953 budget had been met in full. Some of our people were challenged by the thought and did something about it. We appreciate that. Naturally, at this writing—December 26—it is too early to know how the budget will have fared, but present indications are good. As soon as the last contribution in 1953 is in and has been credited we will send the final results to the editors of our papers for immediate publication.

But while we wait for that final report, let's look at the budget for 1954. The work that has been planned for the four boards of our conference calls for the following budget:

Missions	$521,900.
Christian Service	172,725.
Education and Pub.	40,950.
Trustees and Finance	15,000.
TOTAL for the four boards	$750,625.

Beside these major undertakings there is the Seminary, $70,000; Women's Missionary Association, $14,000; and the Young People's Union, $5,050. These are promoted independently.

Occasionally the question comes to us, How shall I (or my church) so divide my contributions to the four major conference causes as to be fair to each?

Perhaps one answer to that question is to let the following tables guide in the planning. The percentage-wise breakdown of the budget is this:

Missions	69.5%
Christian Service	23.0%
Education and Pub.	5.5%
Trustees and Finance	2.0%
	100.0%

Or, to put it another way and perhaps a little easier to understand, out of every dollar contributed to the over-all conference budget approximately

69 cents would go for Missions
23 cents would go for Christian Service
6 cents would go for Education and Publication
2 cents would go for Trustees and Finance

Although we do not expect donors to follow such a distribution, we do suggest you evaluate your giving by this type of yardstick of conference needs.

A. J. Richert
Conference Treasurer

Of Things to Come

February 7—Race Relations Sunday
March 3—Ash Wednesday (Lent begins)
April 11—Palm Sunday
April 18—Easter Sunday

For Rent

160 acre farm—80 acres pasture with running water—80 acre crop land.

Large six-room house with electricity, and other buildings. Place suitable for dairy farming.

The pasture and buildings will be rented on a cash basis, and the farm land on one-third of crop basis. If suitable additional crop land available. Place located east of Peabody, Kansas, in the Burns settlement.

Possession of premises, March 1, 1954.

Write or see Elmer Ediger, General Conference Headquarters, 722 Main, Newton, Kansas, or J. W. Fretz, North Newton, Kansas.

The Church and the Home

Rightly appreciated and supported, the Church is the friend of the home, a much needed friend in these days when the Home and the Family have so many powerful enemies threatening their peace. The wise parent will cooperate wholeheartedly with the Church, realizing that it is helping him to be a better person that he might have more in himself to give to his children, that it is helping him to strengthen and sustain his family life, that it is seeking to give his children character, and that it stands ready to serve him in every hour of need. Religion will not mean much to the boy or girl if they see it means nothing to mother and dad. Come to Church regularly, participate in its activities, give toward its support. Make your family a Church family; anl God will make it a happy family.

Editorials

BETTER THAN A LIGHT

Some years ago, in a dark hour of history, the King of England, in a New Year's radio message to the world quoted these words which struck a response in hearts everywhere: "I said to the man who stood at the gate of the year, 'Give me a light that I might tread softly into the unknown.' And he replied, 'Go out into the darkness and put your hand into the hand of God. That shall be to you better than a light and safer than a known way.' "

We cannot always expect to be guided by a bright light and have all the path clear. There will be days of darkness. It is at such times in particular that we can appreciate the advice given above. To have our hand in the hand of God is truly better than a light, and safer.

When the leaders of the nations will put their hands into the hand of God, then we can expect the darkness of war to break, and the nations to dwell in peace one with another.

When our pastors and church leaders always keep their hands in the hand of God we can expect the work of the Kingdom to grow and prosper. Becoming humble followers of God themselves, they can then lead others God-ward.

When parents put their hands into the hand of God they will be sure to be guided aright, and will be enabled to lead their children in the true paths.

When youth puts his hand into the hand of God he will be led to his life work, and his life will become significant to God and to man.

Perhaps instead of feverishly praying for light we could quietly reach out in faith and clasp the hand of God, which would be better than a light and safer than a known way.

FORGET NOT THE OLDER PEOPLE

Few people realize how lonely an older person may be unless they themselves belong in that class. Most of their friends of their age level are gone. The younger ones are so busy in the affairs of life that they seem to have little time to visit with them. Often old people can be woefully neglected and allowed to sit through the day without much attention being given them.

Yet the little thoughts of kindness can mean so much. A cheery letter or greeting can brighten the whole day—perhaps several days. A little unexpected visit can bring joy all out of proportion to the time it takes. Bringing them some little remembrance, flowers, or food can mean far more than we would expect.

The number of older people will be increasing with the years. There are beautiful homes being built for their comfort and care. But we should still give serious thought to the art of being kind to the aged. Children and grandchildren should early be taught the respect and thoughtfulness often lacking.

Orientals can teach us valuable lessons in respect for older people. We do not mean to encourage anything like ancestor-worship, but to call attention to the fact that we can bring more cheer and joy into the lives of the older generation by more thoughtfulness and more kindness on our part. As the sunset period of the day is often the most beautiful and inspiring, so we can help older people to come to the sunset period of their lives surrounded by beauty and peace.

WE COVER THE EARTH

Newspapers pointed out during the Christmas season that there are more than a million and a half American men under the military, stationed in sixty-three countries outside the United States. The report was that America is thus the prime defender of the peace around the world.

Our country stands guard in every continent. More troops are now stationed abroad than were in the entire army just four years ago.

Policing the world in this way is very costly, as we all realize from the taxes we pay. Yet it would seem that most countries are not happy to have our troops in their midst. Many wish we would go home.

Yet this seems to be America's answer to the problem of bringing peace to the world. Suppose the Church were as active as the Pentagon in pushing its plan for peace through the acceptance of the Prince of Peace and conforming to His plan. One wonders what would happen. Is the Pentagon wiser than the Church? The military leaders seem convinced that the way to peace is to wave the Big Stick. The Church feels sure permanent peace can be brought only by presenting and accepting Christ as Lord. But the Pentagon is so very vigorous in carrying out its plan. The Church seems more hesitant and uncertain. Would that Christians were as active in the work of the Kingdom as the military leaders are in pushing through their program!

SUPPLY UNLIMITED

Pitch Lake on the Island of Trinidad seems to be an inexhaustible supply of asphalt in what apparently was a former crater. Men dig the asphalt, load it on cars which are drawn by cable to a refinery near the edge of the lake. But the strange thing is that, after removing five or six feet from the top, within three days the hole fills up to its original level. This has been going on for more than sixty years, and there seems to be just as much asphalt in Pitch Lake now as when it was first discovered. Though many thousands of ship loads of asphalt have gone into the highways of the world, the supply is not diminished.

It is even so with God's love and mercy. It is inexhaustible and unlimited. However much of it we accept and use, there is just as much as before. His grace, too, is unlimited. It is a great satisfaction to know that our God is an inexhaustible God.

Family Worship

JEAN M. YODER*

There is an awakened consciousness of the fact that families must come together at the throne of grace if the Christian home is to exert a constructive influence in everyday living. The oft quoted phrase, "The family that prays together, stays together" can be so many words in a catchy phrase, or it can be the greatest force to cambat the destructive elements which seem to be seeping into the homes of good and bad alike. The family that prays together acknowledges God as a loving heavenly Father. It thereby confesses that help, strength, and guidance from a spiritual source are necessary, vital aids to everyday living.

There comes a time in the life of every family when as a unit they face the spiritual realities of life. Too often it might be occasioned only when tragedy strikes. Then the family gropes for the faith that has been kept just under the surface in their daily living. It may be that from such experiences will come a realization of the value of a family altar, a regular time set apart by the family to give themselves wholly to things of a sacred nature, to meet Christ whom they honor as central in their home.

What is Family Worship?

In trying to discover what is being done by our General Conference constituency about family worship, it is evident that the term itself is confusing to some people. In its broadest sense the term would include anything, spoken, written, or even environment, that lifts the soul above the temporal. Sometimes it is grace before meals, yet even this lifts one and fulfills the admonition to give thanks at all times. The term might be broken down in some such way as including:

1. Devotions of the family as a unit
2. Devotions in the family as individuals
3. Religion in the home (such as pictures, books, records as well as unconscious influences such as attitudes, conversation, discipline etc.)

An attempt has been made to discover what practices are followed by the family as a unit. It should be noted that the parents interviewed had several things in common: both parents were church members and active Christians, all were anxious to bring up their children to the best of their abilities, invariably they wanted their children to have something more (either religious or material) than they had, all were glad to talk the matter over and were open to suggestions. Classifying them by their method of devotion, there are apparently two groups. Each group will be discussed briefly.

Some of our churches distribute daily devotional booklets. The way in which these are distributed, often by just leaving them in the entrance hall and announcing that they had arrived, is not conducive to their widest and best one. The families which already have a family altar will be glad for the extra help. Others, who would like to know how to establish a family altar or even to use the booklets, will pass them by.

Where the devotional helps are used, the family devotional period appears to be fairly well established. It does tend to become routine, however. The suggested Scripture is read, the comments are read, and even the prayer is sometimes read. The obligation is fulfilled. On asking parents to evaluate the experience, the majority felt that it was very valuable in keeping their families in touch with God, and that was really their goal. They also found value in the unity afforded the whole group thinking in the same way of the same things. The danger in using devotional helps is obvious, and the minister needs to search diligently for the basic philosophy of the material which he uses. They are so handy—everything in one little book, and, if used all the time, all phases of the Christian life are covered. They tend to become to family religious life what bread and butter is to a meal.

Following are some of the pitfalls in using devotional materials.

The prolonged use of any printed devotional material needs to be watched lest family devotions become empty form. The creative impulse in this most sacred experience can be stifled. The family will find its joys and sorrows elsewhere and the real spiritual uplift of the family that prays together, meeting the issue of the moment and praying for guidance will be lost. Very often this period of devotions is the only time parents have for formulating the thinking of their children on the great Christian beliefs. In this aspect also we cannot expect to find the help needed in interdenominational or undenominational material.

Some families prefer to use a wide variety of material and develop their own services of worship. The Bible is usually the basis of these. Poems, hymns, or discussions are used as the occasion warrants. Some families have set up a worship center helping to create an atmosphere. Creating your own services with members of the family participating will add a great deal to family living and eliminate the possibility of anyone saying, "Come on, let's have prayers so we can get out." This method is conducive to a spirit of sharing and having something of interest no matter what the age level. The lack of formality also tends to make our association with our heavenly Father much more a part of the family. For instance, a little boy who was leading in prayer said, "Forgive what I did wrong today, dear God, you know what it was."

Of course this same informality may lead some to cast aside family worship too easily. With young people in the home, one realizes the constant pulls to get up and go. If those same young people have a part which is vital to the whole family worship

(Continued on page 25)

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*Article based on a study made for the Committee on Education in Church, Home, and Community. The writer is the wife of Harry Yoder, Pastor of the Calvary Church, Washington, Illinois.

Clothing Distribution in Germany

John Mark and Betty Yoder of West Liberty, Ohio, who are members of the material aid distribution team in Bremen, Germany, point out that food and clothing are still urgently needed in Germany.

Following World War II, thousands of persons were in acute need of food and clothing either because they had been forced to leave their homes and belongings for political reasons or they had been bombed out. Our MCC set up a program of giving material aid in Germany as well as in other countries. We may never know what the implications of this work have been because certainly things given "in the name of Christ" have some impact on the recipients.

You may ask: "Why are you still giving material aid to Germany eight years after the war is over? Isn't Germany back to her normal economy by this time? Are we always going to have to give her things? What about the Marshall Plan and the Eisenhower parcels to Berlin? Isn't that enough help?"

And we answer: "We will help as long as children do not have enough to eat; as long as old people shiver in the winter because they have only thin, worn-out clothing; as long as a quart of milk costs a terrific price and people cannot afford to drink it."

Many, many able-bodied people cannot find work and have to live on the scanty money furnished by the German government. It is a pathetic thing to have a very strong desire to work and absolutely no job to be found. It's true that there may be some cases of people who are too particular about what kind of work they will do, but the fact still remains that Germany was thickly populated before the war, and is overcrowded now with the influx of refugees during and after the war so there are not enough jobs to go around. Hence, MCC must still help Germany. We must still give food and clothing. We will help as long as Christ wants us to.

The main avenue of giving material aid is through a clothing distribution. In organizing a distribution we work closely with the Kreis officials, who correspond roughly to a county welfare organization. These officials know many of the refugees personally, their income, and their needs. Over a two-week period, 1,200 families from an area corresponding to a county in the United States are invited by the Kreis to come to a clothing distribution at a specific time and place. At the distribution, each member of the family receives one article of clothing and the family receives a cake of homemade soap and a can of beef, lard, pork or some other food commodity sent by persons in U. S. or Canada. Small articles of clothing are given as "extras."

Because of the impossibility of the MCC workers waiting on each family personally, we have eight or nine German workers who help us. These workers volunteer their services, so you see that Germany is also helping herself. The worker asks the family if they want any particular item of clothing, and if at all possible, tries to fill the request. Sometimes we have requests which are a bit hard to fill, such as the woman who was about 6 feet, 2 inches tall and wanted a dress to fit herself.

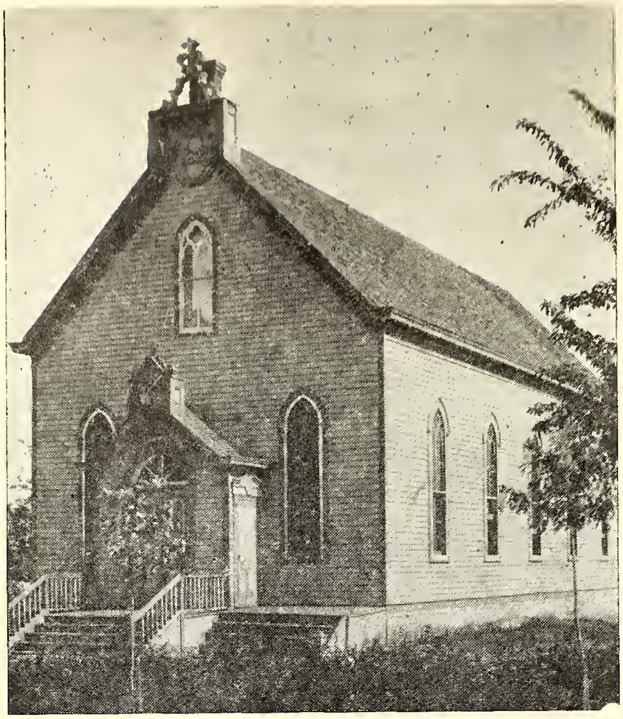
On the first day of distribution, before the first family comes for their clothing, we give our workers a little briefing and explain what MCC is, who the Mennonites are, why the clothing is sent, and that the clothing is given "in the name of Christ." We also explain the details of a distribution to our workers.

On a typical day of distribution, the halls outside the distribution room are crowded with people waiting their turn to come to the counter to receive their clothing. In the faces of these people one can read the suffering they have endured. Here is an elderly man carrying his old ragged blanket to wrap around the clothing he will get. He also brought along some twine with which to tie his bundle and carry it on his back. He has six kilometers (approximately four miles) to walk home because he cannot afford to pay bus fare. Here is a young mother with a fussing baby in her arms and two young children tugging at her skirts. She had no one to leave her children with and they are becoming restless with the waiting.

Over there stands a middle-aged woman with white hair. In her hand she holds her invitation which she must present at the counter. On it are written her name, age, income, and the names of her four teen-age boys. The father's name is not here—he has been missing in the war for 10 years. His whereabouts she can only guess—perhaps he is in a prison camp in Russia, perhaps he lives in a free country and wonders about his family, perhaps he has married again thinking his first wife is dead. We are sorry that we do not have much of a selection of clothes to fit the four boys, because it's evident that this family is in great need. Some of the boys are able to work but teen-agers eat a lot and wear out clothes very fast so their small income doesn't go too far. Our hearts are touched and we are determined to give her the best we can. By her warm handshake and her "vielen Dank" ("thanks very much") we know she is grateful as she leaves the room and passes through the door and into the mass of humanity still awaiting their turn to come in to the counter. We breathe a prayer in hope that her distress will be somewhat alleviated by the clothing and food she has received. As the next group of people moves in like a mighty wave of the ocean, we ask ourselves: "Why do so many people suffer from the lack of the necessities of life when we have so much?" With strong resolve, we dedicate ourselves anew for service "in the name of Christ."

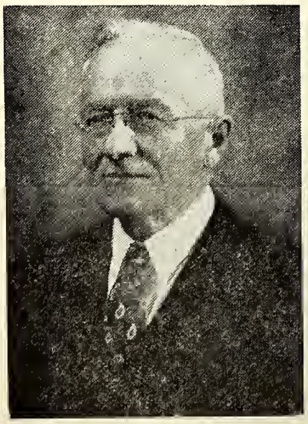
Before and during each distribution there has to be much planning and organization. For each clothing distribution about 100 bales of clothing are sent from one of our warehouses in Bremen to the point of distribution. We open the bales as needed. If we opened all the bales the first day, we probably would have no clothes left for the last day of distribution.

(continued on page 26)

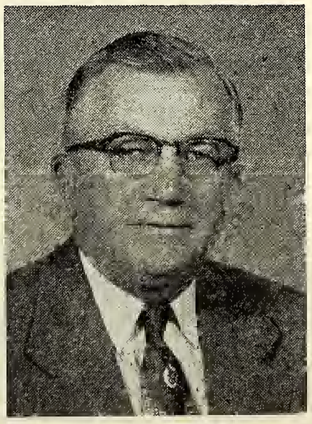


First House of Worship dedicated in 1881.

The present House of Worship 1932; 1950.



John E. Entz



Daniel J. Unruh

Church Celebrates Double Anniversary

The First Mennonite Church of Newton, Kansas, recently celebrated the seventy-fifth anniversary of its founding. At the same time the fiftieth anniversary of the ministry of Rev. John E. Entz was also fittingly observed.

In 1878 Peter Claassen came to Newton, gathered the Mennonites into a group and helped unite them into a congregation. For a time the Baptist church was rented for their services. A house of worship was then built on the outskirts of Newton and dedicated in 1881. This building was remodeled and enlarged in 1902. The present main structure was dedicated in 1932, and the Sunday school addition was completed in 1950.

The church has had ten ministers in its seventy-five year history. There have been sixteen, who were members at the time or had been so, who entered the Christian ministry. Seventeen went out as missionaries. There have also been six Sisters who entered the Deaconess cause. The present church membership is well over eight hundred members.

In the service commemorating this anniversary, Rev. Daniel J. Unruh, pastor of the church since 1944, spoke on the subject, "Thou shalt remember the way" (Deut. 8:2). Rev. Arnold Epp, president of the Western District Conference, followed with a message on the subject, "Stir up the gift of God" (II Tim. 1:6).

For fifty of the seventy-five years the influence of the ministry of Rev. John E. Entz has left a definite impression. He was minister from 1903, was ordained Elder in 1917, and so served until 1946 when he became Elder Emeritus.

His indeed has been a long and fruitful ministry. His warm, personal interest in each member of his flock, his concern for Christian education and Bethel College, his interest in the work of the Deaconess Hospital, as well as his loyalty and faithful interest in the Western District Conference and General Conference work have made many lasting contributions.

Fitting tribute was paid to brother Entz during the anniversary celebrations by the guest speaker, Rev. P. P. Wedel, who worked with him for most of the fifty years.

A beautiful mantle chime clock was presented to Rev. and Mrs. Entz by the congregation, as a symbol of the love and esteem with which they are held.

(Cuts courtesy of MENNONITE LIFE)

New Year's Prayer

(January 1, 1796. Translated from the German)

Thou God, Thou art the Lord of time,
And of all eternity!
O let me now with joyful rhyme,
Herald of Thy praises be.
Another year has come and gone,
Whom shall I thank but Thee alone,
For life and grace abounding.

Eternal One, I worship Thee
Thou great, immortal Being!
No changes Thou wilt ever see:
When we come into being.
We bloom, we wither, and are gone;
But Thou endureth, Thou alone,
Thou wast, Thou art, forever.

That I to Thee may now draw nigh
Grant through Christ's intercession;
Blot out my sins—of days gone by—
And manifold transgression.
Let me in mercy rest in Thee,
Teach me, O Lord, that I may be
What in Thy sight is pleasing.

Teach me, Thyself, to use my time
With truest wisdom, anxiously;
And holy caution let be mine
While traveling to eternity.
Life's burden, I pray, ease for me,
Until I come to rest in Thee,
Made safe from all corruption.

The grass grows slowly up the hill;
With faith, the torrent cannot kill;
And rocks are rough; but still the clover
The stony fields will yet run over—
And I know nothing that the true,
The good, the gentle cannot do.

So toils an undiscouraged God
And covers barren fields with sod,
And so will hate and sin surrender
To faith still strong and love still tender—
And I know nothing that the true,
The good, the gentle cannot do.

—Author Unknown

Question for Each Day

At evening to myself I say,
Soul, where hast thou gleaned to-day,
Thy labors how bestowed?
What hast thou rightly said, or done?
What grace attained, or knowledge won,
In following after God?

—Charles Wesley

Flashes of Thought

Simply Trusting

WALTER GERING

The game was over; the crowd which only a few moments before had been screaming and roaring its approval as the team swept on to victory was now disbanding. That is, all but a few. Over on the west side bleachers a husky dad and his little son had been enjoying the excitement of the evening. They were there to root for the home team and to share in the joy of the moment. Now it was all over and they could go home. But the little fellow must first be bundled up warmly to protect him from the chilly blasts of the wintry night.

So it was that his daddy buttoned up the overshoes, slipped on the little overcoat and raised up the collar. The little fellow must be kept warm and comfortable for they had several blocks to walk. Why take chances of catching a cold; let the rest of the crowd rush out, there was plenty of time.

Then it was that it happened. I saw that father take the scarf as the last item to be put on and begin to wrap it about the neck. With one hand on each end of the scarf he began to pull it tighter and tighter until I thought he was going to choke the little fellow. There was no doubt about it; he was not merely wrapping the scarf around the little fellow's neck; he was actually drawing it tight with a steady, unrelenting pull.

I thought the little fellow would gasp for air. But do you know what he did? I can still see it now! For a moment he looked into the face of his daddy; then suddenly he grinned from ear to ear. That was all that he did—just grinned.

You see—the little fellow knew that his daddy would never hurt him. He was only teasing. He would not pull the scarf so tight that it would actually choke. And so, trusting himself completely into the hands of his daddy, he simply grinned. He was not afraid; there was no struggle to escape.

I thought of the times when I had been afraid in the hands of my Heavenly Father. It had seemed that the cords were being drawn too tight; the experiences of life were looming increasingly as unbearable. Fear began to rise; my soul became troubled. To be sure, I knew that there were countless promises upon which I could rely. Had He not said: "Fear not, for I have redeemed thee, I have called thee by thy name, thou art mine—when thou passest through the waters I will be with thee and through the rivers they shall not overflow thee."? Was it not true that repeatedly He had manifested His providential watch and care in times of dire need? And yet I was afraid that the cords of love with which He drew me were being drawn too tight. With shame I bowed my head.

LORD, GIVE ME THE FAITH
OF THIS LITTLE CHILD

A Trip to the Holland Flood Area

Esko Loewen

November 6 was a day to be remembered in Holland. At five minutes before midnight, the last hole in Holland's broken dikes was closed. The terrible disaster of February 1 was being conquered valiantly. The next day was a national day of thanksgiving. Everyone who had a flag hung it out until The Netherlands took on the hue of the nation's colors—red, white, and blue. Even the streetcars were decked with the bunting.

There was much reason for thanksgiving. The flood was the worst in four centuries. Protective dikes were breached in dozens of places, five per cent of The Netherlands went back to the sea, some 1,800 people lost their lives. The cost of the flood is estimated at 250 million dollars.

When the last breach in the dike was closed, it meant that this time the sea had lost the battle, the Dutch had conquered. Not always has this been the happy result. At Zierikzee's town hall on the same island where the last broken dike was mended, there are in the burgemeister's (mayor's) office the coats of arms of the island's towns. A whole array of them appear above the fireplace. But a number of the towns whose coats of arms appear there no longer exist. Our host told us that those towns had gone back to the sea.

Mennonite Voluntary Service workers are moving to Schouwen Duiveland Island, where the last breached dike was mended, to help with clean-up work. They arrived on November 16—nine and one-half months after the flood. A group of us went to visit the island to see what work could be done.

At present the unit is in ancient Zierikzee—a town of interest to American Mennonites. From it migrated the first Mennonite to set foot on American soil, Peter Cornelius Plockoy. He was leader of a colony in New Jersey arriving there in about 1662. He is the author of the first known public statement issued against slavery in America. In his home town of Zierikzee there is a plaque in the city hall as a memorial to this pioneer.

Today, some American Mennonites have returned. They are cleaning mud and debris out of houses that have been washed with sea water for nine months.

The desolation of a flooded island is difficult to describe. We took a tiny 30-foot ferry. The larger one was not running that day because of fog. On the island, we took a bus and could immediately sense the almost desperate effort being made to build higher, stronger dikes before the winter's storms. Men and machines were busy everywhere building the dikes. Because part of the island still stands under water, we had to take a back route traveling much of the way to Zierikzee on the top of dikes. At one place traffic was permitted to go through only ten minutes every six hours. The dikes were being built higher and stronger and traffic had to take second to that.

After towns, farms, and fields have stood under sea water for nine months, the sea has gone a long way toward taking the land back. All living plants die. In their place comes sea life—sea shells, fish, lobsters. In one kitchen, a teakettle was covered thick with shells. The sidewalks, the streets, the yards and gardens, as well as the living room, dining room and kitchen literally team with sea life.

But, the flood's toll is even more. Shells of barns and houses, implements, hay, and furnishings stand in ruins. Even the tiling and sewage systems become clogged and worthless. The effect of the salt on the land as well as the tons of sand dumped on once rich farmland only suggest the extensive nature of such a tragedy.

The effects of the flood were all about us—desolate villages struggling back to life with broken houses and debris all about, a school desk still on top of a dike where it had been dumped by the

A Flood's Destruction

Kerkweave, now being rebuilt.

waters, a railroad track crusted with rust disappearing under the sand grimly reminding you of the works of raging waters. Near Zierikzee, a large area filled with rusted, ruined implements being sold for junk told of the flood's cost.

The island Schouwen Duiveland is just coming out of the water. The town of Nieuwerkerk may be out of water by the time 1954 begins. As its inhabitants return to rebuild, there will be many missing faces for one out of every six perished. As one looks out over acres of water and sees the ruins of once proud farmsteads, the need to help is beyond question.

It is to this end that Mennonite Voluntary Service seeks to minister. American PAX men and Europeans cheerfully live in simple circumstances to lend a hand. They do not expect more than a place to sleep, to have their meals, and to have group life. They know that no more than this can be provided. With boots, a cheerful smile and willing hand, they clean up the debris and lend a hand in building. They will have plenty to do during the coming months.

As one witnesses the need of workers and the genuine, cheerful way that the M.V.S. workers do their task, you are deeply reassured of the importance of this part of the work of our church. To do this work is a real privilege, but it is equally a Christian duty. If we as a church fail to labor vigorously in such need as this, we have taken lightly our Christian responsibility and with the priest and Levite have passed by on the other side.

Kerkweave at Schouwen Duiveland.

FAMILY WORSHIP

(continued from page 20)

experience, they will somehow be there to participate. As parents we should be ready to recognize a worshipful situation and make it vital to our children. A family once witnessed a breathtaking beautiful sunset. As the glittering ball of fire touched the edge of the ocean everyone rose in reverence. Spontaneously the group sang "Day is dying in the west." That family as truly felt the Presence and power of God as if they had been seated round a table

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Introducing John and Jean Zook

Our Prospective Medical Missionaries to Congo, Africa.

Among the young couples preparing themselves for a lifetime of service on the mission fields of our General Conference are John and Jean Zook of Portland, Oregon. John is in his last year of medical studies at the University of Oregon Medical School located in Portland. He was born in Africa where his parents have spent three terms in missionary service. It is therefore natural that John and Jean feel called to go to Africa to work in the Congo Inland Mission.

Jean is a graduate nurse. Both John and Jean are active members of the Alberta Community Mennonite Church of Portland. They are at present in charge of the young people's work in our church. Both are teaching Sunday school classes and serving in many other ways to live their testimony to our Lord and Savior. Some of you who attended the General Conference at Jennings Lodge may have met John and Jean in person. The Lord willing you will all be hearing from them in the future as they complete their training and enter active service.

One of the projects of the Laymen's Organization of the Pacific District Conference during the past your years has been to provide in part or in whole tuition John Zook has to pay at the medical school. This year the men are trying to raise $1000.00 so that there will be a little left to provide some of the equipment John will need as a doctor on the mission field. Right now he is applying for his internship.

The Work of the Bible Societies

"To avert the tragedy of a third world war, we need more brotherhood and good will among man and nations; more good shepherds to tend God's flock. The soil is ripe and ready for the life-giving life-saving and imperishable seed of Jesus' Gospel."

Dr. Gilbert Darlington, Treasurer American Bible Society, in his report to the Advisory Council, also called attention to the fact that less than 200 million dollars had been contributed to the twenty-four national Bible Societies throughout the world, during the last 150 years and that the United States will spend 40 billion dollars for national defense and preparedness during 1954. One half of one per cent of this amount would have financed all the work of the Bible Societies during the past 150 years.

There will be a world-wide observance of the 150th anniversary of the organizing of the British and Foreign Bible Society, the first of the National Bible Societies, in 1954. The compiling of the World Good Will Book will be a part of the observance.

The World Good Will Book will be one of the greatest mass statements of faith in history. People in more than sixty nations are to be asked to sign their names for the pages of this book of testimony to their love for the Bible, their faith in its teachings and their desire to share it with others. The book will be displayed in prominent places throughout the world.

The Pusan Bible House was destroyed in the big fire that wiped out a large section of that city in November. The loss of the Bibles, Testaments and portions of Scripture had a total value of approximately $65,000.00 The American Bible Society has taken steps to assist in sharing this loss and in continuing the distribution of the Scriptures in that war torn land.

The reports submitted by the departmental secretaries for the past year and plans for the future were enlightening and encouraging.

The need for the translation, publication and distribution of the Scriptures has increased. We must do the very best we can to meet this growing need as quickly as is possible.

Loren Nussbaum of Berne, Indiana, and his wife will be leaving early next year for Liberia, serving as associate secretaries of the American Bible Society assisting in the task of translating, and distributing the Scritpure in that country.

Fifty-one denominational groups were represented at the annual meeting of the Advisory Council of the American Bible Society held in the Bible House, New York City December 1-2.

—Walter H. Temple

CLOTHING DISTRIBUTION IN GERMANY

(continued from page 21)

We can give out clothing only as fast as it is donated to MCC. At the distribution we workers are in charge of opening bales and try to answer the hundreds of questions which come up as well as serve the refugees and explain what the MCC is.

Many people come to us at distributions and want to thank the Americans personally for their gifts. When we tell them who sent the clothing and food, they say: "You tell the people in America 'thank you.'" One elderly woman told us that she was so thankful for her nice, warm sweater because she had rheumatism and the sweater would be so comfortable in her cold house. Another man was so appreciative of his new trousers and sent greetings and thanks to us from all his family. Two little girls weren't interested in clothes, but wanted a toy. Fortunately we had some stuffed dogs and cats and the girls beamed when a toy was presented to each of them.

Unfortunately, not all people are thankful for the help they receive. One man shouted his anger at us when he received a jacket he thought was inferior, and another couldn't understand why he couldn't have a new coat for every member of his family which was much more than his quota. These are not the reaction of the majority of refugees, and it really is a privilege to see how pleased most people are with their gifts.

Most of the clothing which we unpack from the bales is in good condition. Our workers who pack the bales on the other side of the Atlantic see to that. We feel rather embarrassed when we have to give out clothing which is practically worn out, soiled, or not ironed. It is easy to tell which clothing has been sent with the most love. Just because a family is poor doesn't mean that they like to receive inferior clothing. The average German likes warm, durable clothing with not quite as much emphasis on the gaudy as some Americans like.

The clothing distribution is just one part of the material aid program in Germany. Some of the food and clothing which is sent to Germany goes to children's homes, old people's homes, or to some other needy place.

When Christ said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," I think He might have included the work of material aid. Christ commanded us to help our fellow men, and by serving our fellow men, we are serving God. **—MCC Services Bulletin**

FAMILY WORSHIP

(Continued from page 25)

and read from the Bible. Many families just haven't thought through the significance of our daily living in terms of God's partnership.

This summarizes a preliminary study on the topic. It is not complete or conclusive, but points to several trends which demand further study. At the moment the question begging for a positive response is—"Do you have a family altar?"

***Article based on a study made for the Committee on Education in church, home and community.**

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Leola Schultz, 4614 Woodlawn, Chicago 15, Ill.

2,500,000 of Them

Migrant children working in onion fields.

Negroes, Mexicans, Orientals, Puerto Ricans, and whites— over 2,500,000 in all—have been invited by the U.S. dollar to harvest the food produced by the American farmer. These are the agricultural migrant laborers of America.

They have been invited to "get rich quick" in the harvests, but no one told them of the days no harvesting is available. The average migrant works barely one half of the working days of the year. The remainder of the time is spent in moving from harvest to harvest or in waiting for crops to ripen before picking can begin. Migrants travel extensively, but not for pleasure, adventure, or to enjoy the beauties of nature. Their travels are a constant search for new employment, a new home, and a new chance to "make good"—the chance that so often fails to materialize.

Briefly, the national migrant picture is this:

ECONOMIC

Average size of migrant family—5.7
Average yearly income per family—$1428
Average yearly income per worker—$500
Average number of days worked per year—101
Average size of cabin—10' x 16'
Average family moves four times per year

PHYSICAL

Sickness is harder, oftener, longer
Malnutrition is common
Death rate is high
Tuberculosis rate is 19 times higher than average
Infant mortality rate is 7 to 10 times higher than average
Medical attention is often not available, too expensive, or too distant
92 per cent have no way to preserve food, not even ice
Only one out of three are assured of a safe water supply
60 per cent have no bathing facilities

SOCIAL

Unwanted by the community
Exploited by merchants
Discriminated against by residents
Deprived of the right to vote
Ineligible for welfare assistance
Excluded from Social Security
Barred from many recreational activities
Unable to bargain collectively

Migrants are A Kicked-Around People

We may think of the conditions in which the migrant lives, but do we ask ourselves, Why! Migrants are often those who, because they belong to a racial or religious minority, are uneducated, illiterate, or handicapped in other ways, have found that this type of life and work is the only one open to them. Often, they are exploited by labor contractors—some contractors collect as much as 10 per ent of all the earnings and seldom produce as much employment as they promise—and also by others, for professional gamblers, prostitutes, dishonest peddlers, false faith healers, and others who directly and indirectly rob them and in other ways take advantage of them.

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In California alone there are 200,000 of these people—all of them in need, living in 12 x 15 foot one-room cabins, tents, old barns or chicken houses, drafty shacks, and often even less.

What do they do? Truly, that is an important question, for some have become discouraged and have turned to drinking, gambling, drugs, and other types of evil and unproductive amusement; but many others are merely trying to eke out a living for a family—a family of five or even fifteen.

Yes, 2,500,000 of them—working in peas, peaches, pears, plums, and potatoes; apples, oranges, grapes, onions, and tomatoes; cotton, nuts, berries, and many more fruit and vegetable crops. So many to be ministered unto, but so few to minister. Each migrant has a soul which needs salvation and sanctification. What are we doing for them?

In the Coalinga-Huron area of Fresno county, California, four young people are serving the migrants of that area, under the sponsorship of the Mennonite Central Committee Voluntary Service program. Elmer Regier, unit leader, of Mountain Lake, Minnesota, graduated from Grace Bible Institute and attended Taylor University and Goshen Seminary. His wife, Gloria, received her training for elementary teaching at Taylor University and also took some courses at Moody Bible Institute. Following their term in migrant service they plan to enter the mission field. Neva Siemens, of Buhler, Kansas, spent two and one half years as an accountant at the MCC headquarters in Akron before deciding to enlarge her field of service through ministering to the migrants. The fourth member of the unit, Charlene Unruh, Newton, Kansas, is a graduate of Bethel College and taught school in Buhler, Newton, and Hutchinson, Kansas prior to entering Voluntary Service.

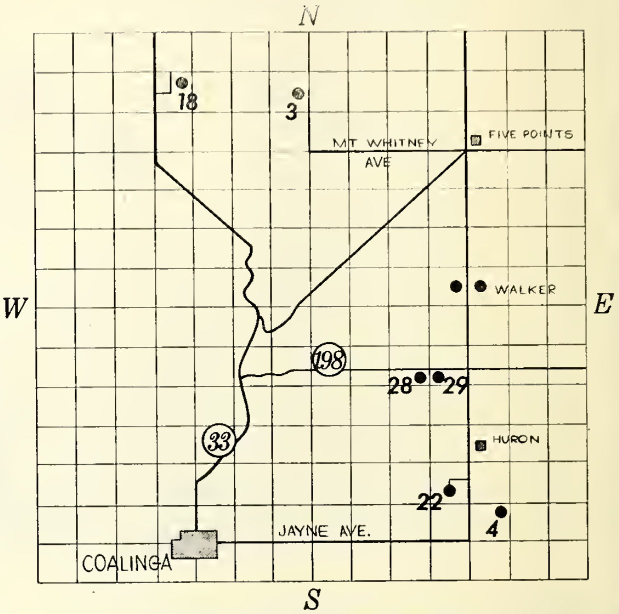
The unit lives and works together, doing their cooking, laundry, and housekeeping cooperatively. A typical day's schedule goes something like this: breakfast, group devotions, dishwashing, cleaning, lesson preparation, lunch, dishwashing, packing of lesson materials and equipment in the unit jeep-station wagon, discussion of plans and goals for the day's camp activities, pre-camp unit prayer service, Bible club in one of the migrant camps (two sessions, for different age groups), supper, and sometimes personal visitation, a religious film, or worship service in the camps.

Other evening activities include visiting the local library or school recreational facilities, lesson preparation, letter and report writing, contracting local ministers or lay leaders to stimulate interest in and support of the work, and on two evenings each week the unit attends an adult education course in "Conversational Spanish" at the local high school. This latter activity should prove of special benefit in the work, for many of the migrants in this area are of Mexican decent and it is often more effective to witness to them in their own language.

On week ends the unit often visits local churches, combines sight-seeing trips and speaking engagements to the Mennonite communities in California, or fellowships with the MCC service unit at Reedley.

The following articles, depicting the work and some of their experiences in it, were written by the unit members, who wish to share the trials and triumphs, the burdens and blessings of this service with as many as possible.

Geographical Aspect



Fresno County migrant camps.

Coalinga is located in the southwest corner of Fresno county. It is hidden in a valley surrounded by barren hills. These hills are dotted with oil wells, running day and night, pumping into the big storage tanks. After driving through the hills we come into the level farming valley. Here we see large flat fields of cotton. These crops are irrigated from deep wells, with hugh electric pumps. In the spring, we may see large truck gardens, supplying the vegetables for the surrounding area.

The camps in which we work are located in the cottonfield area. Camp No. 3 is the greatest distance from Coalinga, approximately thirty-five miles. The shortest distance to a camp is about sixteen miles, to Camp No. 22 or Camp No. 4. The other camps not mentioned thus far are Camp No. 18, Camps No. 28 and No. 29, and Walker's camp. Only Camp No. 3 and Walker's camp are located on the black-top road, the others being at least a mile off a paved road. Thus it will be more difficult to travel to some of these camps after the rainy season arrives, for then the mud makes some of the roads practically impassable.

(continued next week)

(The article "2,500,000 of Them" was prepared by Mr. and Mrs. Daniel Graber who before joining the Akron staff, worked in the California migrant Voluntary Service program. At present Dan is an assistant in the Voluntary office of the MCC in Akron. The General Conference Women's Missionary Association is contributing $120 a month for the suupport of the MCC Californnia Voluntary Service migrant program.—L. S.)

A Visit to A Refugee Camp

Last week I visited one of Taegu's 35 refugee camps. Half of the camp, some 200 families (1,000 persons), were living in 40 tents erected temporarily last May after a fire had partially destroyed the wooden-shack camp. Now that the chilly winter weather was fast approaching and still no funds were available for better housing, the city was deeply concerned for the welfare of these people.

One glance as I stepped inside the tent to interview one of the families brought quick appreciation for the city officials' grave concern, for one needed very little imagination to understand the plea for warm bedding. An average of 25 persons or five families were living en masse in a single tent room with a row of pots and pans as dividers between family plots. No furniture was seen, but there was no room for any in a family space of 6 by 9 feet. The thin straw mats which covered the cold, hard ground upon which the people slept, again expressed urgency for winter bedding.

The first family I interviewed was Mrs. Pak and her three small children. Such a charming young woman she was. She stood up from the floor with her year-old son strapped to her back as we entered the tent and greeted us with a big smile and a deep bow. We returned her bow and greeted her: "An nyong ha simnikka?" ("Are you in peace?") the usual Korean greeting. I discovered that her husband was missing in action and that her former home was in North Korea, they having fled to Taegu in the mass flight during the latter part of 1950. She had lost almost everything during her flight and again the second time during the camp fire. Now she was living with six other families (26 persons) in one corner of the tent. Only thin straw mats covered the hard ground, but I also noticed that she had built a mud siding about one and one-half feet high around her corner of the tent. Upon questioning, she explained that the little mud wall was to prevent the cold drafts at night.

I asked if there were any special provisions or assistance for war widows. She sadly replied in the negative and said she received the regular refugee grain ration of three hops (half pint) of grain, either rice or barley, 10 to 15 times a month, which is less than half a person's daily requirement of five hops per day. When asked what she needed most, she quickly emphasized **bedding** and **bedding.** Since her name was on the list for clothing distribution, I asked what else she needed besides bedding. She pointed to her thinly clad children and suggested warm underwear for the smallest two. When pressed about the other members of the family, she requested shoes for her barefoot children.

With three small children, work seemed out of the question for this widow, yet she appeared so cheerful and graceful, and she kept her barren mat area so very spic-and-span and clean compared to her neighbors. Her uppermost concern seemed to be the welfare of her three little children.

I visited a number of other families in the camp, and later in checking my interview sheets, I was surprised to find more than half the interviewed families were widow families. The only men family heads were those who were war injured, handicapped, or with large families such as 12 persons. The camp leader explained that only the poorest refugee families remained here since those who could afford to travel returned to Seoul where employment was better.

I also met the pastor of the little refugee church in the camp. A young, energetic man, this pastor told that about half the families (200) in the camp were Christians—a very high percentage since only 5 per cent of Korea is Christian. There was a Bible club, a mission-sponsored morning day school for the camp children who could not afford to pay the small fees for regular public school. There was also a mission-sponsored day nursery where more than 100 children between the ages of four and seven attended. A visit here showed a typical scene as some of the Bible clubs I had visited earlier. The children sat cross-legged on the floor around the barren room of 12 by 15 feet, and two young teachers were keeping order and directing the singing. How these children sing earnestly with fervor and loudly their little songs of prayer!

Since the mission gave these children a milk lunch each day, I suggested to the camp leader and the pastor to expand the milk feeding to all the children (760) in the camp. Both men showed great interest in the proposal, but even though I assured them a supply of powered milk, they wondered where they could secure kitchen equipment and the heating fuel. Nevertheless, they decided to present the idea to the people of the camp and hoped to find a solution to their problems.

Then after many bows and many expressions of gratitude and farewell such as: "Ko mop simnida" ("Thank you very much"), "Chon man we mal sumimnida" ("A thousand ten thousands times not at all"), "Su ko ha simnida" ("Many thanks for the trouble you have undergone"), "An nyong hi kyaesipsiyo" ("May you remain in peace"), and "An nyong hi kasipsiyo" ("May you go in peace") we left wanting very much to help those people.

This week we had our first distribution, a special bedding distribution to the camp refugees living in tents. Some 700 pieces (415 comforters and blankets, 215 quilts, and 70 pieces baby bedding) were given to the 200 families (1,600 persons). Each family also received a specially prepared Gospel of John, courtesy of the Pocket Testament League.

The camp leader, who helped us in the distribution, announced that all the people in the camp were extremely anxious for a milk-feeding kitchen for their children. They had collected among themselves more than 2,000 Hwan ($10) to buy the kitchen equipment and would contribute more money for the necessary firewood. We delivered the powered milk the next day and found the mud stove completed and the big kettle bought. With our milk this milk-feeding program was ready to begin and our seventh milk kitchen was started.

(Robert Lee, Portland, Oregon, MCC worker in Korea)

Our Schools

BLUFFTON COLLEGE

On December 18, Howard D. Raid, Assistant Professor of Economics and Business, received his Ph.D. degree at Ohio State University. His thesis for this degree was, "An Analysis of the Federal Crop Insurance Program in Ten Selected Ohio Counties, 1946-1952." The study was made at a request of the Federal Crop Insurance Corporation with the hope that it would be of value in policy formation. Besides his teaching, Dr. Raid is also an ordained minister and often preaches in churches of the community.

Approximately 150 persons from the College and community presented Handel's Messiah on Sunday evening, December 13. This Bluffton Choral Society was directed by Prof. Russell A. Lantz and accompanied by Pearl Bogart Mann. The community orchestra, under the direction of Prof. Laurence Burkhalter, also accompanied the Choral Society. Don Nuen, Bluffton student from Berne, Indiana, was the baritone soloist. The other soloists were: Mrs. Floyd Nietz, Walbridge, Ohio, soprano; Mrs. Clyde Welty, Lima, Ohio, contralto and Mr. Russell Chiles, Lima, Ohio, tenor.

About 325 pounds of candy were made by the Home Ec' Club on December 10, to sell in the College and community. About 25 girls turned the Home Economics Department into a miniature candy factory and then sold the candy from door to door in the community. The proceeds from the sale will be used to help the Home Economics Club.

After a week of Christmas programs and activities the teachers and students left for a well-earned vacation on December 18, to return on January 5. Through inspiring chapel services and beautiful carol singing the students were reminded to emphasize the Christ in Christmas.

MENNONITE BIBLICAL SEMINARY

Rev. Andrew R. Shelly is to speak at the Week of Prayer meetings sponsored by the Waterloo-Kitchener Ministerial Alliance on January 5-7. Rev. Shelly is a former pastor of the Stirling Avenue Mennonite Church in Kitchener, Ontario.

Earl Roth assisted in pastoral work at the Calvary Memorial Mennonite Church in Chicago during the illness of the regular pastor, Rev. Rupp.

Mr. and Mrs. Eldo Neufeld and Mr. and Mrs. John Gaeddert served as leaders in a Watch-night Service of the Central District YPU held at Meadows, Illinois, on New Year's Eve.

A Fellowship Prayer Service was held on New Year's Eve. Seminary staff and students expressed gratitude to God for his countless blessings and rededicated themselves to serve Christ in the New Year.

To you, our constituents, who have supported us faithfully with your prayers and interest, we would express our sincere gratitude. May God bless us all as we work together for Him.

MCC News Notes

CARLOAD OF FLOUR TO MEXICO

A railroad car containing 60,000 pounds of white flour is on its way to Cuauhtemoc, Mexico, where it will be distributed to needy Mennonite settlers.

Another growing season and a limited "harvest" have not made any marked economic improvement among Mennonites in Mexico who are suffering as a result of inadequate rainfall during the past several years. According to David Karber, director of the MCC assistance program to Mennonites in Mexico, a feeling persists that next spring and summer may prove to be more difficult than this past year.

Requests for food relief assistance have begun earlier and have been more numerous than anticipated. It was expected that during the period from the harvest to about March 1 there would be few requests for such assistance. The flour on its way to Mexico was milled from wheat contributed by Kansas Mennonites during the combined MCC-CROP last summer.

The MCC relief program in Mexico during the past year has centered largely around the distribution of seed and food plus short-term rehabilitation loans.

Eastern District on Nonresistance

The fine spirit of the Eden Peace Study Conference continues to work in the followup district sessions being held. There are differences and we all need to learn. Through these confernecs we are finding a way of sharing biblical truth and are finding more clearly a direction for our General Conference. Since the Eden Conference last April the Eastern, Central and Northern Districts have had followup conferences. Here we present a report on the Eastern Conference prepared for The Messenger, the organ of that district. Plans are underway for an extensive Canadian conference to be held April 9 and 10, at Winnipeg.

—E. M. E.

The Eastern District will record their last quarterly conference as one long to be remembered. That Quarterly Conference was used for a Peace Study Conference. Dr. Robert Kreider, Bluffton College Professor of History spoke to the group at the afternoon and evening summing up the General Conference Peace Study Conference on the Church, the Gospel, and War which was held in the Eden Mennonite Church, Moundridge, Kansas, last April and giving a practical application of nonresistance. He summed up the Eden Conference in eight leading questions which marked this conference: (1) Wherein have we failed in our peace witness? (2) What is the Gospel and how is it related to nonresistance? (3) How is the brotherhood solidarity of the church maintained? (4) How can we recover our peace position? (5) How far should nonresistance penetrate the total life? (6) What does it mean to be "in the world but not of the world," particularly in the political realm? (7) What about the I-AO position? (8) As a church, do we not have a mission to share this concern about nonresistance with other Christians?

Robert Kreider spoke convincingly of a peace position that flourishes as a part of the total Christian life. He rooted his message in the Bible and vividly illuminated its meaning with biblical and practical illustrations. And he added a third dimension to all he said with the spirit of love and Christian concern which radiated from his own soul.

In three live discussion groups led by Ellis Graber, Lester E. Janzen, and A. H. Schultz, the problems of nonresistance as seen through Eastern District Conference eyes were discussed. The free sharing of ideas and concerns made each of these small groups a blessed experience. Wilfred Ulrich as chairman for the day guided the program graciously, and all who took part added to the inspiration of the day.

But the thing that made this conference a day to be remembered was the spirit that moved among us. It gripped us. It blessed. We saw the Gospel and nonresistance in their true perspective. We felt its strength.

Let me add these words of personal testimony. I have attended a dozen or more Quarterly Conferences, all of them good and helpful programs. But this was more than a program. It was an experience. Never have I felt so close to the other brethren in the conference. Never have I felt so much freedom and agreement. I felt here the stirring of a revival—not a revival of interest and enthusiasm for our peace position (although I think that is a part of it) —but a revival of the Gospel, a desire for the whole Gospel in word and life.

—**Maynard Shelly**

If Personal Reports are Desired

On Annual MCC Meeting and Program

News from various fronts of MCC, decisions of new work came from two days of meeting in Chicago. Various Mennonite groups had representatives present. If your congregation or group within the church wish to have a personal summary of recent developments, contact one of the following who attended:

H. A. Fast, Robert Kreider, Albert M. Gaeddert, William T. Snyder, J. J. Thiessen, Don. Smucker, J. W. Fretz, R. L. Hartzler, Olin Krehbiel, Delmar Stahly, Elmer Ediger.

On Detroit Conference

General Conference representatives for this conference were chosen by the Board of Christian Service largely from those attending the Bluffton Council of Boards meeting, in order to save travel costs. For reports and messages growing out of this interdenominational conference any of the following may be contacted:

Don. Smucker, Elmer Ediger, H. A. Fast, J. N. Smucker, Albert Gaeddert, David Habegger, H. P. Epp, John Thiessen, H. T. Klaassen, Arnold Nickel, Orlando Goering, Wilfred Ulrich, Peter R. Harder, R. L. Hartzler.

Jottings

—**Apostolic Church, Trenton, Ohio:** Sunday, December 13, during the worship hour two men of Monroe, Ohio, favored the congregation with several musical numbers. Eugene Young, with piano accompaniment, played several cornet solos. They also accompanied the organist during the congregational singing. On December 20, the Sunday school children presented the Christmas message in story and song. Wednesday evening, December 23, the choir presented the cantata, "The Light of the World." Robert Ziegler directed. The church also presented the Christmas message with the beautiful lighted tree, the glow of candles, and decorations of greens. The shut-ins were remembered by the various organizations of the church.—Edna Kinsinger, Corr. **Hereford Church, Bally, Pennsylvania:** Miss Janet Bechtel and Ensign Lee Henry were married in our church on Saturday afternoon, November 21. The Senior choir presented a cantata, "The Nativity," on Sunday evening, December 20, under the direction of Mrs. Marian K. Bechtel. In connection with this cantata, the White Gift service was presented with Mrs. Paul J. Clemmer in charge. Our contributions amounted to $503.00 and were given to the following: European Mennonite Bible School, Mennonite Biblical Seminary, Home for the Aged, Formosa, Peace and Service (I-W), Leper Child-Champa, India, American Leprosy Mission and Kentucky Mountain Mission. A group of choir members and Christian Endeavorers were Christmas caroling on Christmas Eve. The Bluffton College Men's Gospel Team presented a program on December 28 and Miss Wilhemina Kuyf spoke on Sunday morning, January 3. Watchnight services were held on December 31—Mae Latshaw, Corr.

—**Bergtal Church, Pawnee Rock, Kansas:** J. F. Sawatzky, father of our minister brought the message on Thanksgiving Day. Pastor Sawatzky conducted communion services at the Faith Church at Greensburg, November 29, and participated in the Harvest-Mission festival at Ebensfeld Church, Montezuma, December 6. J. B. Schmidt brought the morning message December 6. The Junior C.E. presented a Christmas program for the Senior C.E. on December 13. On December 20 the choir sang the cantata, "Yuletide Memories." The Sunday school Christmas program was given on the evening of December 24.—Corr.

—**Carlock Church, Carlock, Illinois:** Communion service was observed on October 4. October 18 Mr. and Mrs. Ralph Ummel, Mrs. Hoeft, and Don Ummel were received into the church by letter. The North Danvers, Congerville and our church conducted a teacher training course for six Thursday evenings during October and November. The teachers met for a class and workshop period of one and one-half hours after which filmstrips on "Successful Teaching" were shown. On October 11, William Keeney of Bluffton College brought the message. October 25 our choir participated in the annual fall music festival held at Gridley. October 28 a number of women attended the annual fall rally of the Illinois women held at Meadows. Alvin Brightbill, music professor of Bethany Biblical Seminary, was the speaker for the YPU rally held at Flanagan, November 15. Our Thanksgiving Mission Festival was held on November 22. Archie Graber, one of the missionaries serving in the Congo, spoke at the afternoon service, and Mrs. Herman Tan, a student at the Seminary, showed pictures and told of the mission work in Java at the evening service.—Corr.

—**Second Church, Paso Robles, California:** The midweek services of Bible study led by our pastor, Edward Toews, are well attended. It is a study of Romans revealing many precious truths and promises. Thanksgiving morning our

Frieda Claassen
4614 Woodlawn Avenue
Chicago 15 Illinois

pastor brought a challenging message. In the evening a Thanksgiving fellowship dinner was given by the "Stitch and Chatter" club. We are happy to have the annex for such occasions as well as other meeting places, such as Sunday school, mission society, etc. On the evening of December 6, Paul Gupta, a high caste Hindu and representative for the Hindostani Bible School, showed pictures of India, and gave a challenging testimony.—Corr.

—**Emmaus Church, Whitewater, Kansas:** On November 27, a service of praise and thanksgiving for the Lord's gracious leading, was held in the Emmaus Church in observance of the 25th wedding anniversary of Mr. and Mrs. **Herman J.** Entz. Mr. and Mrs. Gerhard Wiebe observed their 50th wedding anniversary on December 3. A number of relatives and friends surprised Mr. and Mrs. Woldemar Wiens at their home on their 25th wedding anniversary. The young people of the Burns, Grace Hill, Swiss, Zion and Emmaus churches met at our church for their joint C. E. Fellowship program on November 22. Our pastor met with the General Conference Board of Missions at Bluffton, Ohio, December 2-7. In his absence on December 6, H. J. Dyck and the Deaconess of Bethel Hospital conducted the morning worship service. Emmaus Echoes, a small church paper is published monthly by our young people in the interest of those attending schools, or others away from the community. The children's Thanksgiving offering for Bernard Thiessen was $83.22. Our missionaries, Bernard and Ruby Thiessen of Japan are the parents of a daughter, Beth Rennal.—Corr.

—**Eicher Emmanuel Church, Wayland, Iowa:** A union service for the Cottonwood U.B. Church, the Wayland M.E., Finley M.E., Wayland Mennonite, and Eicher Mennonite were held at our church on Thanksgiving Day. Rev. Textor of the M. E. churches brought the message. The ladies of our church had a fellowship meeting in Washington, November 10, at the home of Mrs. Hazel Eicher. Christmas boxes were packed for Glen Grabers, Verney Unruhs, Pastor Lu, and Mrs. Dickson. At the December meeting of the Women's Mission Society, seven boxes were packed for members living away from the home community. On December 18, 21 boxes were packed for members or friends living in the community. An inspiring Christmas program was given at our church on Sunday evening, December 20, by members of the Sunday school and church choir.—Corr.

—**Inman Church, Inman, Kansas:** The annual turkey supper, sponsored by the laymen, was served to more than 400 guests on November 12. Proceeds were designated for the church building fund. A number of young people are attending catechism class which meets each Sunday morning at the parsonage. The cornerstone of the new church was laid Sunday morning, December 20. After the morning service, the congregation proceeded to the new church for the impressive ceremony. Various organizations have again tried to make Christmas happier for the sick, shut-ins, and those away from home, by sending cookies, candy and greetings. The Junior C.E. held their annual Christmas party, December 6. Instead of Christmas boxes they filled overseas schoolbags.—Corr.

—**First Church, Caldwell, Idaho:** We have finished redecorating our church, and held our Christmas dinner in the church following the service December 27. Violet Unruh and Kenneth Bledsoe were married in October. Our Ladies Aid Society held two bazaars and cooked food sales recently. We also packed several boxes of new and used clothing for relief. Several from our church attended the General Conference and Retreat this fall.—Corr.

—**Vineland Church, Vineland, Ontario:** Following the annual Christmas Eve program held in the church on December 24, a half-hour radio presentation consisting of Christmas music sung by the young people of the Niagara Peninsula, was enjoyed by all. Shortly thereafter three groups of carolers left the church to serve the members of the congregation with the Christmas message in song.—Herta Fransen, Corr.

—**First Mennonite Church, Nappanee, Indiana:** The Sunday evening meetings during December were sponsored by the Loyal Berean class. On December 6, John Metzler, Jr., spoke regarding his experiences in Puerto Rico. He lives in this community but has served with Brethren Service in Puerto Rico. On December 13 the filmstrip, THE OTHER WISE MAN was used as the main feature. The children gave a Christmas program during the Sunday school hour on December 20. In the evening the choir and congregation joined in a Service of Lights. Also as a part of the program the women and girls gave a playlet, CHRISTMAS COMES TO HAMPSHIRE ROAD. On Sunday evening, December 27 the program was mainly musical numbers. The annual church business meeting was held January 1. A fellowship supper was followed by giving of reports and transacting of necessary business.—Elva May Schrock, Corr.

Into the Beyond

SAMUEL E. MAURER, of Carlock, Illinois, and member of the Carlock Mennonite Church, was born June 15, 1865, and died December 8, 1953.

Glorious Things of Thee Are Spoken

Glorious things of thee are spoken
Zion city of our God;
He whose word cannot be broken
Formed thee for his own abode:
On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's wall surrounded,
Thou mayst smile at all thy foes.
Savior if of Zion' city
I, through grace, a member am,
Let the world deride or pity,
I will glory in thy name:
Fading is the worldling's pleasure,
All his boasted pomp and show;
Solid joys and lasting treasure
None but Zion's children know.

—*Mennonite Hymnary*

Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.

—Psalm 73:25

If you really believe the Lord Jesus is alive and loves you, you will also love Him.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Photo by U.S. FOREST SERVICE PHOTO 40539

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He giveth snow like wool;
He scattereth the hoarfrost like ashes;
He casteth forth His ice like morsels.
Hast thou entered into the treasures of the snow?
Wash me, and I shall be whiter than snow.

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NOTICE

According to conference resolution No. 5, the churches are requested to send in an offering to cover cost of printing and mailing of the 1953 Conference Reports and Minutes. Since these books should now be in the hands of the churches, will they please remember to send in the offering.

A. J. Richert,
Conference Treas.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker, Maynard Shelly.

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The Reader Says

Dear Sir:

Re: A recent editorial on flags in churches.

Definitely lets not remove them, rather let us place them in every church, and especially needful are they in our Mennonite churches. Why? Because we are complacently inclined to assume that freedom is free, and requires no responsibility on the part of the recipients. Freedom never has been free and it never will be free, nor can it be kept by merely taking it or seeming to accept the role of a door mat.

The two flags are symbols. The church flag reminds us that the banner of Christ must be held aloft. We too often glibly and without thought sing "—with the Cross of Jesus going on before—see His banner go." The American flag should remind us of our heritage and our responsibility under it. Far too many of us fail to realize that the freedom we enjoy under that flag has been bought and kept by the price someone else paid. Too many of us are perfectly willing to accept the freedom and make all the money our country allows, without any obligations on our part.

Perhaps some want the flags removed for this reason. Perhaps they like the idea of all take and no give, and those symbols, the two flags, bother their consciences.

Jesus said that we should render to Caesar and to God the things belonging to each, and the flags are an excellent reminder of that duty. The apostle Paul also had something to say on the matter of such obligations, despite the insipid apologies some have tried to make for him.

—P. C. Huber

My Church

Yes this is MY Church!

I own it as MY Church and it owns me as its lover. And I love it because, "My Beloved is mine and I am His."

MY Church! Yes MY Church!

It is MY Church because it is the earthly home of my soul, the center of my affections, the "House of God and the gate of Heaven."

It is MY Church because it claims the first place in my heart, the central place in my thought, the principal subject of my prayers, and its purity, peace and progress are my chief concern.

It is MY Church because in solemn covenant before God and men I have united with it, pledging myself to advance its interests, by faithfully attending its worship, to pray for all my fellow members, to contribute to its support, and to abide by its laws.

It is MY Church, therefore, I owe it my utmost love and allegiance; my zeal for its prosperity, my toil for its success, and my prayers for its triumph. By neglecting its worship as "the manner of some is," I weaken its power, discredit its mission, dishearten its members, benumb my own soul, and bring sorrow to the heart of my Lord.

And to MY Church, and to Him the **great Head of the Church, even to my Savior and Lord this promise I devoutly renew this day, assuredly believing that only** "They shall prosper that love Thee."

MY Church! My Church!

For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end.

Of Things to Come

February 7—Race Relations Sunday
March 3—Ash Wednesday (Lent begins)
April 11—Palm Sunday
April 18—Easter Sunday

ANNOUNCEMENT

The Committee on the Ministry is pleased to announce that the 1954 Ministers' and Christian Workers' Retreat will be held at Men - O - Lan Retreat Grounds, Pennsylvania, August 25 to September 1.

All ministers, missionaries, teachers, conference workers and other church leaders are invited to plan to come to the cradle of American Mennonitism in 1954.

A. J. Neuenschwander, chairman
A. R. Shelly, secretary

Editorials

R. L. Hartzler, Guest Writer

ANNUAL MEETING OF MENNONITE CENTRAL COMMITTEE

The regular annual meeting of the Mennonite Central Committee was held in Chicago, Illinois, January 1-2, 1954. The principal purpose of the meeting was, as usual, to review the work and experiences during the past year, ending November 30, 1953; and to lay plans and adopt budgets accordingly for the year ahead.

Rotation of Personnel

One of the first impressions gained on entering the meeting was the rotation of personnel as time has moved on. A number of those who formerly served as members of the committee or active leaders in the work, either were not present or occupied positions more to the rear, while new and younger men had come forward to carry the responsibility. A leading instance in this respect was the presence of Brother C. N. Hostetler in the role of president, a position held by Brother P. C. Hiebert for more than 30 years, to the time of his retirement a year ago. Thus is evidenced the fact that the hand of the Lord has been upon and in the work; and, though the workers may come and go, the work goes on.

Magnitude of the Program

Another dominant impression gained was the volume of work and magnitude of responsibility incident to the outgoing of the program. First indication of this was the annual report itself, this being an attractive, mimeographed and indexed volume of 134 pages of report material. This impression was vivified, however, as one after another of the 13 sections of the full report were briefly reviewed. We glean therefrom the following:

Financial: This part of the report alone accounts for 44 pages, covering the balance sheet for the year and 27 different accounts carried on the treasurer's books. Total current and fixed assets are reported as $2,070,365.04, including cash in U. S. and Canadian banks, U. S. and Canadian bonds, equities in MCC headquarters and mental rest homes, inventories on hand, long-term receivable accounts with colonists in South America, and the assets of Mennonite Resettlement Finance, a corporation set up to operate in acquiring land, etc., as a legal entity in relation to resettlement of refugees. Total contributions in cash and commodities for all purposes amounted to $1,882,265.62, with $1,069,841.88 represented by gifts in kind.

Relief: Work continues in ten different countries in Europe and the Middle and Far East, with 197 workers engaged therein. The areas of most acute need are now found among the refugees in Berlin, the displaced Arabs in Jordan, and the war sufferers in Korea. Contributions in clothing showed a marked increase over the preceding year with 277 tons received (37 tons more than the anticipated goal for the year.) The same was also true of Christmas bundles, there having been 29,478. Total gifts in kind for relief purposes amounted to 1,247 tons, valued at $953,756. Cash relief contributions from constituent groups in U. S. and Canada amounted to $344,154.52, of which $54,378.66 came from General Conference.

Developments in Europe

Several interesting developments are afoot in Europe. One is the PAX construction program for resettlement of refugees. Three such programs are in progress, one of them consisting of 10 six-apartment buildings at Backnang, Germany, giving rise to a new Mennonite community of 100 families. But housing is not enough. O. O. Miller adds: "A growing concern in these newly established communities is church and meeting room facilities. It is planned to bring this need and challenge clearly to our North American brotherhood for such contributions as they will then feel led to make to this cause."

Another development is at Kaiserslautern, where a community center program has since 1947 been carried on in a temporary building. Heads of the city recently voiced an earnest wish that MCC stay in Kaiserslautern, and to that end offered a choice of one of three sites for a permanent building. This city was prostrated by allied bombing attacks, and while they were in dire need Mennonite aid was extended. Now they want to show their appreciation by helping the community center become a permanent institution in their midst. They intimated that further help in building might also be extended.

A third development is the European Mennonite Bible School in Basel. Mennonites in Europe have now moved forward in establishing church schools. What training ministers have received, except in Holland, has been in other institutions. Encouraged and assisted by MCC personnel, a Bible School was begun and has now had its third term, participated in by the Mennonites in Germany, France and Switzerland. Steps are now afoot to provide more ample and permanent quarters for the school and the MCC headquarters in Basel, by purchase of a property ample for that purpose. This is a joint enterprise by MCC and the brethren in Europe, hoping that in time they will find themselves able to take it over administratively and financially.

Progress Notes Elsewhere

There are now 13 workers in Korea with a total unit of 20 contemplated to carry on the work in material aid distribution, a boys' orphanage, and rural village services and resettlement . . . . Mennonites in France are in process of taking over the children's homes at Weiler and Valdoi, this being their first venture in institutional work . . . . A second bulldozer for Paraguay is being provided by the Northern District Conference . . . . The leprosy project in Paraguay is going forward and giving of treatments may soon be instituted. The American Leprosy Mission provides three-fifths of the budget for this work . . . . Prairie View Hospital is nearing completion and may be ready to receive patients soon after February 1.

Newest Field of Activity and Concern

The newest field of activity and concern pertains to the program of I-W service. So far the principal

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The Sin of Just Being Good

LLOYD L. RAMSEYER*

Chapel Meditation

Revelation 3:14-19

Most of you are church members. If asked, you would say that you are Christians. You have committed some positive sins in your day, and we do not want to minimize such evil. Even now you occasionally make mistakes for which you are or should be repentent. This morning, however, we want to consider another type of evil, the evil of just being neutrally good.

We would like to base our thought this morning on four sins suggested by Harold Cooke Phillips in his book, **In the Light of the Cross.** The entire book is well worth your reading, but I was especially struck by Chapter VII, "Acquiesence: The Public," as pointing out sins committed by "good" people, people who are content to just be good without concerning themselves very much with the evil about them.

THE SIN OF IGNORANCE

We close our eyes and live in blissful ignorance of many things about which we ought to be concerned. Jesus beheld the city and wept over it, saying, "If thou hadst known, even thou, at least in this day, the things which belong unto thy peace" (Luke 19:42). If you had only known. Should they have known? How about that youth problem in your community. Did you know? Did you have an opportunity to know, but shut your eyes to what was going on around you? In our democracy we face elections with decisions to make regarding individuals or critical issues. Do you know about them? Should you know? Is it your responsibility? In Hitler's day, they say, there were many "good" Germans who didn't know what was going on. They were unbelieving when told of the gas chambers and the horrors of the concentration camps. Shouldn't they have known? We have many newspapers and magazines. Much information is there if we care to look for it. Do you care enough to seek information? It is important that you find God's will for your lives. Do you care enough to explore your capacities, to study and pray to find His will for you? In this world of violence God must expect you either to cooperate with that violence or or to withdraw from it. Do you know His will for you? Do you spend time searching the Scriptures to find out? One of our major sins may be the sin of ignorance, not knowing what goes on about us just because we do not care enough to find out.

INDIFFERENCE

In Matthew an analogy is given comparing the kingdom of heaven to a marriage feast. The guests were invited but they would not come. When the invitation was repeated "they made light of it, and went their ways, one to his farm, another to his merchandise" (Matt. 25:5). While a few used violence, the sin of most of them was merely indifference. It wasn't wrong for them to go to the farm or to attend to their merchandise, except that they were indifferent to something greater. Dives was suffering the tortures of hell. Why? So far as we know, not because of positive evils which he had done, but because he failed to help a poor man at his gate. The wicked servant entrusted with a talent was cast into outer darkness. He had not stolen the talent, nor invested it foolishly. He had merely tied it in a napkin and failed to use it. The priest and the Levite in the story of the Good Samaritan did not kick the unfortunate victim of robbers nor spit upon him. They just walked by on a public road. What was wrong with that? The church of Laodicea was not bad. It was neither hot nor cold, just nauseatingly neutral. Do you feel holy because you do not gamble, smoke, or drink? I am glad that you do not do these things. But what do you do that is positively good?

IRRESPONSIBILITY

Judas was filled with remorse and, going back to the priests who hired him, threw down the thirty pieces of silver, saying, "I have sinned and betrayed innocent blood." But they replied, "What is that to us? See thou to it" (Matt. 27:4). Do we sometimes shift the responsibility to others, saying this is no business of mine? May it be that we sometimes even employ others to do what we think it is wrong for us to do ourselves, and then seem to feel that it is not our affair? Is it no business of mine what happens to the corn I raise and sell at a profit? If I enjoy war profits is it no business of mine when people suffer and die in war? If I own stock in a corporation that houses people in slum property, is that no affair of mine? If three-fourths of my tax dollar goes for war, can I have a conscience clear of it? If a fellow citizen in my town is on the down-grade, can I merely say, "Let him see to that"? If I know someone is cheating in exams, thus degrading the educational system as well as himself, can I shake off responsibility?

PREOCCUPATION

"He said unto another, Follow me, But he said, Lord, suffer me first to go and bury my father... and another said, Lord, I will follow thee; but let me first go and bid them farewell, which are at my house" (Luke 9:57-60). A man prepared a great supper and said, "Come, for all things are now ready. But they all with one consent began to make excuses" (Luke 14:18-20). One had a business engagement; he had just bought a piece of land. Another had some farm chores; he had to look after the oxen. Another had domestic preoccupations; he had just been married. You cannot be put into jail for such things. They were perfectly good things to do. The sin was in the fact that they took the place of something better. There is nothing wrong in sitting in on a discussion in a fellow student's room, or in spending your time in the social room, unless it takes the place of something better which you should be doing. Many things are not wrong

(Continued on page 39)

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*President, Bluffton College.

How Do Matters Stand Regarding Our Faith

Many of us believe that we are but stewards of material things. Real ownership rests with God our heavenly Father. He, our Lord and Creator, has entrusted to us a certain amount of material property, or the ability to obtain property. On the other hand, He also desires that we trust Him, and acknowledge Him as the real owner. Further, we all know that when we pass out of this life we take nothing along.

We also know that circumstances can arise in this life by which we can lose all material possessions: no matter how much or how little we may have. So we do consciously or unconsciously trust God that such conditions will remain in our land that our property is safe. But our Father in heaven asks us how we use what He has entrusted to us. Do we earn all we can, save all we can, and give all we can? Do we look more upon what we give than what we have left? Do we see the needs of millions, and then have the insight that God has prospered us for a purpose, namely the purpose of helping Him meet human need? Is our faith strong enough to give and help, even though we do not get the new equipment which we think we need?

Through our Board of Missions and our missionaries on the fields, we as a General Conference church have some six million souls to whom we must bring hope, assurance, and knowledge of Him, whom to know is life eternal. Shall we all, adults and children, help along that the 1954 mission budget of $521,900.00 may be met, and the ever growing work can go on?

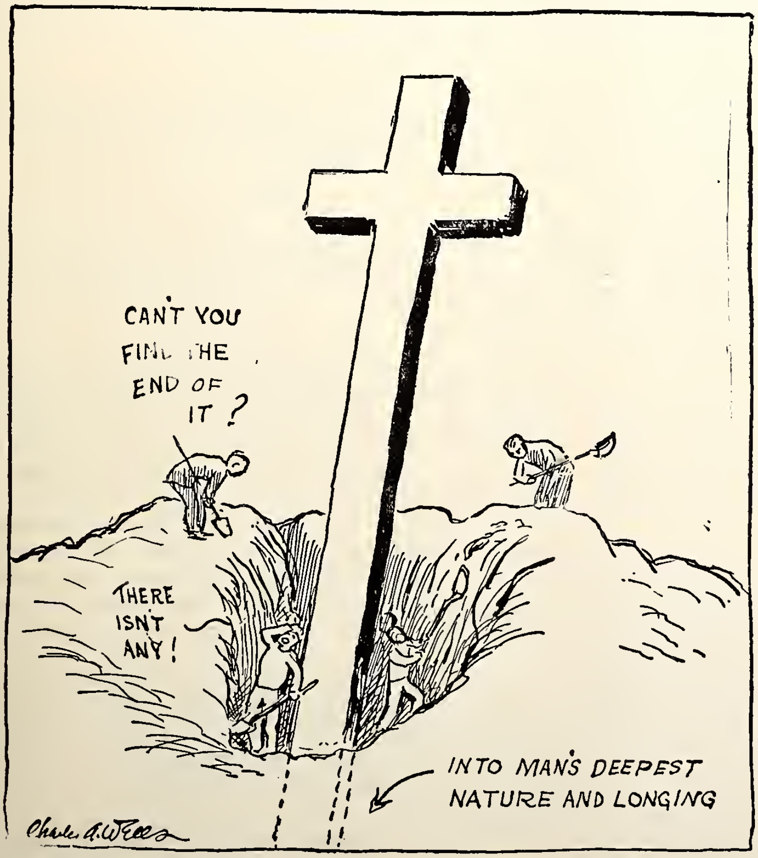
In faith the budget was adopted. In faith the Board of Missions wants to carry on meeting the needs of our far flung mission fields, and we believe that all individuals, adults and children, will in faith back up this great mission task our heavenly Father has entrusted to our Conference.

—John Thiessen
General Secretary of the
Board of Missions

Circulating through the organizations working for world peace at Geneva, Switzerland, was a story about a Jewish orderly in a Hungarian war hospital during the great conflict. Looking out on the newly-made graves, the orderly remarked: "Hungarians, Germans, Russians, Serbians, Frenchmen, Poles—all brothers! But first they must be dead."

G. B. F. Hallock in
NEW SERMON ILLUSTRATIONS
(Fleming H. Revell Company)

They Can't Dig It Up


CAN'T YOU FIND THE END OF IT?
THERE ISN'T ANY!
INTO MAN'S DEEPEST NATURE AND LONGING
Charles A. Wells

CHARLES A. WELLS

For years materialistic forces, both inside and outside the Communist movement, have endeavored to uproot the Christian faith. The materialists in Europe a generation ago announced that the teaching of modern science would soon remove the last traces of religious beliefs. The Communists in Russia as soon as they arose to power likewise announced that there was no God and that after one generation of godless education, based on new scientific knowledge, religion would wither away. But today Christian forces are so strong behind the iron curtain that the Communist tyrants are often driven into a frenzy trying to "control" the religious leaders and the churches. The cross was not planted by man. It was something lifted into the life of the world out of the deepest nature of man and out of his deepest longings for truth and righteousness. The hand of man cannot uproot it.

Abnormal Americans

MYRON EBERSOLE

What is the normal way of life: What is a normal standard of living? Do we turn and look the second time when we see someone walk past in rags? Does it seem unusual for a family to live in one small poorly constructed and unheated room? To expect half of the children to die in infancy?

Are such conditions abnormal or are our standards the abnormal? "Foolish questions" you say. Then consider the following statements taken from "There'll Be No Christmas for Them" by Dickey Chapelle in the December 26, 1953 **Saturday Evening Post.**

1. **"More people live in huts of mud and straw than in any other kind of shelter.**
2. **"More people travel on their own feet or on the back of small animals like the burro than in any other fashion.**
3. **"More people have a life expectancy of half our years than any higher figure.**
4. **"More mothers watch half their children die than see all their offspring reach maturity.**
5. **"More people live without the help of a doctor when they fall ill than enjoy even rudimentary medical care.**
6. **"More people eat what they themselves grow—and starve when they have no harvest—than obtain their food in any other fashion.**
7. **"More people do not know what it means to vote than have ever voted."**

To the above startling statements of fact we would add that far more people in today's world are outside the Kingdom of God than are in and that relatively few in this world have found the reality of Christian experience.

Such a perspective obviously places us in the "abnormal" group. We are tempted to suggest that most of this is due to ignorance or laziness and to say: "Why don't they do something about it?" Fair consideration of the facts will eliminate such thoughts.

Someone said recently in a Sunday school class discussion on "Christian Standards in Economic Relations" that all anyone deserves is a "fair chance to help himself." We ought to ask ourselves: "What is a fair chance?"

We were startled (while working with Arab refugees in Jordan in the Mennonite Central Committee relief program) when a poor Arab orphan asked us in Bethany for the entrails of a chicken we were cleaning for dinner—to be used for soup for his brothers and sisters. We should have been startled to realize that we were not in his shoes—if he had had shoes!

We who call ourselves American Christians (or Christian Americans) do well at the beginning of a new year to read Mrs. Chapelle's article and to consider our "strange way of life." A realization of our abnormality is certain to make us humbly grateful and give us a realization of our responsibility as Christian disciples. What are we giving to the hungry, the cold, the naked, the spiritually neglected?—the really normal people!

I Can't Forget the Migrants

When I look at a large luscious-looking apricot, I cannot help seeing the cut fingers of a 10-year-old boy who had to cut apricots for drying.

When I open a can of yellow cling peaches, I cannot help seeing the sad face of a little girl who wanted to come to Bible School but was forced to pick peaches.

When I go into the grocery store to select a box of nice strawberries, I cannot help seeing a lot of little children busy picking strawberries so as to provide for the entire family. Small children should have the chance to play rather than to shoulder the responsibility of making a living.

As I walk across the green carpet which we call our lawn, I cannot help seeing the camps where there isn't a blade of grass where they can play, only the dust and the dry weeds.

As I walk into the small four-room apartment where we live, I cannot help seeing the little inadequate tents infested with flies with a father, mother, and their small children living in and around it.

When I see a trailer house, I remember a little girl with her three younger sisters to care for and her disappointment in not being able to attend Bible School.

As I pass the many liquor stores along the streets, I can see the sad faces of little boys who have been beaten by a drunken father who tried to forget by drowning his troubles. He had not accepted the call of Jesus: "Come unto me, all ye that labor and are heavy laden and I will give you rest." "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher" (Romans 10:14)? They have been social outcasts and even pushed out of our churhes.

Yes, as I look at my well-laden table, I cannot help seeing the sweat, tears, and hard work of the farm laborer who made this possible for me. For without the migrant it would be impossible to have this abundance of fruits and vegetables.

—**Neva Siemens** of Buhler, Kansas

Go Forth, Ye Sons of God

Go forth, ye sons of God, the Prince of Peace is
calling;
Tread softly and speak gently where
The clouds of war hang low;
Where hunger stalks and famine, and distress,
The witness bear, through bread which satisfies;
Through love which lifts and saves and never dies.
Tell of the Father's care,
All Blessings which all can possess.
Go forth, ye sons of God, the Prince of Peace is
calling;
He went this way before;
He is the Way of Ways ever more.
Evermore!
Go forth and let men know!

Go forth, ye Sons of God, the Prince of Peace is
calling;
Tread firmly, speak assurance where
Dawn brings but new despair.
Where doors are closed—and DPs homeless roam—
The witness bear, through hope which lifts men's
heart
Through faith in One, both Refuge safe, and Chart,
Tell of the Father's care
So instant! And His Heavenly Home.
Go forth, ye Sons of God, the Prince of Peace
is calling.
He went this way before;
He is the Way of Ways ever more.
Evermore!
Go forth—make men aware!

—Ralph W. Berky

THE SIN OF JUST BEING GOOD

Continued from page 36)

in themselves; they are wrong because they prevent us from doing something better. It is the evil of being preoccupied with the trivial when there are important things that ought to be done.

Perhaps the greatest evil in the church today is not that there are so many wilful sinners in it. They are good, but not positively, actively good. Evil goes unchallenged because good people fail to do anything about it. Either they are unaware, or they are indifferent, or they say it is not their affair—"See thou to it"; or they are too busy with other good but less worthwhile things. It is that way on every college campus and in every community. Will the Great Judge say, "Truly I say to you, as you did it **not**..."? Or will it be said of us, as of the church of the Laodiceans, "Because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth"?

Blessed are the undefiled in the way, who walk in the law of the lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. Psalm 119:1,2

Flashes of Thought

Follow Me

WALTER GERING

I had my misgivings from the very start. My companion was utterly confident that it would work. All the way to the city he had been telling me of the homeward trip. Repeatedly he had done this before and it was a simple matter. But I had my doubts; it was one of those occasions upon which I needed to be shown.

In due time we were ready for the homeward trip. I could not help but wonder; how could that car possibly make the trip safely through the heavy traffic of the city and along the highway so crowded with speeding autos. At the best we would need to drive cautiously and certainly at a slow rate of speed. We would be a menace to the safety of every approaching driver.

But no—my friend assured me that there would be no trouble at all. He had done this before and never had there been any trouble. We would travel at our usual rate of speed; there was no danger whatsoever.

Still unconvinced I slipped into the seat beside him; the motor roared as he stepped on the starter and we were off. That is, for just a few feet and then our troubles began. The auto which we were about to tow behind us for 150 miles had jammed the two bumpers together. Over an hour we worked to get the hitch securely fastened once more. Then we started again.

That was the beginning of miles of trouble. In spite of all the assurance which I had received that this kind of thing had been done before, we were constantly swerving and swaying back and forth. We tried driving at various speeds, one of us slipped back into the car being towed and tried to steady it with the steering wheel. But it was all in vain; the car kept swaying from side to side.

Finally after many miles of such hazardous traveling we stopped at a station and re-examined the situation. After all, what was really the trouble? Suddenly it all became clear. In a few moments we were back on the highway speeding along as though we had no car behind us. All the swerving was gone. The secret? The hitch which fastened the two cars together was too loose; there was too much play. A tight connection, with no space in between changed the whole matter.

Then it was that I understood. You see—it is just like that in the Christian life. Peter found himself in the wrong crowd, saying the wrong things, finally ending up in bitter tears. The trouble was that he had been "following afar off." Yes—he was a disciple of Jesus and for several years had been following the Savior. But he had allowed too much distance to come between himself and the

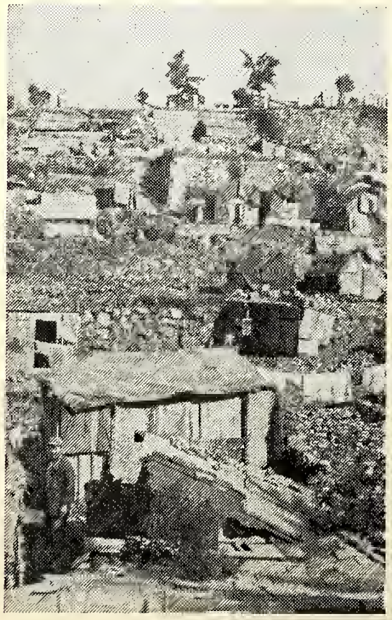
(Continued on page 40)

A Relief Worker's First Impressions of Korea

In the background are the hodge-podge of refugee and poor-people's homes. These 6 x 9 frame shacks are found everywhere and seemingly between everything in very heterogeneous manner. Put together with scrap lumber with straw mat sidings and perhaps a corrugated beer-can roof, these flimsy structures are seen squeezed between the road and barbed-wire fence of any army area, between the railroad tracks and the protective fence, under bridges, along streams, directly over open sewers, along the streets, on sidewalk curbs, or in alleys between buildings. Literally Pusan's swelling population, three time the normal 300,000, is living on top of itself.

Picturesque are the people in their native garb and yet not entirely native because here and there is seen a piece of relief clothing or army gear. Along the streams women are busily scrubbing and pounding their clothes, spreading their white laundry on the dry rocky river-bed. Children abound everywhere, running around with little clothing if clothed at all. Mothers and children are seen carrying babies piggy-back wrapped in a bright quilt.

Moving up to Taegu by train gave another close inspection of the poor and the refugees as well as a view of Korea's lovely landscape. As the train left the station, one felt as if he were traveling through the back yard of a refugee settlement. Lined up tight against barbed-wire fences were rows of refugee shacks which lay open to the inspection of the passengers of the train. These barren little homes showed no furniture, just straw mats where mother was breast-feeding the baby, grandfather smoking a long pipe, and the half-dressed children peering curiously through the barbed-wire fence at the passing train. A layer of filth and dirt covered these people to which the railroad seemed to add its share.



Left: Dwelling Places in Korea

Below: Korean Children

Three hours later I arrived in Taegu. At the station was the usual crowd and activity. Again there was the dominance of the army, A-frame carriers drumming up business, women peddling their wares from their bread baskets, and a host of shoe-shine boys. This latter group of boys, aged from 10 to 17 years but who look three or four years younger, all carry a curious box with a shoulder strap. Dressed in an odd assortment of rags, these dirty-faced boys with their cut down G. I. clothes were hawking shoe-shines in perfect G. I. slang, "Wanta shoe-shine, Sarjent, number one shine." For ten to twenty Hwan (five to ten cents) one could get an excellent shine, although they would try to charge forty Hwan if they could get it. Alongside is perhaps the shoe-shine boy's sister looking curiously on and carrying a baby strapped to her back with a dirty black cloth. Then there is the little brother, too young to shine shoes, who seems even dirtier, and with the most pathetic face reaches his skinny arm and hand out for a "presento." How touching and yet how professional!

The city of Taegu itself is very pleasant, somewhat smaller than Pusan, and quite rural compared to the teeming harbor activity of Pusan. The Communist drive was stopped just north of Taegu, leaving a host of refugees and poor. Everywhere one is reminded that "poverty" is descriptive of the "Land of the Rising Calm"; even the average person seems very poor in our standards. Extended war has only emphasized the poverty of the poor and has brought many refugees to join their status. One really wonders what is the normal condition here or what can be the future of these poor?

Survey of Relief Needs in Taegu Area. (Note: MCC's base of operation is from Taegu.) In consultation with government officials the following figures were gathered:

20,000	refugees and poor living in thirty-five camps,
30,000	refugees living in unorganized areas, mostly in shacks or in very crowded, housing situations,
20,000	destitutes living in similar conditions,
70,000	desperately needy people in Taegue city itself, not including those living in the countryside who in many cases are worse off because they often are missed in mass distributions.

—**Robert Lee, Taegu, Korea**

FLASHES OF THOUGHT

(Continued from page 39)

Savior. The result: swerving, swaying and finally tears.

How important to make sure of the connections. Loose, "afar off" following will always result in tragedy. "Follow me" calls for close, day by day companionship with "nothing between the soul and the Savior." "No man, having put his hand to the plow and looking back is fit for the Kingdom of God."

LORD, GIVE ME GRACE TO FOLLOW CLOSELY

Prelude to Disaster

Prelude to Disaster. More than half a century ago there lived in central Europe an unhappy little fellow. Illegitimate son of a housekeeper, his mother was ashamed of him, his father only grudgingly acknowledged him. He grew up in that forbidding atmosphere hurt and bitter. World War I came on and he enlisted. Ill at east with other soldiers, resentful and uncooperative, he never made much progress, though he served four years. At the end of the war he was only a corporal. He went home to a defeated and famine-stricken land. There, unemployed and frustrated, his uncongeniality turned to surly resentment and vindictiveness. Someone must pay for this misery. With other malcontents he plotted a rebellion, and when it came off badly the leaders went to prison.

There in solitary confinement, alone with his bitterness, he wrote a book, and called it "My Battle." It wasn't new or original, for he borrowed from many great minds, but it was all brought together in the form of an impassioned working program. Out of prison, he started to organize other rebels. The number increased because of the poverty and misery of the people. As the years went on, the organization that implemented this hate grew into workable form. Before indifferent citizens knew what was happening, these organized revolutionaries had seized the government and established a new order built on hate and revenge and the exploitation of the common people for the grossest ends of national triumph over the rest of the world. Power led to arrogant ambition and eventually to World War II, the bloodiest in history. And eventually the end came with Adolph Hitler's suicide and Germany's destruction.

That is a chapter in modern history, a terrible one, that men will find incomprehensible in years to come. But, more than that, it is the story of a boy, an unwanted boy, whom nobody loved, who found nothing but hate in the world, and who pyramided that hate into national leadership and world disaster. It was not foreordained that Adolph Schickelgruber, or Hitler as he later was known, should be the Judas Iscariot of the German people. What could have happened if some man, perhaps the pastor or schoolteacher or a friend of the family, had taken time to interpret life to that confused little mind? If little Adolph Hitler had learned what love meant, and how it can rule a man's heart for good, what a different world we would have today! Yet the difference between world peace and world disaster hung in the balance in that little Austrian town fifty years ago. And no one lifted his hand to swing it toward good will. What a chance lost to humanity!

Herbert Carleton Mayer in
YOUNG PEOPLE IN YOUR CHURCH
(Fleming H. Revell Company)

Never say any of your idle words to Almighty God. Say your idle words to your equals. Say them to your sovereigns. But never, as you shall answer for it, never, all your days, to God. Set the Lord always before you. Direct your prayer to Him, and look up. Better be somewhat too bold and somewhat unseemly than altogether to neglect and forget Almighty God. Better say that so bold saying, "I will not let thee go," than pray with such laziness and sleepiness and stupidity as we now pray. Look for God, and look at God, till you can honestly say to Him, with Dr. Newman, a great genius and a great saint, that there are now, to you, two and two only, supreme and luminously self-evident beings in the whole universe, yourself and your Creator. And when once you begin to pray in that way, you will know it. Every prayer of yours like that will ever after leave its lasting mark on you. You will not long remain the same man.

THE TREASURY OF ALEXANDER WHYTE
(Fleming H. Revell Company)

Take up your cross, then, both daily and believingly. And all the time be sure to exercise your imagination on your cross. For one thing, imagine yourself in your offensive neighbor's place. Put yourself inside the mind and inside the heart and inside the history and inside all the circumstances of the man who is such a cross to you. For, depend on it, we are all as great crosses to other people as they are to us. He is a hopeless fool who goes on all his life thinking and saying and praying that he is the only injured man and the only insulted man and the only despised man and the only cross-bearing man in all the community.

THE TREASURY OF ALEXANDER WHYTE
(Fleming H. Revell Company)

Climbing Mountains

We took a rest from man's routine,
From man's mechanical clock-timed day;
And started up a mountain side,
Up, up to the peak;
Up, where God's majestic greatness
Drums loudly in one's soul.

Words, words do not describe
The scenes that passed our climbing feet;
Scenes of cliffs, steep rugged slabs of rock,
Now jutting skyward in a harmony of lines.

Down, down below, aspen trees
Were whispering out Fall color schemes.
Bright morning blew its clouds—
Steam mists with spring-like fingers
Clasping 'round the highest peaks.

And up—high up—mountain lakes nestled
'Neath the snow-bibbed mountain peaks.
Here, here we said was Beauty;
Perfection yet unspoiled by man's rude hands.
Here was God; still, patient God;
God in matchless glory,
Flooding earth with endless love.

—M. A. S.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Leola Schultz, 4614 Woodlawn, Chicago 15, Ill.

2,500,000 of Them

(Continued from last week's issue. These articles present a national picture of migrant laborers and point out their plight. They describe the Voluntary Service program in California and the experiences of the volunteers. The material was prepared by Mr. and Mrs. Daniel Graber, Akron, Pennsylvania.—L.S.)

Beginning the Work

The many heart-warming experiences we have had in the beginning weeks of our work among the migrants of the Coalinga-Huron area are hard to relate with pen and paper. In order to obtain full benefit they must be lived. However, the perplexing and seemingly insurmountable problems of these people are constantly before us. To change the physical and economic conditions is outside of our realm. Perhaps instead we can give them a motive for seeking a better way of life. Perhaps we can teach them that with Christ it is possible to have an abundant life within even when outward circumstances seem hopeless.

As we drove into Camp No. 22 for our first Bible Club session, we were greeted by the assistant boss' son, Lewis, with, "I thought I'd help you guys clean the cabin." The camp boss is allowing us the use of one of the "better" cabins in the camp. It has two rooms instead of the usual one tiny room. With facilities such as this, we can divide the children into classes according to their abilities and thus more efficiently meet their needs.

For twenty minutes the dust, old mattress cotton, beer cans, rags, rubbish, and trash flew so thick we couldn't see the other end of the cabin. Lewis ran home for a bigger and better supply of brooms and so, fortified with weapons, we attacked the dirt and filth.

Most of the cabins are given a superficial cleaning before the families move in, but what can possibly be done with the meager resources available to make such a place as this cheery and homelike? How can people who live in drab, unpleasant, uncomfortable surroundings and without any privacy at all be motivated to live clean, upright lives? No paint whatsoever—inside or outside the cabin. No glass windows—just shutters that lift up and down to regulate light and ventilation. Some of the cracks in the walls have been covered with cardboard or newspaper.

Into such homes come the 10,000 migrant farm laboring people of west Fresno county. In the camps where these people live there are rows upon rows of small one-room cabins. The camps vary from 100 to 250 such cabins and may house from 800 to 1500 people each during cotton-picking time. Each camp is a community in itself and has its own store where the patrons can buy their food. Since there is just one store and the families seldom get to other towns to get supplies, they are often subject to exploitation by the store owner. Liquor dealers also find it very profitable to establish a business in these camps, and thus add to the misery when discouraged fathers try to drown their troubles or youth tries to satisfy its longing for something to change the monotony of living. Two of the camps in which the MCC unit carries on its program have large tents for the purpose of entertaining the camp constituency with cheap movies and other entertainment. Considering the many unhealthy influences with which conscientious Christian parents would have to compete in order to bring up their children in the fear of the Lord, we doubly appreciate children like Lewis, who is unselfish, helpful, and considerate of others around him.

After we had the cabin halfway respectable and presentable, Lewis said, "I'll have to go home and wash up; I wouldn't want to come to Bible class looking so dirty." Soon he came back all cleaned up and bringing his four-year-old niece. Two of our personnel went into the camp to make a house-to-house canvass and invite the children, while two remained at the cabin to set up the record player, amplifying system, and teaching supplies. When Lewis saw that we weren't quite ready to begin, he dashed out to see who else he could invite.

In this same manner we have now begun work in five different camps, all located within a 35-mile radius of Coalinga. In the camp most highly populated at the present time, the First Mennonite Church of Reedley, has again begun a weekly Sunday school program. For this we are truly grateful. With our combined efforts we will be able to have a more well-rounded program.

On school days we begin with Bible Club as soon as the children come home from school. The younger

Color makes no difference

ones come home around 3:15 and the older ones at 4:30 p.m. In this way we can have the various age groups separately. We are hoping to begin a mothers' club and nursery class which will meet in the early part of the afternoon. We are hoping it will soon be possible to purchase a sewing machine which will help us in getting this work established.

As soon as all the children have arrived, we begin our singing around the little portable organ and then our Bible story—illustrated with flannelgraph pictures whenever possible. After story time and Scripture memory work comes the activity period. The children usually look forward to making something with their hands, something they can take home and show Mother. Often handicrafts consist of Bible verse plaques to hang on the walls of their cabins or some useful or ornamental item to use in their homes. As much time as is available then is used for recreation. Many useful lessons can be taught through planned and well-directed play. Approved children's records are also used during recreation time.

Is it a stabilizing factor to these children in unstable homes and communities to hear again and again that God loves them? "God loves you and wants you to love Him and each other. If you ask Him, He will help you to be good." The best way for us to illustrate this point is for us to love the children, and this is not hard to do. To see their faces light up with an ear-to-ear grin and their hands waving in greeting when we arrive is one of our rewards of service. To look into a sea of intent faces—white, black, or brown—as we tell the story, makes us the more determined to make each one of our visits a planting of fertile seed on this fertile ground so that the harvest might truly be great. So many people without a church, without a saving knowledge of Christ. What are we among so many? We pray that our every effort may be worth while and that all we do might point to the One in whose name we serve.

—Charlene Unruh

Experiences in Service

As I stood before the children, reviewing the lesson for the previous week, I was surprised to hear how much the children remembered of the stories we had told them. This particular story was on the Creation. I had told the story while Charlene placed the flannelgraph pictures on the board the week before. Now, as I went over the story briefly, I asked a few questions.

We had made butterflies as a craft project with the story, so I asked the question, "Where do butterflies come from?" Betty Jo, a little Negro girl about seven years old, quickly answered, "From a caterpillar." She was right, and I added the question, Where do caterpillars come from?" This time she answered, "God." This was the answer I had expected the first time. This little incident shows how well they remember even the details of the Bible stories. If we could see how much of the Word is tucked away in the hearts of these little ones, we would know the true value of this kind of work.

—Gloria Regier

As we told the Bible story to the young children outside the cabin we noticed a young Mexican lad looking on from a distance. We finished the story, had the worship service, and ended with the craft project for the lesson. Then the older children came home from school and came over to the cabin so that we might have their Bible class.

We invited all those in sight and went into the cabin. After singing a few choruses, we started the story. Just then the tall lanky Mexican lad slipped in and sat down with the other boys. He looked a bit afraid and very self-conscious, but as the story progressed he seemed to be quite interested as I told the story of Noah and the Ark.

I finished the story and we had our worship service. Gloria presented the memory verse for the lesson, but the lad did not take part. Then, as the materials for the memory verse card were distributed, we explained how they were to be made. When they finished their cards and could say the memory verse to Gloria, they were allowed to begin the wood project for the day's craft. When it was this boy's turn to say his verse, he innocently looked up at Gloria and said, "I cannot read English." Gloria repeated the verse over and over until he could say it. The look on his face showed how very pleased he was to be able to do as the others had done. Now he felt a part of the group, and quickly he went to work on his wood project.

Later, we learned that he had just recently come from Mexico. I am sure we will see this same lad back next time to finish his potholder hanger, and to hear the story. This boy must have been at least sixteen and it thrilled us to see the older children coming, too. One of the children's older sister came to this same class. What a joy it is to see their interest.

—Elmer Regier

"I know what we are going to make in crafts today," proudly exclaimed Johnnie before we even had time to stop the jeep. We were making our usual Wednesday afternoon visit to Johnnie's camp and, as usual, were surrounded by a number of excited children, all of them talking at once.

Johnnie's voice was more outstanding than the rest and we heard him repeat his statement, "I know what we are going to make in crafts; we are going to make things with plaster of paris."

"And how do you know that?"

Johnnie didn't answer just then, but asked another question, "Are we going to have a movie tonight?", and then, spying the projector in our jeep, he asked, "What's the name of the movie?"

"The film is the story of the Rich Young Ruler," we informed him.

"I know all about it!", and then he proceeded to tell us the entire story, just as it appeared in the film.

"Have you seen this film before, Johnnie?" we asked, amazed at how accurately he told the story.

(Continued on page 44)

Volunteers are needed in the California migrant Central Committee. Their work would include teaching Bible and craft classes as Neva Siemens of Buhler, Kansas, is doing with the children of California migrant laborers. A nurse, two women, or a married couple are currently needed. In addition to Bible and craft classes, volunteers direct recreation, conduct worship services, and do family visitation.

Volunteers are also needed at each of the Mennonite Central Committee mental hospitals—Kings View Homes, Reedley, California; Prairie View Hospital, Newton, Kansas; and Brook Lane Farm, Hagerstown, Maryland. There are openings for young people who wish to serve as cook, aide, nurses, and maintenance men. Persons interested in teaching crafts and Bible classes and doing carpenter work are needed in the North Topeka, Kansas, community flood rehabilitation project.

All of these openings include positions for married couples. All of these projects with the exception of the California migrant program are approved for the employment of I-O men. For more information, write: Mennonite Central Committee, Voluntary Service, Akron, Pennsylvania, or your conference headquarters.

Book Review

HAROLD PETERS

"LEADERSHIP OF TEEN AGE GROUPS,"* Dorothy M. Roberts; Association Press, 1950; 195 pp., $3.00.

Teen-agers like leaders who are friendly, understanding, and who like young people. These are the top qualifications listed by two hundred boys and girls. They want leaders who can give good suggestions, and yet they want the freedom to accept or reject suggestions. They want leaders who are willing to listen to ideas from teen-agers. They want to be trusted.

Adults sometimes accuse the teen-agers of being rebellious, superficial, irresponsible, and secretive. The author explains why these accusations are sometimes true and what can be done to help bring out the teen-ager's best side.

Teen-agers are often confused and do not know why they are confused. Questions which concern them most can be grouped into several broad categories which the author lists and explains briefly. A discussion on any one of these subjects may result in a teen-ager's exclamation: "That answers a question I must have had a long time but I never knew it until you gave me the answer just now!"

The book has an interesting, non-technical style which makes much use of illustrative material. Mrs. Roberts makes numerous suggestions on program ideas, service projects, social activities, and worship periods. But always she cautions that the young people themselves should have a part in the planning. From her experience as parent, teacher, supervisor, and leader of teen-agers, Mrs. Roberts has learned that the best results come when there is a good balance between adult authority and youthful freedom.

The author advises that the group be warned in advance if there is a possibility that the teen-agers will take up activities not in harmony with the beliefs of the sponsoring agency. Young people show a surprising amount of good sense when they are presented with all the facts.

Not all the activities mentioned in this book will be acceptable to Mennonite readers. Another disadvantage of this book is that it seems to assume that all religions are equally good as long as they support the eternal truths: justice, reverence for the Creator and His creation, etc. Mennonite readers will want a more biblical definition of true religion. But that should not keep us from using the good, practical ideas in this book.

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*The book is in the Western District Loan Library, North Newton, Kansas.

EXPERIENCES IN SERVICE

(Continued from page 43)

"No," he replied, with a twinkle in his eye.

"Well, then, how do you know it so well?"

"You showed it at another camp last night and I was working with some of the kids from there and they told us all about it, and they also told us what we are going to make in crafts."

We were thrilled to know that the things we teach them do make an impression on these children. Even though we do not always see the results immediately, we trust that the seeds that are sown in the hearts of these young boys and girls will some day blossom forth. We can plant the seeds—only God can give the increase.

—Neva Siemens

EDITORIALS

(Continued from page 35)

role of MCC in this respect has been the effecting of necessary clearance with federal and state officials in regard to the initiation and development of the program by which men are assigned by their local boards or by MCC to the various institutions or projects. The matter of follow-up or spiritual ministration to the men was left largely to constituent groups or local pastors.

But as the program has unfolded in widening proportions, the scope and complexity of the task of the ministering to men so widely scattered, has become more and more clear. The follow-up by constituent groups has varied, some having accomplished but little in this respect. Result is that more over-all effort by MCC in this respect seems to be more necessary than was once anticipated, and should in a valuable way supplement or help to correlate that of constituent group leaders.

Our Loaves and Fishes

After viewing the wide range of activity and far-reaching concerns inherent in the MCC service program; after considering all that has been done and what is anticipated for the year ahead, and then placing it over against the total world need, one still feels like the disciples as they confronted the multitude, "What are these among so many?" But we recall that the answer to that question was found by putting their few loaves and fishes into the Master's hand for His blessing and His use, and then in faithfulness to His word of command, giving them out, leaving the results with Him. Likewise may we in love and trustfulness be diligent in so doing.

Our Schools

BLUFFTON COLLEGE

President Ramseyer will be the second in a series of four speakers at the School of Missions sponsored by the Board of Missions, First Baptist Temple, Youngstown, Ohio. Dr. Ramseyer's message, "The Christian College and Missions" will be given on January 31, at 6:00 and 7:30 p.m.

Dr. Ramseyer attended meetings of the Association of American Colleges in Cincinnati last week. He also attended sessions of the Executive Committee of the Ohio Foundation of Independent Colleges and a meeting of the Council of Mennonite and Affiliated Colleges.

Carl Lehman, business manager and treasurer, attended a special session December 31, on 1-W counseling, called by the Executive Secretary of the Christian Service Board.

On January 9, at 1:05 p.m. the Women's Gospel Team quartet was heard on the radio program "The Medley of American Voices," a new program originated and produced by Rev. Frank B. Ward on station WLPO, La Salle, Illinois. Rev. Ward is the pastor of the First Christian Church of Princeton, Illinois.

The quartet composed of Shirley Shelmadine, Carol Miller, Helen Neufeld and Marion Keeney sang several numbers after a few words from Rev. Ben Esch, pastor of the Tiskilwa Mennonite Church. Betty Bauman, Women's Gospel Team president, introduced the group. The program was recorded while this Gospel Team deputation group was on its tour through Illinois and Indiana.

Rev. Vernon Sprunger, missionary to Congo and graduate of Bluffton College was the chapel speaker on January 6. He told of the work in Congo and also spoke on "God's Call." Rev. Sprunger's two sons, Charles and Wilmer, are students at Bluffton.

BETHEL COLLEGE

By Jaunary 4 the students were back on the campus ready to take up their normal school activities. Everyone was grateful to hear that no serious mishap had occurred to any of the students during vacation travel. This is especially a source of gratitude when we recall that tragedy struck several Bethel students last year on their travel home.

The college Vocal Ensemble returned on December 24th from its trip west and north to churches in western Kansas, Nebraska, South Dakota and Minnesota. They reported very cordial receptions in the churches wherever they went, and we are glad for the good weather and good roads they found and for their safe return to the campus.

Janny Brouwer, an exchange student from Holland, had to submit to a serious operation on her back, December 18, and so she spent the whole of her vacation in the Bethel Deaconess Hospital. We are thankful to report that she is making a good recovery and that she will return to the campus this week. She will probably have to stay in the college infirmary a few days before returning to her normal activities as a student. Dr. M. S. Harder and H. A. Fast also spent some days in the hospital, but both of them are back at their teaching duties.

Various faculty members had appointments during the vacation. Dr. Erland Waltner was conducting a series of meetings in the Pretty Prairie Church January 3-5. Dr. J. W. Fretz and H. A. Fast attended the annual Mennonite Central Committee meeting in Chicago, January 1 and 2.

On January 5, Jack Turman, Secretary of the Newton Chamber of Commerce, spoke to the student assembly on the program of service of the chamber of commerce. This is the first one of a series that is to interpret to students and faculty the work of some public agencies in city and county.

On January 8, Rev. J. C. Germany from the Church of God in Newton, spoke in chapel on the basic principles, characteristics and program of service of his denomination. This is part of a chapel series designed to help students understand appreciatively the work of other denominational groups. It has been arranged in response to the desire of student representatives on the Chapel Committee for such a series.

MENNONITE BIBLICAL SEMINARY

"New Year's Affirmations," was the topic of Dr. Pannabecker's chapel address on the first school day of 1954. Basing his message on the Apostles' Creed, he pointed out some of the implications of the central beliefs of the Christian Faith for our

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OUR SCHOOLS

(Continued from page 45)

life, noting especially thoughts pertinent at the beginning of a new year.

Rev. John T. Neufeld, pastor of the Grace Mennonite Church, Chicago, and business manager of the Seminary, was the speaker at the Woodlawn Mennonite Church on Sunday evening, January 10. Rev. Andrew Shelly is to be the speaker at our Vesper Service on Sunday, January 17.

William Keeney, graduate of our Seminary and now teaching at Bluffton College, was on the campus recently, visiting classes and meeting with the Friedenswald Camp Committee to plan next summer's retreats. Others in the Committee meeting were Howard Baumgartner, Stan Bohn, Ernst Harder, Robert Hartzler, A. J. Neuenschwander, Ted Sommer, Arthur Schumacher, Lotus Troyer, and J. Olen Yoder.

As this report is being written, the final mailing circulars for our debt liquidation campaign is nearing completion. Circulars have been sent to all states but one and to a number of foreign countries. At this writing, responses are beginning to come in. We anticipate that, with the loyal support of our constituents, with "everyone giving something," we will reach our goal to erase Seminary indebtedness. A special offering for this cause is to be taken at the Woodlawn Church on Sunday, January 17.

MCC News Notes

ANNUAL MENNONITE CENTRAL COMMITTEE MEETING HEARS PRESENTATIONS ON "NEW FRONTIERS."

The annual meeting of the members of the Mennonite Central Committee was held in Chicago, January 1 and 2, to review activities of the past year and to plan the 1954 program.

The meeting included reports and planning on the work of MCC in relief, Mennonite aid, peace, I-W services, voluntary service, and mental health. Members of the peace and Mennonite Aid sections and the Flying Mission Associates met before the annual meeting began Friday afternoon.

The Friday evening session of the annual meeting was devoted to presentations of "New Frontiers" into which the Mennonite and Brethren in Christ churches of North America are cooperatively entering.

The mental health frontier was presented by Myron Ebersole, administrator of Prairie View Hospital, the third MCC mental hospital nearing completion at Newton, Kansas. He pointed out that "We sort of stumbled in the mental health field as a result of Civilian Public Service." But he went on to say that "Even though we were not trained to enter this field, yet because we possessed the touchstone of love, we were qualified to enter this ministry."

A second frontier, Voluntary Service in Canada, was presented by Harvey Toews, director of that program. Canadian Voluntary Service has not had the CPS and I-W background that V.S. has had in the United States, he said. He pointed out, however, that there is great interest in Voluntary Service in Canada. Two year-round projects in mental hospitals in Ontario are in operation and plans are to begin a community service project in western Canada in an unchurched area which we hope will be the beginning of a mission field, he reported. Two young Canadian men are entering PAX and a third is expected to enter soon.

Another frontier is the work of the Flying Mission associates—private North American Mennonite businessmen interested in developing industry in Paraguay. In the absence of Ed J. Peters of Wasco, Calif., one of the associates, Orie O. Miller commented on their interests. At their Dec. 31 meeting the Flying Mission associates discussed the initiation of dairy improvement and a leather-tanning project in Paraguay.

Elmer Ediger of the General Conference Mennonite Board of Christian Service, Newton, Kansas, in presenting the I-W services frontier contrasted the CPS and I-W programs. "In CPS there was a corporate witness and now in I-W, it's the individual witness that counts. The community control and group pressure of CPS are absent in I-W." He urged that educational efforts in behalf of I-W men be made much more effective. Our churches must produce fellows who will live on their own and our churches must make themselves responsible for pastoral services to our I-W brethren, he said.

The fifth frontier—the Basel, Switzerland, and Montevideo, Uruguay, Bible Schools—was presented by Harold S. Bender of the Goshen College Biblical Seminary. "A Good Bible School," he said, "gives a whole reorganization to the Church with emphasis on evangelism, church history, relief, and missions." Referring to the Basel Bible School, he repeated a testimony made by a Basel Mennonite: "As a result of this school, you've made us respect the name of Mennonite once again." Brother Bender suggested that a Spanish Bible School in lower South America may be the means of fulfilling the Great Commission in the Spanish-speaking world. "Who knows why God has led 16,000 Mennonites to South America?" he asked.

The section meetings preceding the annual MCC meeting reviewed the past year's activities. The peace section agreed to assist and work with MCC constituent groups in a census of draft-age men. In view of the strong sentiment expressed by Mennonite and Brethren in Christ representatives at the 1953 Detroit conference that another study conference be held by MCC churches, it was agreed that the peace section executive committee be authorized to plan an all Mennonite and Brethren in Christ study conference.

The aid section requested its executive committee and the MCC executive committee to restudy the aid section organization and objectives. It encouraged continued service in Mexico in spite of great difficulties in this program.

The Mennonite Central Committee now consists of 23 members and 2 associate members who represent the various Mennonite and Brethren in Christ groups. Together they annually review the activities of the past year and plan activities for the coming year.

The members of the executive committee who were reelected at the annual meeting and the groups they represent: C. N. Hostetter, Jr., of Grantham, Pennsylvania, chairman, Brethren in Christ; H. A. Fast, of North Newton, Kansas, vice-chairman, General Conference Mennonites; Orie O. Miller, of Akron, Pennsylvania, executive secretary, member at large; H. S. Bender of Goshen, Ind., assistant secretary, (Old) Mennonite Church; P. C. Hiebert of Hillsboro, Kansas, retired chairman and now a life member; C. F. Klassen of Abbotsford, B. C., member at large; William T. Snyder of Akron, Pennsylvania, assistant executive-secretary, member at large; and J. J. Thiessen of Saskatoon, Saskatchewan, Canadian Mennonite Board of Colonization.

Committee members: Oscar Burkholder of Breslau, Ontario, Nonresistant Relief Organization; George L. Classen of Yale, South Dakota, Krimmer Mennonite Brethren; William M. Enns of Winkler, Manitoba, Canadian Mennonite Relief Committee; Henry F. Garber of Mt. Joy, Pennsylvania, Lancaster Conference Mennonites; Kenneth Geiger of Elkhart, Indiana, United Missionary Church; Andrew Gingerich of Mannsville, New York, Conservative Amish Mennonites; B. B. Janz of Coaldale, Alta., Mennonite Central Relief Committee.

Robert Kreider of Bluffton, Ohio, General Conference Mennonites; M. A. Kroeker of Marion, South Dakota, Mennonite Brethren; J. B. Martin of Waterloo, Ontario, Conference of Historic Peace Churches (Mennonite); Boyd Nelson of Elkhart, Indiana, (Old) Mennonites; Sam J. Schmidt of Marion, South Dakota, Evangelical Mennonite Brethren; F. H. Wenger of Moundridge, Kansas, Church of God in Christ Mennonite; Abe Yoder of Hartville, Ohio, Old Order Amish; and Merlo M. Zimmerman of Flanagan, Illinois, Evangelical Mennonites.

The associate members: Jared F. Gerig of Ft. Wayne, Indiana, Missionary Church Association, and George J. Rempel of Meade, Kansas, Emmanuel Mennonite Church.

Jottings

—**Tabor Church, Newton, Kans.:** The Willing Workers Society gave their annual Christmas program on Dec. 13. Our general Christian Endeavor met on New Year's Eve. The young people of the church had a New Year's party in the basement after the C. E. program. The annual business meeting was held on New Year's Day with a fellowship dinner at noon for the whole family. There were short services for the children in the basement in the morning, and in the afternoon they were shown two sets of slides.—Mrs. Art A. Schmidt, Corr.

—**Butterfield Church, Butterfield, Minn.:** Dedication of church officers for 1954 took place on Sunday morning, Dec. 6. Edward Duerksen reminded those present that stewards and teachers are to be faithful in their tasks for the new year. They are to receive wisdom from God, and give forth that which they receive so others might also be blessed. The young people went caroling on the evening of Dec. 23. During the past year the Mission Society sent over 1,000 pounds of clothing to MCC for relief. Our S. S. program was given on Christmas Eve. On the evening of Dec. 31, a Watch Night service was held in the church. The theme was "Reviewing the Past and Seeing the Future." Many of our young people participated with music and the spoken word. Services were held in the morning of Christmas and New Year.—Willis Linscheid, Corr.

—**Bethel Church, Inman, Kans.:** Brother and Sister Frank J. Enns, missionaries home on furlough from Africa, have been kept quite busy traveling and visiting churches, so it was a rare privilege for us to have Brother Enns bring the morning message in his home church on Dec. 6. Our pastor and Mrs. Neufeld, and Miss Eva Pauls, our missionary nurse, also home on furlough from India, participated in the Mission Festival in the Ebenfeld Church at Montezuma on Dec. 6. The basement of our new church building is completed so far that we could have a dedication service for that part of the building on Dec. 20, and begin to have our services there. In connection with the dedication we also had the cornerstone laying service. Elmer Ensz brought a short message on Dec. 26. Brother and Sister Ensz, with their family, are doing mission work in Fayetteville, Ark. A son, Allen Wayne, was born to Mr. and Mrs. Milford Harder on Dec. 20. —Mrs. A. F. Enns, Corr.

—**Garden Church, Hesston, Kans.:** Ray Zuercher, missionary from Colombia, South America, spoke to us on Dec. 13, and showed pictures of the work there. Mr. and Mrs. Alvin Bergen have been accepted by the Sudan Interior Mission Board as missionaries to Ethiopia. Wayne Rutschman and Donald Neufeld were home from the service over the holidays. Mr. and Mrs. Joe Goosen and Wilma Vogt were home from Omaha for the holidays. They attend Grace Bible Institute. Betty Vogt who is employed in Omaha, spent the holidays at home. Rev. and Mrs. A. J. Dirks, Rev. and Mrs. Virgil Dirks and family, and Mr. and Mrs. Marlin Sperling and family spent the holidays in Chicago where they visited with the Marvin and Norman Dirks families.—Corr.

Bethel Church, Hydro, Okla.: During the past year two of our members have passed on, resigning their souls, in the name of their Father and most merciful Savior. The remainder of the church has enjoyed good health, a very precious blessing. Rev. and Mrs. Kaufman have served us nine years this spring. The church extended them a call for a period of three more years. They accepted gladly, but humbly. Their untiring efforts to make our church and community a better place to live in has been manifested in both word and work, with the sincere desire that God may be glorified and the church may grow spiritually as well as in numbers. The church bulletin is being sent to our service men each week. A pageant, "An House Built Unto David," was given by our young people Christmas Eve. A special offering was taken for underprivileged children in Korea.—Wilfred Ewy, Corr.

—**Bethel College Church, North Newton, Kans.:** A speaking system has been installed in the student lounge to accommodate those who are not able to climb steps. The Western District Conference convened at Memorial Hall the last week of Oct. On Oct. 25, our congregation experienced the dedicatory service of the cornerstone laying for our new church. The annual Mother-Daughter banquet was held on Oct. 27. The School of Peace was held on Sunday evenings in Oct. and Nov. There were classes for all. We had a Thanksgiving Mission program on the evening of Nov. 22. The offering that evening amounted to $989.04. Our children's S. S. Christmas program was given the evening of Dec. 24. The S. S. classes all had White Christmas gifts.—Mrs. J. A. Heidebrecht, Corr.

—**Ebenezer Church, Gotebo, Okla.:** On Nov. 22, Ernest Bergen brought us the morning message. On that day we also had our S. S. teachers and officers elected for the coming year. On Dec. 3 and 4, we had the privilege of having W. F. Unruh in our midst. One evening he showed the film "Family on Trial." On Dec. 6, union meeting was held in the Presbyterian Church with Paul Russell, minister of the Presbyterian Church, Hobart, bringing the message. In the evening of Dec. 10, the Mission Society met in the home of Mrs. Dan Daubert, each bringing something for relief. Another year has passed and the new year has been ushered in. What is in store for us only the Lord knows.—Mrs. Arnold Brandt, Corr.

—**First Church, Halstead, Kans.:** In Sept. union meetings were held with the Methodists, since their church had burned. Edna Ruth Mueller gave a very interesting report of the General Conference. The following served us with their messages: John Thiessen, Brother and Sister Frank Enns, missionaries to Belgian Congo, Africa, and Myron Ebersole in the interests of Prairie View Hospital. Our Men's Brotherhood solicited funds for it Sept. 29. Two new members were added to the church through baptism. On Oct. 23, our oldest member, Frederick Schmutz, aged 90 years, passed to his reward. Nov. 1-8, pastor Habegger conducted services in the Bloomfield, Mont., church. Nov. 12, our annual business meeting was held, preceded by a fellowship supper. Nov. 29, Harvest Festival with H. A. Fast, morning speaker, and Roy D. Roth, Pres. of Hesston College, the evening speaker. Offerings were for relief and missions. Dec. 13, the Methodist choir gave their annual Christmas program. Dec. 20, our Junior Choir, under the direction of Mrs. Allen Bargdill, and our mixed choir under Mrs. Richard Regier, gave a fine program. Dec. 24, our annual S. S. program was given; offering for Korean relief. We very much regret to report that Pastor Habegger resigned his pastorate here, to accept that of the Wayland, Iowa, church, effective in about six months. Appreciative of their kind, untiring services in our midst, we wish them God's richest blessings in their new field of labor.—Corr.

—**Walton Church, Walton, Kans.:** Peter W. Goering of Lehigh, brought us a series of special messages early in Dec. H. J. Dyck of Elbing brought us a sermon on the Sunday when our pastor served in the Bethel Hospital at Newton. The Walton Methodist and Mennonite churches cooperated in presenting the Christmas cantata, "Chimes of Holy Night." George Koehn was elected as a trustee at our annual business meeting. Missionary Frank Manning brought the New Year's Day message.—Harold Peters, Corr.

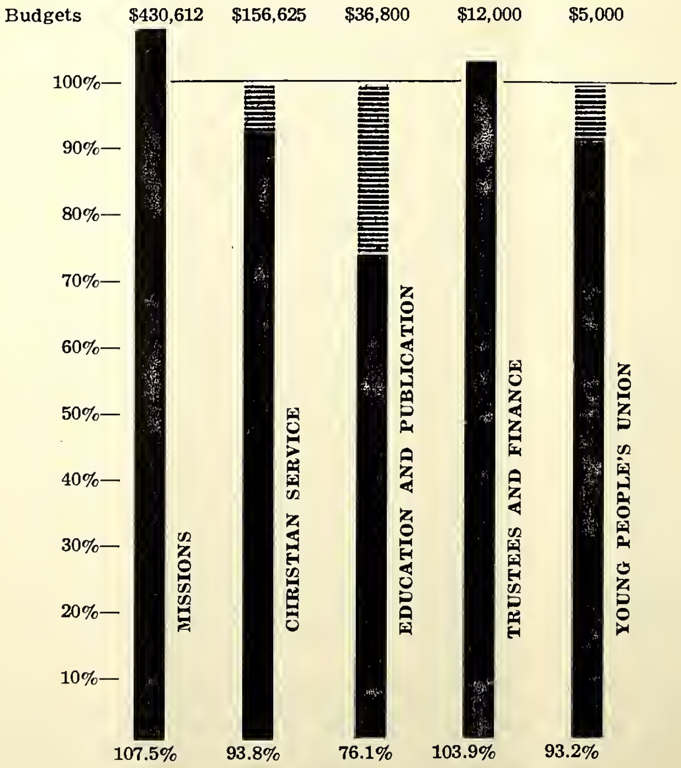
—First Church, Beatrice, Neb.: "A Happy New Year" to all readers of THE MENNONITE. As we look back over 1953 we can truly say that our Heavenly Father has blessed and prospered us. A high light in our congregation was that on the last Sunday of the year we had a special service of praise and thanksgiving in that our house of worship is debt-free. For the New Year's week prayer and dedication services, Elmer Friesen of the Beatrice church was in charge. May we have renewed strength for our duties in 1954.—Margaret Albrecht, Corr.

—**Bethany Church, Freeman, S. Dak.:** Orlando Schmidt of Mountain Lake, Minn., was our guest speaker for Harvest Home Service on Thanksgiving Day. He gave an address in the morning and an Organ Concert and short address in the evening. The offerings for Relief and Missions totaled $952. Also 331 lbs. of used clothing was brought and sent to our Relief Center at North Newton. Our annual meeting was held Dec. 11. Gerhard Toews was re-elected to the Board of Deacons. A committee of seven was elected to study and recommend changes in the constitution. The pastor reported a gain of 25 members and a total membership of 304. Two additional families were received into the Church on Dec. 20. Children of God living in or near Freeman are cordially invited to join and worship with us regularly. In the evening of Dec. 20, Walter Jost directing our choir, presented Bach's Christmas cantata, "For Us a Child is Born." On Dec. 22, we had with us the Bethel College Vocal Ensemble under the leadership of Elvera Voth. The S. S. Christmas program was given on Christmas Eve. On this occasion Rev. Hostetler was remembered with a gift of $161 for a new typewriter. Communion Service was held Sunday morning, Dec. 27. At our midweek Bible study we are reading at present Revelation. Our Saengerfest we have the first Sunday evening of each month. Visitors are always welcome. Gustav J. Unruh, age 65, one of our members, was found dead in his basement Christmas morning—evidently from a stroke. Funeral services were held the following Monday. Several of our members have quit the "tobacco habit" for good, after many years of indulgence. All things are possible with the help of God. Now is the time to make good resolutions and keep them too. With best wishes for 1954.—Ben J. Waltner, Corr.

First Church, Berne, Ind.: P. K. Regier, executive secretary of the General Conference, preached here at the morning and evening services on Nov. 29, and on Dec. 6. Willard Wiebe gave us a missionary sermon. The annual renditions of "The Messiah" were given here on Saturday and Sunday evenings, Dec. 12 and 13. A Christmas concert was given by our Chancel Choir on Sunday evening, Dec. 20. A special feature of this service was a reading by our assistant pastor, John F. Sprunger. At the morning service that day, Mr. and Mrs. Waldo Dick and Nathan Sprunger were taken into the church membership. The new officers of the Women's Missionary Society are: Mrs. Rachel Regier, president; Mrs. Olin Krehbiel, vice-president; Mrs. Orison Sprunger, secretary, and Mrs. Milo Habegger, treasurer. Communion services were held on the last Sunday of the year, and the annual business meeting of the congregation on New Year's Day. Recent weddings were those of Shirley Sprunger and Dale Fruechte; Dorothy Steiner and Thomas Weaver; and Betty Hayden and Kenyon Sprunger. Quite a number from here attended the Women's Missionary Conference and the Ministers' Conference at Bluffton, Ohio, in Nov., and our pastor, Rev. Krehbiel, and others attended the meeting there of the conference council of boards early in Dec.—Corr.

Conference Stewardship Chart

December 31, 1953



(Percentage of budgets met as of December 31, 1953)

▬ Receipts to Dec. 31; ||||||||||| Short of Budget

The year 1953 has been a year of encouragement in the work of your Conference. With your interest and support you have made it possible for each board to attain the highest percentage of its budget in several years.

We hope you will study the chart at the left carefully and trust it may be a challenge to you to keep up the good work in 1954. Let's make this year even a better year and strive hard to have each board meet its goal!

Very sincerely,

Edna Ruth Mueller, Asst. Treas.,

General Conference Headquarters

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

In the new land, wild and lonely,
Rude the homes our fathers raised,
There they sought unto Thee only,
There Thy love and mercy praised;
In our fairer habitations,
May their zeal in us increase,
While Thy gracious consolations
Prove our everlasting peace.

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THE COVER PICTURE

The Conestoga wagon, originated in Conestoga, Penna., was usually drawn by 6 horses and had a load capacity of 5 tons. It was designed with a curved bottom and a hempen cover following the curve, to haul heavy loads over the Alleghenies. The later "Prairie Schooners" were patterned after the Conestoga wagon. It is said that the American custom of driving vehicles on the right side of the road originated from the fact that Conestoga drivers usually rode the left wheel horse. (Photographed in Conestoga, Penna.)

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. Smucker, Maynard Shelly, Willard K. Claassen.

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The Grace of Gratitude

The grace of gratitude when nourished brings forth lovely fruit. But it does require plenty of care. With amazing ease we take our privileges for granted and are insatiable in our demands. That is the reason why the prayer of thanksgiving is so essential. One cannot reflect too often on the sheer lovingkindness of God, holding tenaciously to the minimum conviction that God is as good as Jesus. Even when we ignore him or rebel against his will, his affectionate concern for us never wavers. In the words of N. Parker Willis, express your thankfulness:

I have enough, O God! My heart tonight
Runs over with its fulness of content;
And as I look out on the fragrant stars,
And from the beauty of the night take in
My priceless portion—yet myself no more
Than in the universe a grain of sand—
I feel His glory who could make a world,
Yet in the lost depths of the wilderness
Leave not a flower unfinish't! Thou, who look'st
Upon my brimming heart this tranquil eve,
Knowest its fulness, as thou dost the dew
Sent to the hidden violet by Thee;
And, as that flower, from its unseen abode,
Sends its sweet breath up, duly, to the sky,
Changing its gift to incense, so, oh God!
May the sweet drops that to my humble cup
Find their far way from heaven, send up, to Thee,
Fragrance at thy throne welcome.

—K. B.

Of Things to Come

February 7—Race Relations Sunday
March 3—Ash Wednesday (Lent begins)
April 11—Palm Sunday
April 18—Easter Sunday
April 11-18—Week of Witness
April 23-25—Joint Middle and Central District Inspirational Conference
March 7—World Day of Prayer

EDITORIAL RECIPE

If you've got a thought that's happy—Boil it down.
Make it short and crisp and snappy—Boil it down.
When your brain its coin has minted,
Down the page your pen has sprinted—Boil it down.
If you want your effort printed—Boil it down.
Take out every surplus letter—Boil it down.
Fewer syllables the better—Boil it down.
Make your meaning plain. Express it
So we'll know—not merely guess it.
Then my friend, ere you address it—Boil it down.
Cut out all the extra trimmings—Boil it down.
Skim it well—then skim the skimmings—Boil it down.
When you're sure 'twould be a sin to
Cut another sentence in two
Send on, and we'll begin to
BOIL IT DOWN!

—"Canadian Churchman"

POOR BUSINESS

"We spend $200,000,000 a year to advertise $9,000,000,000 worth of a product which produces, according to experts, the number four public-health problem in the United States.

"There are about as many cattle in the United States as there are human beings. What would the cattlemen in our country do if $200,000,000 a year were spent to advertise a product which had caused 7,000,000 of their cattle to become sick and added a quarter of a million sick cattle to this number each year, and furthermore killed 15,040 and injured 830,000 of their cattle annually?"

Dr. Andrew C. Ivy in "Clipsheet"

Editorials

WE SHOULD READ MORE GOOD BOOKS

In this issue you will find a listing of books that should be of special interest to our readers. Of the making of books there is no end, and of the reading of books there likewise is no end. There are so many good books on the market today that there is no excuse for reading poor ones.

Few people read enough. Many feel they are too busy and so do little reading. As old age creeps on them and they would have more time, they may have lost their taste for reading and find it difficult to regain.

The best way is to keep a list of good books on hand and read as time permits. Of course the Bible comes at the head of the list. But in addition one can also read for inspiration, for information and for the sheer joy of broadening one's horizon and understanding. There are travel books, works of information, works revealing various parts of God's creation and books that inform us of the workings of people's minds.

The careful reader can set for himself a real course in education. He can learn more about the other people of the world. He can better understand how and why human beings behave as they do. He can become acquainted with the great laws of nature and of God. He can take arm-chair tours around the world.

Since God's universe is so vast and varied, we do well to acquaint ourselves of as much of it as convenient. When there are serious problems confronting us, it may surprise us how others have had the same problems and to learn how they have mastered them. If we need inspiration and encouragement, there are good books to match these needs.

Would it not be well to have our own "Personal Book Club" and choose from a variety of good books those we honestly think could be profitable for us to read? A year's planned reading course could do wonders for us, and it certainly should be given a trial.

LOPSIDED LIVING

It is comparatively easy to become lopsided in our life. We get a certain idea and follow it through out of all proportion to other truths.

Take the matter of knowledge and obedience. There are those who put such a strong emphasis on the "knowing" side of things that they neglect the "doing" of them. But of what profit is it to know and not act on that knowledge? If I know I need food to live, but refuse to eat, I suffer. If I know the body needs sleep but do not give it the needed rest, how soon it is thrown out of proper health.

The same holds in the spiritual laws. If I know the laws of God and disobey them, knowledge cannot save me. In fact, we all know enough to be much better than we are, but we do not act on the best knowledge we have.

The other side is also true. I may be willing to obey but if I do not know whose voice to obey, I get into difficulty. If my emphasis is wholly on the doing, I may engage in feverish activity and feel that as long as I am busy I am on the right track. But I may not be getting anywhere. It has been aptly stated that while Paul said "this one thing I do," we are saying, "these forty things I dabble in."

So it is the combination of the two that really works. To know the will of God and to do it. To be able to say "I know," and also to live out, "therefore I do." It is like the two oars of a rowboat or the two wings of an airplane. Both must be working and both must be equally used or we go around in circles or dash ourselves to destruction. "He that heareth (knoweth) these sayings of Mine, and doeth them."

"SAY IT WITH FLOWERS"—NOW

Without doubt, in this year of 1954, some reading these lines will respond to the call of death and change their habitation. And there will be those of our close friends and fellow-Christians who will leave this scene of action. This is simply a fact which we will not escape by refusing to accept it.

For ourselves, we should be sure of our peace with God and our fellow men, so that death, when it comes, may be but a friend leading us into the immediate presence of God.

But there will be others, friends, ministers, Christian leaders, who will receive the summons to come up higher. Some of these will be very close to us. After their leave-taking we will think of many ways in which we might have helped them or expressed appreciation for them while they were still with us, but we may have neglected to do so.

Indeed, one of the pangs of remorse, when a close friend leaves us, is the thought that we might have been far more considerate and kind to them while still with us. We may blame ourselves for our coldness or lack of appreciation or unkind treatment and grieve that it is now too late. For some this may be one of the sharpest pangs caused by death.

But while there is still time we may show our appreciation and love for others. We can give the flowers of thoughtfulness and kindness and appreciation—now. How it might bring joy to their hearts to know they really mean something to us. It would stimulate them to doing still more if they knew their efforts were helpful and appreciated. In such comparatively small ways life can be enriched so much.

BIBLE SOCIETIES CELEBRATE

In 1954, people of at least sixty nations will join in observing the one-hundred-fiftieth anniversary of the founding of the first Bible society—The British and Foreign Bible Society. Now there are twenty-four national Bible societies, all members of the United States Societies. These societies plan to distribute twenty-five million volumes of Scripture during 1954. In the past one-hundred-fifty years these Bible societies have distributed over a billion-two-hundred-million Scriptures in a thousand tongues.

Living in the Kingdom

(A RADIO ADDRESS BY ELLIS GRABER*)

"Verily I say unto you," said Jesus, "whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein" (Mark 10:15).

Jesus had a great deal to say about living in the Kingdom of God. From the time he came into Galilee preaching the gospel to his death on the cross this was his central theme. He said the Kingdom was here now. To the disciples he remarked that some would not taste death before entering it. He told them it was not something that came by observation for behold the Kingdom of God is within you (Luke 17:20). By countless illustrations such as that of the parable of the mustard seed, or that of the pearl of great price he tried to portray its meaning. Always he pointed out that it should be primary in the lives and hearts of men—"Seek ye first the Kingdom of God . . . ." So it is tremendously important that today we think on this matter of living in the Kingdom. How can we enter it? "Except ye become as little children . . . ." is our Lord's answer. Then what does it mean to become as a little child so that one can enter this Kingdom?

First, it means repentance. Only those truly sorry for wrongs and past sins come into the Kingdom. Repentance precedes humility, meekness, the ability to live cooperatively with others. The early church was certainly right in insisting that one of the worst of evils was pride. Have you observed how a conscientious child will repent. It will admit its guilt quickly. And if it has harmed someone it forgives and wants to make things right. That is the kind of spirit we as adults also need. "The Kingdom of God is at hand, repent ye . . . ." said Jesus.

Secondly, becoming childlike means being loving. Have you observed how a little child has a love that knows no bounds. It will love those of every race, the white and black, the poor and rich, the old and young, the weak and strong. Entering the Kingdom means that we must have such a boundless love and compassion.

A third characteristic of a child is the ability to live in a world of make-believe. A little boy and girl play house. They make mud pies. They mix water and mud, stones and chips of wood and thus pie baking becomes real to them. In a certain sense a Christian must live in that kind of a world. Like Jesus he must be a dreamer. He must use an imagination that has matured into vision. He must live in a world where he can see men living together as brothers, peacefully. Men who become as little children can see such a vision of the world and live in it.

A fourth characteristic of a child is belief. Unless a child has had its innocence disturbed by some adult it is a believing child. It will take you at your word. We too are called to believe. The Kingdom of God is here and now. Said Jesus, "The Kingdom of God is at hand . . . believe the gospel." This is not a theory as some would have us think, it is actually true. The following story illustrates quite clearly the point we are trying to make.

A Russian Youth read Tolstoy's "Love and Peace." He studied the New Testament. He became a Christian. Later he was brought before the magistrate for refusing to bear arms for his country. He told the judge that his Kingdom was one of love and he had to refuse the use of violence and force. "Yes," said the judge, "that is fine. But you must be realistic. The laws you are talking about may be the laws of the Kingdom of God, but that Kingdom hasn't come yet." The young man straightened out and said, "Sir, that Kingdom may not have come for you or for Russia, or for the world, but it has come for me. And I cannot live as if it has not come."

And that is the great truth for us today. The Kingdom of God is here. Some people are living in it, some are not. How is it with you? Are you living in the Kingdom? Do you know what it means to speak of the kingship of God? Have you experienced God's rule in your life? If not, then why not seek that Kingdom now? Become as a little child; repent of your wrongs to God. Go forth with love in your heart to all men. Live as if the Kingdom were here. Believe that it is. And you too will find the Kingdom of God within you.

PRAYER

Eternal God, thou whose Kingdom is an everlasting Kingdom; teach us anew thy plan for our lives. Help us to submit ourselves fully to Thy will. Inspire us with thy spirit that we may truly and honestly repent of our sins. With love and faith and goodwill may we go forth this day. Rule thou in our hearts that truly thy Kingdom may be within us. In Jesus' Name, we pray, AMEN.

* * *

Our sins have a way of overtaking us. Dr. W. E. Sangster once told an unusual story in this connection. He said a woman in England found a basket on her doorstep. When she opened the basket she found a pigeon with a note tied on its leg. The note demanded that money be fastened to the pigeon's leg, otherwise her house would be burned that evening. She immediately notified the police who came, tied streaming ribbons on the bird, loosed it and followed it by plane through the air. After considerable flight the pigeon alighted on the barn where its owners were waiting. It was an easy matter for the police to make the arrest. Our sins, like pigeons, have a way of coming home to roost.

Gaston Foote in
LIVING IN FOUR DIMENSIONS
(Fleming H. Revell Company)

* * *

With Christ's song in the heart
Good cheer is bound to reign;
And I guarantee this chart
For the good of every man!
—Ralph W. Berky

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*Pastor, Zion Church, Souderton, Pennsylvania.

Korean Faces

DALE WEAVER*

Aren't people's faces interesting? You may have waited for someone for half an hour where busy crowds passed and were impressed that such a variety of expressions could exist. When first seeing a number of Korean faces, you will probably have the impression they are all alike. Very soon after becoming acquainted with some of the people, however, you will suddenly wonder why you hadn't noticed differences in character, spirit, and intelligence.

But often I wish I could catch a glimpse of the surprising experiences many faces do not reveal. I have known Kim for several months—skinny, stoop-shouldered, and small for 16, but soft-voiced and always happy to see a friend. His perpetual smile couldn't be brighter, but only last week I heard that when he and his parents were fleeing North Korea they came to the barrier of the Han River where they could do nothing but wait for some miracle to get them across. The miracle did not happen soon enough to prevent Kim from seeing a Russian tank lumber up to the crowded river bank and machine-gun hundreds of panicky people, including his father and mother.

Kyung Hi is as plump and pretty as your own daughter or the little girl next door. Her little eyes almost close when she smiles and waves to you, but I cannot quite imagine how she looked or felt when found wandering aimlessly and alone on a battlefield when two years old.

Mrs. Lee's husband is a retired doctor of some wealth, but she with her three small grandchildren rode for three days on the top of a freight car from Seoul to Taegu in midwinter to save their lives. Her old face is extremely thin and wrinkled and her eyes are very sad. No word has ever filtered through the great barrier dividing the beloved country about her two sons who could not leave North Korea before being captured by the monstrous machine of Communism.

Mr. Chong has a handsome, sensitive face—almost aristocratic—but he doesn't talk much and even his smile is sad. He saw a shell explode on his house where his wife and four children were sleeping. Whether it was an American or Chinese or Russian shell makes no difference—they are all gone.

With a great, wide smile on his brown little face and his black eyes sparkling, the six-year-old came up and offered his hand like a true gentleman. Why should he be so unusually happy? The miracle of love had reached him through a nurse of this orphanage who had been an orphan herself. When he was brought to this new home, months had passed before it had been possible for him to smile. Known as "The Little Boy Who Wouldn't Smile," his sad face appeared on the cover of LIFE about two years ago. Chaplain Cummings told me how they found him in an apparently deserted, bombed-out house, crouching like a scared little animal against the decayed corpse of his mother, all skin and bones and filth and matted hair. Along with a truckload of other little bewildered orphans, he had been brought to one of the Taegu orphanages. Nothing appealed to him; he had completely given up. I hope his smile means that past memories will never haunt him.

A pleasant, good-natured, intelligent face is Mr. Ahn's. He is making good grades in medical college and studying English industriously in night school. Separated from his family in North Korea, he had tried for more than three years to learn some information about them. Last month he told me an old man came to talk with him. When they were alone the old man sat down, and, looking at the ground, told Mr. Ahn what he knew. His father had left home unexpectedly and without a message so that his wife and five children would be safer from the vengeance of the Communists. Several days later, they, too, left home in an attempt to reach South Korea and the privilege of not facing momentary death. However, after only one day of flight, the Communists found them early in the morning and took the mother and five children off a little distance back of a hill. Six shots rang out in the frosty air, heard by the people who had seen them go. But the father had reached South Korea and had been seen several times by acquaintances. Perhaps father and son will soon find each other.

Handsome faces and homely ones, happy ones and sad—all kinds—but the Korean faces are hiding much more suffering than they are revealing these days.

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*Dale Weaver of New Paris, Indiana, is director of the MCC relief program in Korea.

Peace Study Conference for Canada

In the spring of 1953 a Peace Study Conference was held in the Eden Church at Moundridge, Kansas, where the Biblical Peace question was studied. A number of delegates from Canada were also present. This conference was arranged by the Board of Christian Service of the General Conference Mennonite Church.

The Canadian Conference at Drake, last summer, took real interest in this undertaking. Upon this interest and also urged from outside, the Canadian Peace and Service Committee asked the Board of Christian Service to arrange a similar conference for Canada.

At the Council of Boards, at Bluffton, Ohio, the Board of Christian Service with members of the Canadian committee, discussed the question. As a result of this discussion it was agreed that the Board of Christian Service, together with the Canadian committee should arrange such a conference in Canada. This conference is to take place in the Bethel Mission Church in Winnipeg, on April 9 and 10, 1954.

Regarding the representation it was agreed to have a minimum of 30 delegates at the conference. (1 delegate for very 500 baptized members)

(Continued on page 64)

Prairie View Hospital; Framework for Service

MYRON EBERSOLE*

"Then Jesus traveled through all Galilee, teaching in their synagogues and proclaiming the Gospel of the Kingdom, and curing every kind of disease and infirmity among the people. So His fame spread through all Syria; and they brought all sick persons to Him, who were suffering from various diseases and pains—demoniacs, epileptics, paralytics; and He cured them" (Matthew 4:23-24 Weymouth).

These verses express two basic concerns in Christ's ministry which have also become the basic elements in the service program of the Church today including the mental health program. In the first place, Christ went about serving the basic spiritual needs of his fellow men. Secondly, Christ was concerned with the suffering of fellow men and responded with what might be called a service of Christian social concern. Prairie View Hospital is to be a tool for the implementation of these two basic elements in Christian service for the mentally ill.

What type of service will Prairie View Hospital offer? What kind of patients will be accepted? What kind of treatments will be used? What does a mental hospital offer to the community? These and other questions are being asked as the dream comes nearer reality.

Prairie View Hospital is being established as a treatment center for those who can be helped in a comparatively short time. One of the nation's leading psychiatrists stated a few months ago that more than 80 per cent of the mentally ill can be helped if they are given proper treatment early enough in their illness. It is with the realization that *recovery is possible for many* that the hospital will in the first instance offer treatment for early cases of mental illness. This is not to say that cases of longer standing cannot be helped or are not our concern. Selected cases will be hospitalized where the psychiatrist believes we can help. It is hoped that means of serving others who need longer-term care might be found in foster homes or in later expansion of the hospital.

Treatment for the acutely ill will be of as great variety as is necessary and possible. "Psychotherapy" is the term which covers various basic types of treatment. "Psyche," the first part of the word, means emotions, the will, the sensations, the desire, instincts, memory, and other thought processes. "Therapy" means treatment. Tied together the term "psychotherapy" covers all types of treatment for the mentally ill. Psychotherapy is also used to describe the work of the psychiatrist, the psychologist, and other trained staff members. Through talking to the patient and allowing the patient to talk about his problems, they help him gain insight into his condition and attempt to help re-educate him in more normal ways of thinking. This often leads to a consideration of basic spiritual problems and opens the door for a spiritual ministry of reconciliation. This type of treatment in the hospital is often used in connection with other types of treatment. Frequently it is continued after dismissal from the hospital as the patient again relates himself to the "normal" life.

For some illnesses, electro-coma treatment is proving to be a very effective agent for relieving stresses and permitting development of new thought patterns. A very similar treatment which will be used is called insulin treatment. Although it is difficult to understand these treatments, there is no reason to fear them. They will be administered only under the prescription and supervision of a fully-qualified medical man and for a specific purpose. In certain illnesses they offer the quickest and most effective relief.

There are also several activities known as "adjunctive therapies." Among these are recreational, occupational, and industrial therapies. Recreational therapy might be described as constructive relaxation of a physical or a mental nature. It will include use of music, exercise, indoor and outdoor activities, reading, group or individual activities, all of which will be planned to meet personal needs. Occupational therapy is usually creative use of personal abilities in making various handicraft items such as leathercraft, sewing and woodwork. Industrial therapy is usually participation in such work as gardening, manufacturing, or in the case of the hospital, work connected with preparation and serving of food and buildings and grounds maintenance. These activities help the patient regain his personal feeling of worth and ability to cope with the problems of life. Involved also in the adjunctive therapies is physical exercise which has soothing qualities. Furthermore, these activities provide opportunity for interpersonal contacts with staff members in which the patient often gains basic insights into his problems. It is in these relationships that attendants, nurses, and other staff members can make Christian love and concern effective.

Full use of worship experiences and personal religious counseling will be made in helping the patient relate himself to God and find answers to any spiritual conflicts which might be a part of his emotional illness. Frequently this may lead to a fresh experience of the grace of God. All of these therapies or treatments will be applied within the framework of a Christian home-like atmosphere and in a rural setting both of which are also essential parts of this framework for service.

In addition to serving the patients in the hospital, Prairie View Hospital will provide counseling services for out-patients through a counseling center to be established in Newton. Guidance services are to be set up for children who have emotional problems

(Continued on page 58)

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*Administrator of Prairie View Hospital, near Newton, Kans.

Do Hymns Make Liars of Christians?

Sometimes they do. The fault is not with the hymns or with writers who expressed their own aspirations and achievements. The trouble is with congregations who sing and pray without giving heed to what they say.

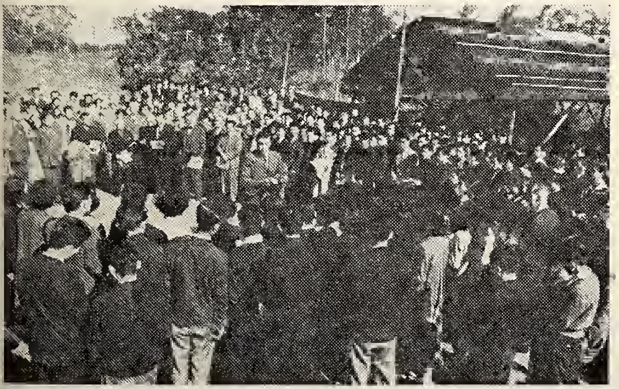
Almost every Sunday a man who has worked hard all week to make his bank account more secure will sing "Other refuge have I none . . . all my trust on Thee is stayed." His wife and daughters, bedecked with much jewelry and following the newest fashions, may add, "For Thee all the follies of sin I resign." Across the aisle is the factory worker who spends his working days making torpedoes. Singing about the faith of his fathers he affirms, "We will love both friend and foe in all our strife."

In almost every church there is the person who never fails to remind you of his contributions to good causes, yet we hear him often chanting, "I would be giving and forget the gift." And who among us has not too blithely sung, perhaps while making excuses for not carrying more of the church load, "Lord, we are able"? Though we complain ever so bitterly about our lot, we have gaily sung, "And there's a cross for me." Fearful creatures that we so frequently are, do we tell the truth when we sing "I will not be afraid"?

Perhaps the biggest lie we sing is the familiar line from a most wonderful dedication hymn, "Not a mite would I withhold." Not a mite? Think of the hundreds, the thousands we sought first for ourselves, and then we congratulated ourselves on doing so well when we gave God a share of what remained!

Why not at least be honest enough to refrain from singing the words we dare not claim for ourselves? Suppose a congregation suddenly stopped singing and listened to the accompaniment to "Trusting Only Thee." The service would not suffer. We might begin to pray honestly, recognizing how little we trust God. And in such honest confession true worship begins.—K. M. (*Gospel Messenger*)

Cornerstone Laying of ICU Church



Charles Leonard Burkhart, a Mennonite who recently taught at Goshen College, conducts the student choir of the new International Christian University in Japan where he is Instructor of Music. The occasion was in celebration of the cornerstone laying of the University Church on the ICU campus near Tokyo, November 6.

Flashes of Thought

Stones that Speak

WALTER GERING

There they stood as we rounded the corner and came into view. What a tragic commentary upon the reality of the words of Jesus. It was one of those things which happen once in a lifetime.

We were leisurely walking along the most northern shore line of Denmark, enjoying the visit with two of our refugee brethren. It was one of those days which makes one thankful to be alive. The sloping sandy seashore, the gentle swishing of the waters, the warmth of a sunshiny day—what more could we desire. In happy fellowship we wandered along the way.

Suddenly the shore line changed. It became broken and ragged with rocks lifting themselves above the waters. And as we turned we saw it. There at the edge of the water, with the waves dashing up against it was the form of a mighty army bunker. During the war it had been erected as a deadly instrument of destruction, proudly challenging the world. At that extreme northern point there was no doubt as to the role it had played. Here it was, still intact after the last volley had been shot and a restless peace had been declared.

What stories those walls could have told had they been able to speak as we climbed through them. But what had been the scene of scheming, master minds bent on deadly destruction was now strangely silent; only the muted, silent walls of an old bunker.

Yet with what conviction they did speak that day. All during those months the angry waves of the North Sea had been lashing furiously against the heavy walls of the bunker. And one day—inevitable as it was—the proud, mighty bunker fell into the sea. Its sandy foundations had been washed away. Hastily built, its builders had been careless about its foundations. They had been interested in walls, not foundations. The passing of time had revealed their folly.

And listen—only a few feet further, near the same jagged point on the coast stood a high towering lighthouse. All those years it had been sending forth its welcome ray of light unto sailors upon the high seas battling against the storms. And after all these years it still proudly lifted its face toward the sky, unharmed and erect. Its makers had gone down deep in the laying of its foundations. The storms had only caused it to settle more securely upon its foundations. They could not undermine it.

Is not that what Jesus had said? "He that heareth my words and doeth them, I shall liken unto a wise man which built his house upon the rock." Sandy foundations always lead to an inevitable fall. The sands of time must eventually give way.

LET US BUILD UPON THE ROCK CHRIST JESUS

Good Books For Your Winter Reading

A selection of books by and about Mennonites which should give you many profitable hours of reading.—Ed.

THE NEW MINISTER, Louis L. Miller, Pageant Press, New York; 227 pages, $3.00

Here is a good story with a real message. The young minister is dead-set against sin and evil, and enters his new parish with high hopes. But his efforts to work for the best interests of the community seem blocked at every turn by the powerful "vested interests."

How he courageously stands up for what he considers the right makes a gripping story which you will want to read through without laying the book aside. It is a challenge to the young minister, a stimulant to the older one who may be succumbing to the lures of over-caution, and a revelation to all, of the power of evil.

The author has been a Mennonite minister holding pastorates in several of our General Conference churches. Of late years he has dedicated himself to the great cause of temperance. The opposition of which he writes is real to him, as he knows from firsthand experience how terrible can be the opposition to a zeal for righteousness.

This book is recommended to all, and especially to the minister and church worker whose job it is to make his community a decent place to live.

MEDITATIONS FOR THE NEW MOTHER, Helen Good Brenneman, Herald Press, Scottdale, Penna.; 78 pages, $1.25.

This delightful book is something new in the field of devotional literature. It is aimed especially at the young mother. For thirty days there is for each day a Scripture passage, a meditation, a poem or selection fitting to the theme, and a prayer.

The book is divided into three parts of ten meditations each. Part I deals with "Thanksgiving for the Child"; Part II with "Our Responsibility to the Child"; and Part III with "Meditations on the Child."

It carries an atmosphere of rare spiritual insight and understanding. It stresses the gratitude and responsibility for the Heaven-sent gift, and helps the mother be more aware of her high privilege in accepting this gift from God.

It would make a beautiful gift from the church, or the minister and his wife, to each new mother in the church. It would set the pattern for a happy Christian motherhood and family life.

MIDDLE EAST SOJOURN, Samuel A. Yoder, Herald Press, Scottdale, Penna.; 310 pages, $2.75

Here is a delightful travel book that is different. It is no dry account of a journey or a mere relating of events in the life of a relief worker. It is put so vividly that you are traveling with the author. It is spiced with a delightful humor all its own. It is the next-best thing to making such a tour in person.

You see the problems, the difficulties, the absurdities of an American abroad. But you see also the customs and conditions of the people visited, the splendid work the relief agencies are doing, and the great needs that still exist in our world. You may have read travel books but none quite like this with its flavor of wit and humanness.

The author is a native Hoosier, now on the faculty of Goshen College, in the field of English language and literature. If you want to do some armchair traveling in the lands of the Near East, Egypt, the Nile, Palestine, as well as parts of Europe, this is the book for you. This will give you a good chance to see how some of the other half live.

SEED FROM THE UKRAINE, Katherine Nickel, Pageant Press, New York; 113 pages, $3.00.

Here is a historical narrative, depicting the Mennonite life in Russia, with their customs, conditions of living, and problems. There is the visit of Tolstoy to the colony, and the heavy-hearted preparations for leaving Russia to emigrate to America. Their difficulties and joys in journeying to and settling in central Kansas, and braving drouth, storms, floods, and grasshoppers, will awaken memories in the older people and refresh the stories often heard by their children.

It is a warm, personal story of the Berg family, and gathers up much that has been common experience to the Mennonite pioneers who came from Russia to America. There may seem places where the historical accounts seem a bit different than what the Russian Mennonites have been accustomed to, but the story is one to be read and appreciated in particular by those Mennonites who have come to their faith and take the consequences. So, no

The author was born on a farm near Buhler, Kansas, and much of the material for the story was supplied by her grandparents and parents who were among the early immigrants to America. At present the author is a schoolteacher in Reedley, California. Our Mennonite people would enjoy this story.

WE TRIED TO STAY, Dorothy S. McCammon, Herald Press, Scottdale, Penna., 207 pages, $2.75.

The tragic story of the closing of China to missionaries has now frequently been related. Here is an interesting account of how one couple started out in high hopes of a missionary career in China, how they met what was still old China, and then witnessed the coming of the Communists, and the gradual ejection, in one way or another, of the missionaries.

But this couple "Tried to Stay" and work on in the new turn of affairs. They would bear witness to their faith and take the consequences, So, no doubt, thought many another missionary. How impossible this proved to be is told in graphic language as one watches the Communists close in on them. First the husband of the author is arrested on a slight pretext and deported. But not until eight months later were the wife and newborn daughter permitted to return to the United States.

The story breathes a warm personal faith in God. It shows changing China in terms of individual people. It makes clear the difficulty the missionaries of China faced, and the tragic closing of China to mission work by those of the west.

Though forced out of China, this couple's missionary zeal was not quenched, and they are now witnessing for God in the newly-opened field of Japan. So as one door closes, others open.

SERVING RURAL PUERTO RICO, Justus G. Holsinger, Mennonite Publishing House, Scottdale, Penna.; 232 pages, $2.75.

This is an account of eight years service in Puerto Rico by the Mennonite Church. The island was not too well known by Mennonites until it was opened for Civilian Public Service in 1944. The author was one of three workers to begin this CPS program, which developed into a real service.

The book is the firsthand report of the different types of work done in Puerto Rico, as well as an appraisal of the work in general, given by one who is well qualified for this task. The reader will be greatly helped in getting a clearer understanding of this important center of peace-work on this little island.

The author is at present on the faculty of Hesston College. He had earlier served on the faculty of Bluffton College.

WAR, PEACE AND NONRESISTANCE, (revised Edition); Guy Hershberger, The Herald Press, Scottdale, Penna., 375 pages, $3.50.

This is a revision of the former book by the same title first published in 1944. This first edition received wide acclaim as an interpreter of the biblical nonresistant point of view of war and peace. It has had a wide reading and acceptance outside the circle of Mennonites, as well as helped clarify the general Mennonite position.

Because of new developments in the world situation since the first edition was published, the author felt a revision would be in order. In this revision some of the details of the conditions of Mennonites in the Second World War, the work of the Mennonite Central Committee, and the account of the work of Civilian Public Service—topics which have now been more fully treated in separate works by various authors—are omitted, and more attention given to the broad social implications of biblical nonresistance.

It is a thorough treatment of the whole history of nonresistance. It deals with subjects as "Peace and War in the Old Testament," "Nonresistance in the New Testament," "Nonresistance and the State in Modern Life," and "The Service of Nonresistance to Society." There is also a sketch of Mennonite history in both Europe and America, and a strong closing chapter on "Keeping the Faith."

For those who wish to become thoroughly acquainted with the biblical doctrine of nonresistance, this is the book for your purpose.

IM SCHWEISZE DEINES ANGESICHTS, Ein Mennonitisches Bilderbuch, Paraguay, Brasilien, Argentinien, Uruguay, Mexico.

IN THE SWEAT OF THY BROW, A Mennonite Picture Book . . . . by Dr. Walter Quiring; Derksen Printers Ltd., Steinbach, Man. 1953, Price $2.50.

Of the many articles and books written on Mennonite life in South America probably the most mature are those by Dr. Walter Quiring. There are several reasons for making such a statement. First, Dr. Quiring is the only writer of note on South American Mennonite life who has seen its very beginning in the early thirties when he lived with them for longer periods at a time as they began their heartrending pioneering under social, cultural, economic, and climatical conditions unprecedented in Mennonite history. Then through the twenty or more years he kept in close touch with them, being not only confessionally connected with these people, but consanguineally, sharing with them family, birthplace, native soil, and a good part of the trek. In fact, I believe, he is the only author to claim this advantage. And having seen the first attempts at transporting and establishing Mennonites south of the equator he is also in the unique position to gauge their progress, if any, over the twenty odd years by comparing the present situation with their first colonizing attempts, as Dr. Quiring has just recently again visited these people.

To this must be added another factor. Dr. Quiring is under no obligation to a committee, conference, or sentimental motto which could predetermine the outcome of his writings. Thus he is in a position to write objectively, in a truly historic manner, with a purpose but without a bias. And this he does admirably in his latest publication "Im Schweisze Deines Angesichts"—(In the Sweat of Thy Brow) Ein Bilderbuch der Mennoniten, (A Picture Book of Mennonites) covering the colony life of the Mennonites in Paraguay, Brazil, Argentina, Uruguay, and Mexico.

As the title and subtitle suggest the book is more of an album of photographs than a printed word record of the author's travels, his purpose, and his findings. Several good clear maps and upward of 400 pictures on some 150 pages (8½ x 11) tell a fascinating and thrilling story, revealing to the intelligent reader and viewer more than technically well taken and, according to scenes and subject matter, well chosen pictures.

They include pictures of the first Canadian Mennonite reconnaissance delegation penetrating the Chaco of Paraguay in 1926, the trek out and the early pioneering work of this group and so on down the years and down the line of ever new waves of immigrants until the most recent.

The scenic setting does not change through the years, except as one follows the colonists from country to country and colony to colony. The mode of travel and transportation changes somewhat from that of the primitive ox-cart used earlier to carriages drawn by a carefully selected breed of horses. But the real story is told by the faces of the men, women, and children. Their experiences, the seriousness of their situation and purpose can be read from the expressions and the very pose they strike. Even a layman will readily recognize groups of immigrants and indigenes; native Paraguans and Indians and the North American who is also occasionally included.

The almost too scant remarks between the pictures,

(Continued on Page 58)

The Military Racket

There isn't a trick in the racketeering bag that the military gang is blind to. It has its finger man to point out enemies; its muscle men to destroy enemies; its brain guys to plan war preparation, and a Big Boss, supernationalistic capitalism.

It may seem odd for me a military man to adopt such a comparison. Truthfulness compels me to do so. I spent 33 years and 4 months in active service as a member of our country's most agile military force—the Marine Corps. I served in all commissioned ranks from a second lieutenant to Major-General. And during that period I spent most of my time being a high-class muscle man for Big Business, for Wall Street and for the bankers. In short I was a racketeer gangster for capitalism.

I suspected I was just a part of a racket at the time. Now I am sure of it. Like all members of the military profession I never had an original thought until I left the service; my mental faculties remained in suspended animation while I obeyed the orders of the higher-ups. This is typical with everyone in the military service.

Thus I helped to make Mexico and especially Tampico safe for American oil interests in 1914. I helped to make Haiti and Cuba a decent place for the National City Bank boys to collect revenues in. I helped in the raping of a half-dozen Central American republics for the benefit of Wall Street. The record of racketeering is long; I helped to purify Nicaragua for the international Banking House of the Brown Brothers in 1909-12. I brought light to the Dominican Republic for the American Sugar interests in 1916. In China in 1927 I helped see to it that the Standard Oil went its way unmolested. During those years I had, as the boys in the back room would say, a swell racket. I was rewarded with honors, medals and promotion. Looking back on it I feel that I might have given Al Capone a few hints. The best he could do was to operate his racket in three city districts. I operated on three continents.

—Major General Smedly D. Butler, in *Spotlight.*

GOOD BOOKS FOR YOUR WINTER READING

(Continued from page 57)

nevertheless, give a rather adequate explanation and history of the entire South American venture. It were only to be wished that the author would also translate them into English for those limited to reading only one language. But, as the title and subtitle indicate, the book is primarily an album of pictures understandable to all. The very cover picture of the book's jacket—five men trying to augment the physical strength of an ox and a horse struggling to budge a load of cotton mired on one of the endless trails—shows the purpose and the grim determination and courage of pioneers, and the agony of their unending struggle and fully exonerates the book, the author, and their claim.

—J. W. Nickel

Russia's Ten Commandments

The new manual for godless youth, re-edited from the 1947 original, is now being distributed in the Soviet Union. Here are the new commandments according to *Now*:

1. Remember that the clergy, regardless of faith, is the foremost enemy of our Communist state.
2. Thou shalt labor diligently to draw thy friends and acquaintances toward Communism, never forgetting that the Communist party is the supreme authority of the atheists of the whole world.
3. Teach thy friends to shun all priests.
4. Guard thyself against spies, condemn saboteurs.
5. Busy thyself in the propagation of anti-religious magazines and newspapers.
6. Let every faithful Communist be also a militant and forthright atheist.
7. Thou shalt resist religious ideas, always and everywhere, protecting thy friends from them.
8. The faithful atheist is likewise a goodly policeman, ever watchful of the security of the Communist state.
9. Give generously of what thou hast to carry on missionary work among the unenlightened, especially outside the Soviet Union where atheism suffers underground.
10. Remember that if thou be not a devoted atheist, thou canst not be a faithful Communist nor even a firm Soviet citizen on whom our state can rely. Atheism and Communism are of one bond, and these ideals are the foundations of Soviet power.

The Drunkard's Twenty-Third Psalm

"King Alcohol is my shepherd; I shall always want. He maketh me to lie down in the gutters. He destroyeth my soul. He leadeth me into the paths of wickedness for the effect's sake. Yet though I walk through the valley of poverty and have delirium tremens, I will still cling to drink, for thou art with me. Thy bite and thy sting they torment me. Thou preparest an empty table before me in the presence of my family. Thou anointest my head with hellishness. My cup of wrath runneth over. Surely destruction and misery shall follow me all the days of my life and I shall dwell in the place of the damned forever."—Author unknown.

"...the way of transgressors is hard" (Prov. 13: 15).

—*Gospel Herold*

PRAIRIE VIEW HOSPITAL

(Continued from page 54)

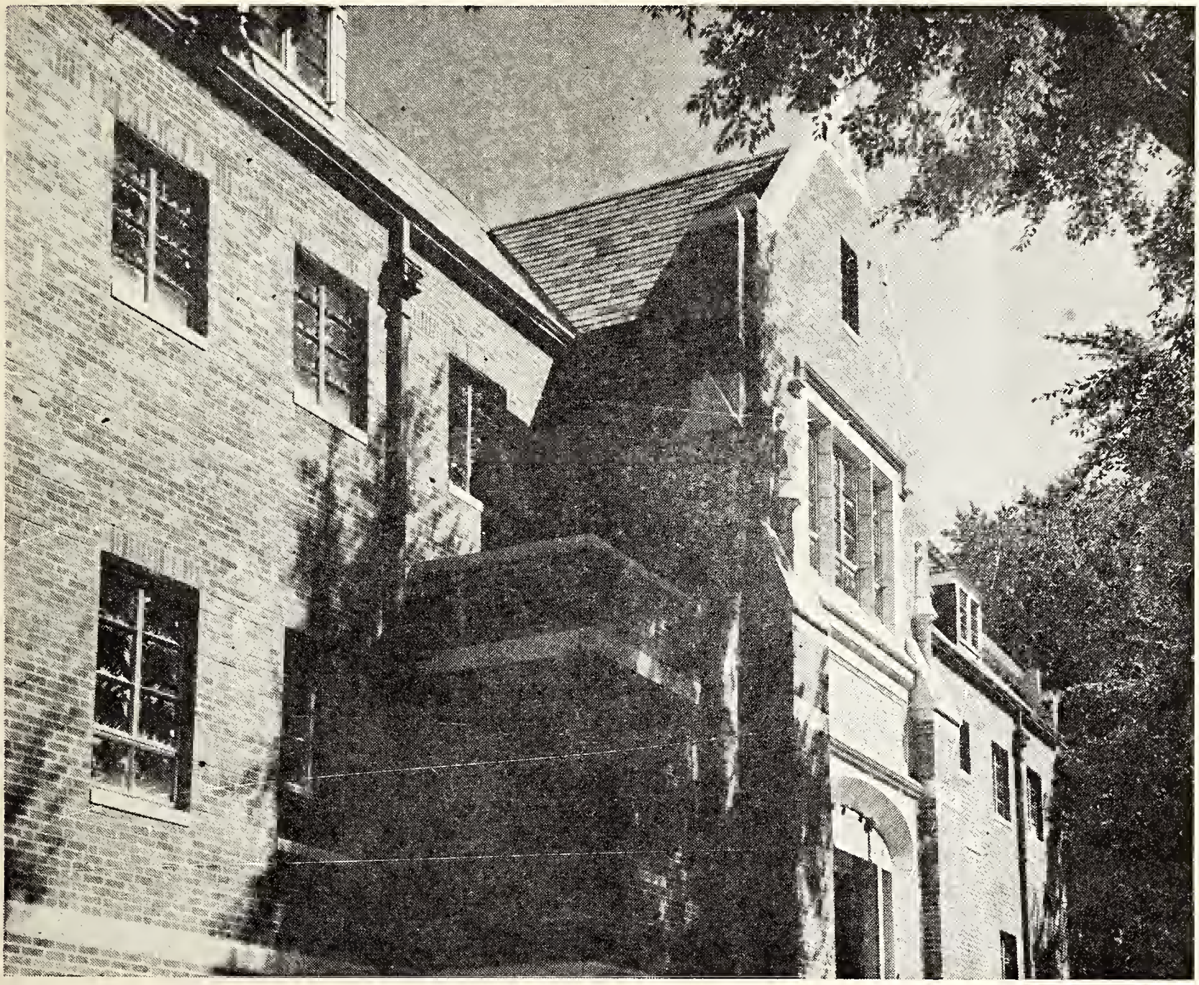
with an effort to help parents understand the particular problem which their child may be developing.

Prairie View Hospital is the framework which our Mennonite brotherhood offers for a service "in the name of Christ." The framework is only the basis, in one sense only the foundation. There are many things yet lacking. We will add to the structure as together we follow Christ in ministering to the needs of suffering humanity.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Leola Schultz, 4614 Woodlawn, Chicago 15, Ill.

Bethel College



Front View of New Bethel College Library.

Responsibility - - Assume It

One of the most common forms of escape from responsibility is to blame someone else for one's failures or unhappiness. Other people connected with one's activities can quite easily be made scapegoats. An accident at play can be blamed on a playmate; failure at school on teachers or classmates; vocational failure on a lack of pull with the key people; low grades on the unsympathetic professor; lack of recognition to the narrowness of stuffy superiors. In each case there will be enough truth in the accusation to afford an escape to him who has adopted this method of escape.

Another method of meeting perplexity or difficult situations for some people is to cry about it; the crying may not be in actual tears but to all intents and purposes it is the same mechanism. To give way to tears is to have an immediate motor response for whatever stimulus must be met. To stamp one's feet literally or figuratively is to find release for accumulated tension. Such a person finds his emotional equilibrium at the expense of those about him. Trivial happenings become exaggerated until they assume terrible proportions. The crying may also give him the appearance of injured innocence and secure for him the sympathy of those knowing only part of the story. If one can feel sorry enough for himself, he may have quite a satisfying time nursing

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Responsibility—Assume It

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his hurt and so escape the responsibility of righting that which is wrong. To meditate on how one will be missed by the fellow workers when one resigns his position is quite as satisfying at thirty or forty as to picture one's funeral at eight or ten.

Another approach to a problem is to run away from it. An individual facing difficulty in school decides that the school itself is all wrong and thus his only hope is in moving to another. Many a man decides that only a new community can give him a chance at the real things of life. But running away from a discouraging situation does not solve the problem. The difficulty is the fact that the individual himself must go into the new situation or relationship; and if he has been the chief source of the difficulty in the past, he has himself to deal with in the new situation. He, therefore, finds the old temptations and frustrations in a form new and sometimes unrecognized but often more difficult to meet than that which he left behind.

Bluffing is a familiar form of escape from responsibility, and a particularly destructive one. One who has succeeded in bluffing through any area of life is bound always to be insecure in proportion to his bluff. Masks inevitably smother their wearers. To use any mask is to be afraid to attempt success through one's own abilities or achievements, a fear that tends to divorce the pretender from his true impulses and desires. Having professed false impulses and pretended achievements becomes at last to be identified with gross hypocrisy; the inability to distinguish good from evil.

Adolescents frequently have a tendency to become problems in order to obtain the attention of an admired individual. This pattern does not always cease at the age of twenty!

Another insidious form of evasion of responsibility may be termed "manicuring minor morals." Analysis has shown the degree to which compulsive acts of negligible importance are the covers for a sense of guilt or desire that cannot be given its real expression. Some individuals succeed in evading a major responsibility by being extremely busy with trivials or unimportant concerns. Individuals who are afraid to face the actual problems of their own lives largely make up the ranks of the incessantly busy people who see to it that there is not a free moment when avoided issues might be forced on their consciousness. The old statement that the good is the enemy of the best had its root in the common sense recognition that to be busy about many good and important things may be to miss the truly essential and best. The Mary and Martha incident in the Gospels was not intended to disparage the doing of necessary things but the tendency to allow non-essentials to rob one of major opportunities for growth and development.

Another escape from responsibility is to make no decisions at all. Life does not wait; decisions not made by choice are made by default. When one cannot decide one way or the other, by remaining in a state of indecision he has neither the satisfaction of achieving an answer, nor the joy of positive achievement. If he cannot decide whether or not to go to an evening event, he uses up the evening emotionally in the conflict involved in the decision and so misses out on the satisfaction of having put his mind on something else.

Every adult must make decisions. There is not enough time to do everything related to one's interests, nor enough money to buy all the wants. The budget of life can never be balanced unless the use of time and energy is planned. Find perspective; set goals; work at achieving goals; readjust toward your goal when really necessary; weigh new evidence, consult with your Creator, find the real truth about the matter at hand and set yourself in tune with God to achieve that goal.

Be honest with yourself; be honest with others; be honest with God.

"As a man thinketh in his heart, so is he."

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Erwin C. Goering
Alumni Secretary

Holland - America

Before I start telling you something of my experience here in America, I would like to tell you some particulars of my country, so that you get a better understanding of the feelings which I had when I arrived in New York and saw so many new things.

Holland has, without its waterways, which cover one-fifth of the total area, a land area of 15,000 square miles. The greatest length, from North to South, is only 190 miles. In this small country live 10,500,000 people. I have been told that Kansas is about 6 times bigger than Holland and has only 2,000,000 people. Do you understand the saying that "We live as herring packed in a barrel"?

Holland is well known for its old cities, old cathedrals dating from 1300, its many canals, bridges, typical Dutch costumes and wooden shoes, flowers and bicycles. The first thing that struck me in New York was the very high buildings, the Skyscrapers, and the hundreds of cars in the streets. You have as many cars as we have bicycles; for every ten persons, seven bicycles.

When I traveled in a beautiful and comfortable Pullman train from New York via Chicago to Newton, another thing came to my attention. Sometimes I did not see houses for miles and miles. This is a thing you will never see in Holland as our villages and towns are so close together that there is hardly any space left. Here in Kansas another great difference is that, as far as I have seen, there is no canal or river. Everything is so dry. We have too much water in Holland, and you really need it so badly.

I have already experienced that there is quite a difference between the way of living in our country and over here. In World War II we had no contact with the other countries in Europe and with America in particular. Many things have been improved here. In our country everything was broken off and when the liberation came, we had to start again from the beginning. Now you have a higher standard of living.

You have beautifully furnished houses; electric stoves, refrigerators, cold and warm water, sometimes even dishwashers in your kitchens and central heating all over the house. We see these things in not so many houses. We have to do without refrigerators and electric stoves, because we cannot afford to buy them. Here every family has a car, sometimes two. It is necessary because the distances are so great here. We have our bicycles. Oh, yes. there are cars, but not so many.

Another remarkable thing is that life is in such a hurry. Everybody runs from early in the morning till late at night. Social life is so important here. Sometimes I think that people are not satisfied here and do not appreciate things they have as much as we do. Therefore, the everyday running away from home.

Also our meals are different. We have two bread meals a day and only one warm meal, and do not drink so much water and coffee as you do.

The things I have mentioned here are not written down to criticize you. I only see them as differences and for me they are not so very important. The most important thing for me is to see and experience the things we have in common.

Your people are so kind and friendly to the foreign students. Wherever I go, I always feel at home, because you really accept us as your own. I am enjoying my stay here so very much and see the wonderful thing of it that through the exchange program of students, we can try to understand each other. We have to live in this world with each other, let us all do that in peace and friendship. Let us start in our own family and communities and carry that out into the world, which needs it so very much.

We have to look for the things we have that are the same and not only look for differences. May God bring us closer together, Holland and America, and may I help to work toward that end. Then my stay here in your country will bring forth much fruit.

—**Janny Brouwer**, Junior, Alkmaar, Holland

What Bethel College Means to Me

I feel very privileged in being able to attend a Christian college. Being interested in Indians and preparing for the ministry, I feel this is a very good beginning.

Here at Bethel I have already learned better ways in which to do more effective work among my people. I feel in a few more years I will be able to return to them very well prepared and able to meet their needs.

Here also one makes friends who will always be friends, and they are friends from a Christian background. One seldom finds this kind of friends.

Bethel offers many opportunities for Christian growth and witness. We have in our chapel services some of the most prominent ministers of the Mennonite church as speakers. Also there are many organizations and projects in which one can witness for the Way.

Lastly, I would venture to say in no other college is that personal relationship between the staff and students so evident. Everyone is interested in one another. That staff and student relationship has meant the most to me as an individual.

—**Bobby Standingwater**, Freshman, Butler, Okla. (Bobby is a product of the Indian Mission Station, and is preparing for the ministry).

A Wonderful World With Our Little Share

MIGUEL CARDENAS P.

(Senior at Bethel College from Chihuahua, Mexico)

Do you envy the triumphs of others? You should not let that feeling take a place in your heart. The triumphs of others help you, in a way that you may not be aware of, because by improving the world in which we live, we are all participants of the benefits.

When you read a book and find in it the echo of your own thoughts, is it not as though you would have written it?

You do not have anything to envy in others, because what you carry inside is as good, if not better. Your uniqueness—what is really yours—is what makes you a "person."

The Universal Mind is trying to express something through you—something different than what He wants to express through others. Your responsibility is in being constant in your devotion to the ideal which fills your heart with joy. That ideal will reach its realization if you are persistent in it, without paying attention if people applaud or censure you. Your contribution to the world, it does not matter how small, is the one that makes you happy.

In most of the newspapers nowadays, the bad news is printed big on the first page. The good deeds are not mentioned, or perhaps they are once in a while, hidden in the interior pages among commercials. The result of this is a deformed vision of life and its values. The task of correcting this lack of equilibrium is very important, if we want to help people to keep their faith in God and life.

If we do not look at the "good side" of life, it is because the morbid and the sensational attracts our attention. It is the law of contrasts. In a field of white flowers, a red flower is notorious in all proportion. In a church full of people, the crying of a child seems to be a tremendous noise. Among thousands of honest people, a corrupted politician or a murderer monopolize all the interest. To believe and to observe the predominance of "good" is the best antidote against mental and spiritual weakness.

The enigmas of life fascinate me and most of my

(continued on next page)

ideas go to that theme. You like music, so all day you sing a tune. Your brother likes sports so much, that he spends a good part of his energy in the cultivation of athletics. The gentleman with the beard and heavy blasses adores archaeology. That child is absorbed in the construction of some kind of a gadget, to which we can not find head or ends; he enjoys so much solving the problems of his "invention," that he even forgets to eat; and so on with all the people. Everybody is enjoying the exercise of some secret thought. Try to express this thought in the world of concrete forms—your cooperation is needed.

Our Schools

BLUFFTON COLLEGE

Dr. Jesse Ziegler, professor of Christian education and psychology, Bethany Biblical Seminary, Chicago, Ill., spoke on "A Christian Personality" at the SCA meeting on Jan. 13, at 7:30. Later he spoke to faculty counselors and the big brothers and sisters on campus. The following day he spent in private counseling with Bluffton students.

Mr. Gerald Stahly, supervisor of the department of education and Rev. C. L. Harrison, chaplain, of the Boys' Industrial School, Lancaster, Ohio, were on the campus Wednesday, Jan. 13. Rev. Harrison spoke at the morning chapel service and both men spoke in the sociology classes that day.

On Friday, Jan. 15, Founders' Hall was the scene of a basketball game between the Intramural All-Stars and a team from Bethany Biblical Seminary, Chicago, Illinois. Following the game an informal discussion group was led by the Seminary students. This was of special interest to Bluffton's ministerial students, the topic of the discussion being "Seminary Life."

On Jan. 17, the Bluffton College Peace Club gave an evening program at the Grace Mennonite Church, Pandora, Ohio. The program consisted of two speakers, devotions and several quartet numbers. Members of this team included Orlyn Zehr, Arden Slotter, Joan Gratz, Ruth Gilliom, John Bauman and Dorothy Young. This was the first in a series of programs which the Peace Club will give in the surrounding area.

MENNONITE BIBLICAL SEMINARY

(The following is a reprint from *THE CHRISTIAN EVANGEL*, by P. L. Hartzler.)

LET'S DO IT AGAIN

For the past two years the advent of the New Year saw a concerted effort on the part of the Seminary to secure funds to make the stipulated payments on the Woodlawn Church property. To this effort there was a heartening response and payments were made as they fell due. This year the effort is directed toward a total program of debt reduction including the residue on the church property. For this the sum of $34,753.66 is needed. This may at first thought seem to be a sizable sum, but consider:

Eight years ago this past summer we had no physical property in Chicago. We had a devoted staff and eager students, but no place for them to live. The only material assets anywhere were a sum of about $12,000 endowment and library, the remaining properties of the former institution at Bluffton. Now as we enter 1954 we own seven properties, including the church, and rent an additional one which solidifies our area of occupation and activity on Woodlawn Avenue. In these buildings we have approximately 40 apartments, all but very few having their own kitchen, and in addition a few rooms for single students.

Total value of our holdings as set up by the auditor on the basis of costs is as follows: Land, $33,706.03; Buildings, $178,972.13; Furniture, $25,637.46; Equipment, $12,375.41; Bus and Station Wagon, $6,336.62; Library, $7,946.88;—Total Assets, $264.974.53. And all of this paid for except $34,753.66.

Is it not evident that God has had His hand upon this cause for good? Has He not touched hearts and opened hands to its needs? Indeed, "Hitherto hath the Lord helped us." But to do so, He needs helpers. Will you be one? You can give, whether you are able to give much or little, just so the giving be cheerful and the gift be generous in the sight of God.

And you can pray. Pray that God will bless our Seminary, that it may be a lighthouse of truth, a bulwark of righteousness, and a center of spiritual life and power. Pray that others may be prompted to also give it their support in prayer and means as He has prospered them. The Lord's work goes forward best, when its progress is the result of the support of all of His people. Let's all have a part in it. Remember the Seminary in 1954, and begin early.

BETHEL COLLEGE

The January 1, 1954, issue of the Library Journal carries an interesting article on the new Bethel College Library. The article is written by Miss Leona Krehbiel, college librarian. After a brief account giving the story behind the construction plans, it describes vividly the inside arrangements and the operation of the library. Two cuts printed with the article help to visualize the reading room design.

This week is being observed as prayer week at Tabor Church north of Newton. Merle Epp, Paul Isaak and Gordon Dyck served as leaders on Sunday, Tuesday and Wednesday.

The Student Volunteers regularly serve the Goessel Old People's Home with a worship service on the first Sunday of the month. They send a group of students who give a varied program of talks and music.

On January 8 Rev. J. C. Germany, pastor of the Church of God in Newton, conducted chapel. He was the second speaker in a series requesting representatives of various denominations to characterize the denominations which they represent.

Dr. Erland Waltner conducted a series of Bible conferences at the First Mennonite Church, Pretty Prairie, Kansas, on January 3-6 on the topic "When the Church was Young" (a study of the book of Acts).

On January 4 President D. C. Wedel addressed the Men's Fellowship of the Presbyterian Church in Arkansas City on the subject of Christian Education.

President D. C. Wedel is on a trip that takes him to Cincinnati and Chicago. In Cincinnati he is attending the sessions of the Association of American Colleges and also of the Council of Mennonite and Affiliated Colleges.

AN INVITATION TO SUMMER VOLUNTARY SERVICE

Now is the time for interested young people to make arrangements to participate in the 1954 summer Voluntary Service program.

Summer V. S. like the long-term V. S. program is an opportunity for young people to express the love of God which they have experienced in Christ and an opportunity to do something for Christ. Summer V. S. is a convenient length of time for young people who wish to make such an expression, but are not able to serve for a longer period.

Volunteers will be working with migrant laborers, mission children, crippled and handicapped children, the mentally ill, underprivileged children, and in sanatoria. Projects ranging from 2 to 12 weeks in length will be available in the United States and Canada.

Folders containing detailed information on these projects will be distributed in February. Persons desiring information and applications for summer Voluntary Service should write to: **Mennonite Central Committee,** Voluntary Service, Akron, Penna., or 10 Union Street, Waterloo, Ont. **General Conference Voluntary Service,** Leola Schultz, 4614 Woodlawn, Chicago 15, Ill.

MCC News Notes

MCC DISTRIBUTED FOOD TO KOREA'S NEEDY CHILDREN

Among the recipients of MCC relief in Korea are a large number of children. In the province in which MCC distributions are being carried on, there are currently about 4,300 Bible club children who receive one or two cups of warm milk per day.

These Bible club children are youngsters whose parents cannot afford the 50 cents per month tuition at the public schools. They meet several hours a day, usually beginning around 3 p.m. These schools were organized by the Korean Presbyterian churches.

The children are taught some of the basic primary school subjects as well as a course of study similar to the Sunday school. In the province in which MCC personnel work, there are 186 of these clubs with a membership of 16,000 children.

In the city of Taegu there are 12 refugee schools with an attendance of about 7,500 children. Most of these schools have poor buildings with rice paper windows, ground floors, little heat, long narrow benches as desks, no lighting, and few school supplies. These schools were started three years ago when Seoul was evacuated. Even though several hundred children have gone back to Seoul with their families, the enrollment is still high. It is here that MCC workers are providing medical assistance.

In addition to Bible club children, material aid distributions are being made to orphans, elderly people, and cripples. One of the recent distributions described by Harold and Pat Yoder of Columbiana, Ohio, was made in a place housing about 90 children, many of them crippled, and 170 adults, many also crippled and some mentally ill. These persons were living in three 40- by 50-foot tents and four small frame buildings.

Two of the tents house 40 persons each and the third has 30 disabled, sick, and mentally ill who must stay in bed constantly. They do not have beds as we think of them, but sleep on the floor as do most people in the Orient. Fortunately this tent has a wooden floor raised about 18 inches from the ground on which the people lie. Mrs. Yoder went through this tent, giving clothing, especially warm bed clothes, to each person. Each of the 260 persons in this institution received a complete outfit of clothing from MCC.

In addition to clothing, large quantities of milk are being distributed. During October and November one-hundred 225-pound drums of powdered milk were distributed to Taegu's six milk-feeding stations. A seventh milk kitchen in the Tae Meng Dong refugee camp was given 24 drums of powdered milk and eighteen 30-pound cans of Multi-Purpose food for the period of Nov. 1 to Jan. 31. From Oct. 30 to Nov. 30, 15,704 servings were made in the refugee camp. Figures for the city milk stations are not yet complete.

All of these distributions are possible as a result of the contributions of Mennonite and Brethren in Christ churches in the United States and Canada.

WORKER ARRIVES IN PARAGUAY

Audrey Hartzler, R.N., of West Liberty, Ohio, arrived in Asuncion, Paraguay, Jan. 9, and is working in the Baptist hospital in the city. She is an MCC worker who has been seconded to that institution. Sister Hartzler will be married to Robert L. Snyder, the MCC business agent in the Asuncion center, the week end of Jan. 23. Brother Snyder's home is in La Junta, Colo.

NEWTON, KAN., MCC OFFICE ESTABLISHED

A regional MCC office has been established at 213 North Pine Street, in Newton, Kan., to represent Mennonite Central Committee interests in the local area and the central states.

Information, reading material, and various types of assistance and service may be secured through this office on the work of MCC in relief, peace, Mennonite Aid, mental health, voluntary service, and I-W services.

Recently the office was moved from East First Street to its present location. Elma Esau serves as office administrative assistant.

The constituency is invited to visit the office. Office hours are from 8 a.m. to 12 noon and 1 to 5 p.m., on week days and from 8 a.m. to 12 noon Saturdays. Mail may be addressed to either 213 North Pine Street or Post Office Box 78, Newton, Kan.

The MCC relief clothing center continues its functions in North Newton. All correspondence regarding relief clothing and food should be addressed to that office.

Jottings

—**Hanston Church, Hanston, Kan.:** The Men's Brotherhood of our church contributed toward purchasing clothing and food for Christmas for the children of Grace Children's Home, in Henderson, Nebr. In addition, several families made up extra parcels of clothing and toys for the same cause. The Ladies' Missionary Society collected current literature for, and gave suitable Christmas gifts to Larned State Hospital patients in December. A Christmas gift to our church of a piano was made by the William Showalters. This was much appreciated. A church project for the last of March is the sponsoring of the devotional program over radio station KJRG for one week. Our pastor, Henry Goossen, had charge of the union evening services held in Hanston Methodist Church the week designated as "Week of Prayer."—Mrs. Mervin Miller, Corr.

—**First Church, Fredonia, Kans.:** Thanksgiving Day services were held 10:30 a.m., with basket dinner at noon. Jake Bergen of Goltry, Okla., held evangelistic meetings in our church, Dec. 6-11. Our Christmas program was given on Monday evening, Dec. 21. It was well rendered and much enjoyed in spite of the accompanying snow storm. Rev. and Mrs. Gordon Neuenschwander and daughters, Connie and Melinda, spent their Christmas vacation in Berne, Ind. Dale

Klassen of Bethel College served in the absence of our pastor, Dec. 27. Jan. 3, six new members were received by letter in the morning service. Jan. 4, at 7:30 p.m., we held our annual church meeting. New officers elected were: Alfred Thiessen, deacon; Abe Fry, trustee; Gordon Neuenschwander, chairman; Mrs. Sam Jantz, secretary and reporter.—Mrs. Sam Harms, Corr.

—**Salem Church, Dalton, Ohio:** New officers for the various organizations have been elected with Vernon Lehman as superintendent of Sunday school, and Mrs. S. C. Sprunger as president of Women's Missionary Society. E. J. Miller of Moundridge, Kans., brought a challenging message on Dec. 6. Sixty-five were in attendance at our annual mission sister social, Dec. 9. Our guest speaker was Miss Geckler of Canton, who spoke on "The Shakers." Universal Bible Sunday was observed Dec. 13, and the film "The Book for the World Tomorrow," was shown during the Sunday school hour. A number from our church contributed to the singing of "The Messiah," at Orrville, Dec. 13. The pageant, "What Christmas Means to Me," was presented by the C. E. on Dec. 20. On Dec. 27, the Sunday school presented their annual Christmas program. Wilbur Gerber was re-elected chairman of the church relief committee. The young people went caroling Christmas Eve. Marlene Davidson and Leroy Lehman were united in marriage, Dec. 18.—Mrs. Vernon Lehman, Corr.

—**Bethel Church, Fortuna, Mo.:** Our furnace was dedicated on Dec. 29, after a fellowship supper was enjoyed in our church basement. The men's Gospel Team from Bluffton College was present and gave an interesting program that night. On Nov. 29, the religious play, "St. Claudia," was enjoyed by a full house. Our pastor began his class in catechism. The annual meeting was held Jan. 7. At our missionary meeting on Jan. 6, a quilt was finished and another begun. The new officers of our society were installed at an impressive candle-light service. Some C. E. members gave a program in the Girl's Industrial School in Tipton recently. Dec. 21, the C. E. sang Christmas carols for the older members, and also presented them with gifts.—Mrs. Joe A. Lehman, Corr.

—**Beatrice Church, Beatrice, Nebr.:** On Dec. 6, Mrs. Carol Epp and Mr. and Mrs. Carl Wiebe were received into our church. That evening the choir presented a program of Christmas music. Our oldest church member, Peter Penner, aged 87, passed away Dec. 10. His was one of four deaths we had in 1953. The other three were infants. The Sunday school children gave a fine Christmas program on Dec. 23. It was climaxed by a number of carols by the Junior Choir. On Dec. 27, Paul Ruth showed pictures and spoke on Palestine. Our pastor, Elmer Friesen, gave some very heart-searching sermons both on Christmas and New Year's Day. —Mrs. C. P. Lohrentz, Corr.

—**Deep Run Church, Bedminster, Pa.:** A daughter, Elaine Ruth was born to Rev. and Mrs. Claude F. Boyer, Dec. 9, 1953. Slides featuring Relief Work in Jordan were shown at the December Women's Missionary meeting, a white gift offering was taken. The Sunday school Christmas Program was presented the Sunday evening before Christmas. Two members passed on within a week of each other, they are Joseph Mountenay, Dec. 18, and Francis M. Fretz, aged 90 years, Dec. 25. The young folk sang Christmas Carols for the aged, shut-ins and sick. The Men's Gospel Team from Bluffton College conducted the morning worship service on Dec. 27. In the afternoon our members held service at the Frederick Home. Our college students home for the Christmas vacation have gone back to their studies and our service boys have returned to their respective camps.—Corr.

—**Gospel Church, Mountain Lake, Minn.:** The first Sunday in December the Gideons presented their work during the morning worship service. The young people of our church presented a Christmas drama, "The Angelic Song," on Sunday evening, Dec. 20. Several classes of the Junior department of our Sunday school presented a Christmas program at the Eventide Home, Tuesday evening, Dec. 22. The Sunday school Christmas Program was given the evening of Christmas Day. A second Christmas service was held the 26th, which was given by the students and others who spent the holidays at home. Missionary John B. Jantzen gave the morning message, Dec. 27. A Watchnight Service was held Dec. 31, at 10 o'clock and continued until the New Year began.—Mrs. Waldo Stoesz, Corr.

BUDGET RESULTS FOR 1946 TO 1953

Year	Budget	Receipts	Plus-Minus
1946	$457,200	$625,912	**$168,712+**
1947	640,450	711,971	**71,521+**
1948	870,887	529,985	340,902–
1949	688,935	449,675	**239,260–**
1950	553,915	505,705	48,210–
1951	544,434	516,444	27,990–
1952	627,700	575,762	51,938–
1953	636,137	650,434	**14,297+**
1954	750,625	?	?

Note: When the total budget is oversubscribed it does not follow that each board has attained its individual budget. Last year Missions went considerably over. Education and Publication and Christian Service fell short.

Into the Beyond

FREDERICK SCHMUTZ of Halstead, Kansas, and member of the First Church, was born March 10, 1863, and died Nov. 23, 1953.

MRS. KATHARINA ADRIAN, age 74 years, member of Escondido Mennonite Church, Escondido, Calif., passed away on Dec. 14, 1953, at the local Community Hospital. She was the wife of H. H. Adrian.

MRS. EDITH O'BRIEN, of Cincinnati, Ohio, and member of the Trenton Mennonite Church, was born Dec. 8, 1864, and died Dec. 20, 1953.

ELIAS STEINER, of Pandora, Ohio, and member of the Grace Church, was born Feb. 4, 1871, and died Dec. 26, 1953.

MRS. MARY (HABEGGER) LEHMAN of Pandora, Ohio, and member of the Grace Church, was born in Munsenburg, Switzerland, May 9, 1881, and died Jan. 2, 1954.

MRS. ANNA (JANZEN) SIEMENS of Fresno, Calif., and member of the First Church, Reedley, was born Dec. 31, 1866, and died Jan. 1, 1954.

ELI C. OBERHOLTZER, of near Gilbertsville, Penna., and member of the Hereford Church, at Bally, Penna., was born Aug. 12, 1870, and died Dec. 6, 1953.

PEACE STUDY CONFERENCE FOR CANADA

(Continued from page 53)

Elmer Ediger, secretary of the Board of Christian Service and David Schroeder, Canadian member of that Board, are in charge of the preparatory work for the conference.

In the last few months our Canadian churches have sent in contributions for the work of the Board of Christian Service. Expenses in connection with this Conference, such as traveling for outside speakers, preparing of the reports and what other expenses there may be, will be payed from these funds.

Look for further announcements.

H. T. Klaassen
Member of Canadian Peace Com.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Photo by HAROLD M. LAMBERT

MENNONITE BIBLICAL SEMINARY LIBRARY

In our work and in our play,
Jesus, ever with us stay;
May we always strive to be,
True and faithful unto Thee.
Then we truthfully can sing,
We are children of the King.

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Soil For Joy

Joy is a fruit that will not grow
In nature's barren soil;
All we can boast 'till Christ we know,
Is vanity and toil.

But where the Lord has planted grace,
And made His glories known;
There fruits of heavenly joy and peace
Are found, and there alone.

—John Newton in *Now*

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. E. Smucker, Maynard Shelly, Willard K. Claassen.

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Radio and Nerves

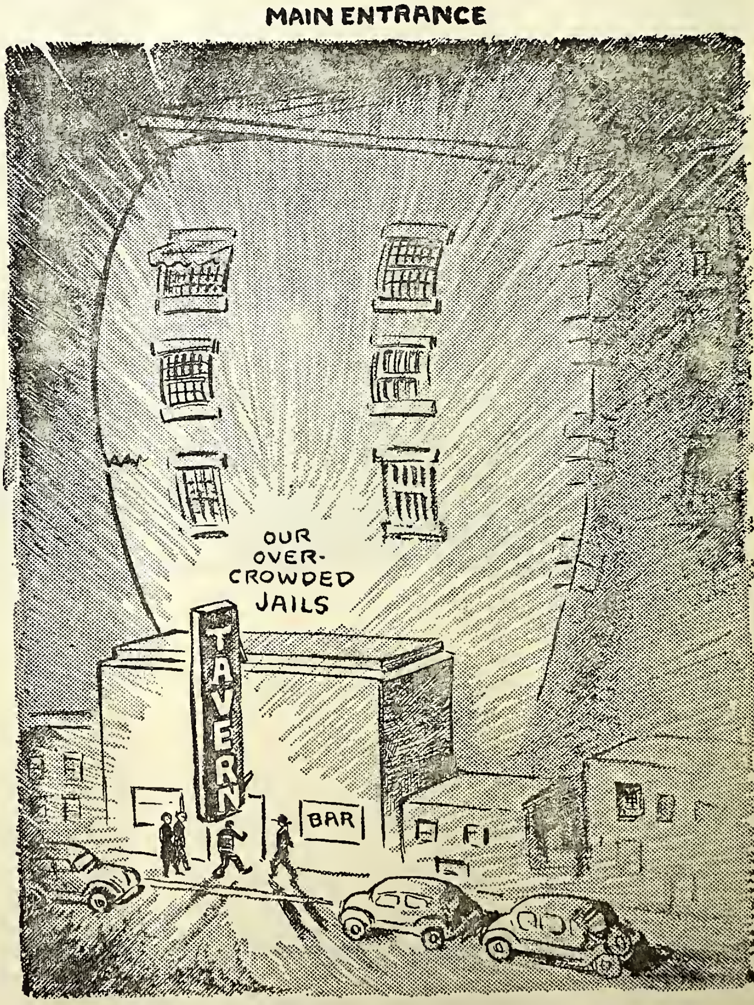
Dr. Walter Alvarez, of the Mayo Clinic, declares that radio is not doing the nerves of the American people any good; on the contrary, he says, radio is an enemy of our nervous system. He says that many homes keep the radio going practically all the waking hours with all its cacophony of swing music, "soap operas," murder mysteries, and such like. As a consequence, repose and relaxation are becoming scarcer among radio devotees, and this takes its heavy toll of our nerves.

The "soap operas," which so many millions of housewives and mothers listen to all day long, abound in illicit love, jangling and discordant matrimonial triangles, jealousies, hatreds, and murders aplenty. No one can listen to these 15-minute high-tension episodes week in and week out without definite impairment of one's emotional balance. They are merely the old yellow-back novels and 10-cent thrillers etherized. —*Watchman-Examiner*

Of Things to Come

February 7—Race Relations Sunday
March 3—Ash Wednesday (Lent begins)
March 7—World Day of Prayer
April 11—Palm Sunday
April 18—Easter Sunday
April 11-18—Week of Witness
April 23, 24—WDC Retreat Workshop
April 23-25—Joint Middle and Central District Inspirational Conference
April 25—Conference Sunday
May 2—Song Festival, Bethel College
May 25—Commencement, Bethel College
May 30—Commencement, Mennonite Biblical Seminary
June 7—Commencement, Bluffton College
June 13—Commencement, Canadian Mennonite Bible College

Can we, whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny?
Salvation! O salvation!
The joyful sound proclaim,
Till each remotest nation
Has learned Messiah's name.
—Reginald Heber



Editorials

MAKING EVANGELISM PRACTICAL

At the Portland Conference last summer the growing emphasis on the work of local evangelism was still further stressed. It was resolved, "That every congregation be urged to take definite steps, and prayerfully promote the spirit of New Testament Evangelism of winning the lost to a new life in Christ."

Among the plans suggested by our Committee on Evangelism is that there be a local Evangelism Committee appointed or elected in every church to assist the pastor in this great work. For this is the real business of the church, to carry the Gospel to those in its immediate community as well as to send missionaries afar.

In this issue the "Workshop" idea is suggested. We need to know more about the best methods and means of carrying on this work. Meeting together to discuss the matter fully, to work out the details, and to consider tried methods, should be very helpful. Also, Holy Week has again been designated as a special Week of Witness. This should not be the beginning but a sort of climax to the work that has been done before. The wise use of tracts, pamphlets, and Sunday school material can be of further aid.

This is a task for every member of the church—the laity as well as the ministry. To be strong in soul-winning is to be strong in the Spirit of Christ. To be weak here is to be spiritually weak, no matter how strong our organization or our numbers may be. Follow the page on Evangelism in this paper, the first issue of each month, for further details.

ARE LAYMEN UNDERWORKED?

At a summer student conference some years ago, one of the country's leading ministers told several college students that he made it a practice in his ministry never to do anything himself which he could get someone else to do. This did not mean that he tried to get out of work, but rather that he was a successful administrator and had learned the value of getting the laymen of his church to take a very active part in the church and to give them large responsibilities in its work.

We have a saying that if you want something done right do it yourself. Of course it is often easier to do it yourself than to have the patience to help another to do it. Yet the church's interest in Kingdom activities is in direct proportion to the responsibility delegated to the layman. He should be given ample opportunity to develop his talents in the work of the Lord by much exercise. Laymen are not injured by overwork in the church; it is underwork that makes them weak and uninterested.

One mark of a successful preacher is the amount of work he is able to get his congregation to do. Many a minister would be surprised to find how ably much of the work of the church would be done if entrusted to the laity. Here is a source of latent power for the church. A careful study should be made of the types and methods of work that could well be intrusted to the laymen. The minister could do better preaching and the members carry heavier responsibilities; and so the church would be doubly strengthened.

SOMETHING NEW IN THE MISSIONARY PROGRAM

There is no longer any excuse for not being informed of the mission work of our church. Through the spoken and printed word, and now with the medium of pictures and sound recordings, we can aquaint ourselves with the detailed work of the missionary as he presents the Gospel in various ways.

The showing of pictures, either slides or movies, is rather recent in our churches, and many are availing themselves of this means of visual aid. As a rule, each missionary that returns from the field is now prepared to illustrate his mission talk with pictures.

It does not come as a surprise, then, that our Board of Missions is taking steps to use still further this means of presenting the work, and to make the best possible pictures available. Added to the visual aid is the help of the sound recorder, whereby missionary voices can be heard and can personally describe the pictures shown. We may also hear the new churches in their worship and singing.

All this brings our missionaries and the work they are doing more closely to us, and does away with that feeling that it is something so far away that we can not feel a real part of the work.

ANOTHER BUBBLE BURSTS

The famous "Piltdown Man" has been removed from the British Museum of Natural History in London. His picture is being stricken from the books of science and this section of the evolutionary tree is being crossed out.

Forty years ago a part of a skull was found in an English gravel pit. A year later a jawbone was found some distance away, and still a year later a tooth. These were then "put together" and the scientists of that day proclaimed that a "missing link" had been found, the "First Englishman" of from 750,000 to 900,000 years old.

Now, however, the scientific staff of the British Museum has labeled the whole thing as a cleverly devised hoax, consisting of a modern ape's jaw, a pared down tooth, and a splintered cranium, skillfully pieced together to form this "dawn man."

The scientists have done much to explain God's universe, but like all men, they have at times been greatly mistaken, and come up with some famous "wrong guesses." The record still stands: "So God created man in His own image, in the image of God created He him."

Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord.

Lift up your hands in the sanctuary, and bless the Lord.

The Lord that made heaven and earth bless thee out of Zion. —Psalm 134

On Preparing A Prayer Bible For Devotions -- A Testimony

FRANK R. MITCHELL

It will be ten years this coming April that I faced my yearning for a more realistic communion with God. Is it possible to earnestly train our souls in the spiritual verities, as we train our minds in school? Can God become more real to us by a systematic study of how He has become real to others? And if so, how does one go about it?

Somewhere, I read a quotation from a great preacher: "If I wished to humble a man I should question him about his prayers." That stuck. My prayers! If I were asked about prayer, that would not be so embarrassing, nor so personal. There would be much to say. But about my prayers? How much time do I spend? Do I have a definite time and place? How frequently do I pray? Do I enjoy praying? Do I feel as if I have to pray? If so, what is it that drives me? Is prayer one of the important activities of my everyday life, or do I just pray when I feel a need? Just what can I say about my personal prayer life? What would you say?

It became my conviction that if I could become better acquainted with the men and women in the Bible who knew God, and if I could become familiar with their temptations and needs perhaps some of my own yearnings could be satisfied.

I selected an unmarked American Translation of the Bible. A Revised Standard Version would suit the purpose just as well because it also only uses "Thee" and "Thou" in direct conversation with God. I left the fly leaves and the spaces at the beginning and ending of respective books of the Bible for introductions and summaries. I bought a bottle of Higgins black India drawing ink, a pen holder and a box of steel pens at the drug store. I also used a medium-soft sharpened pencil.

Deciding to start with those who would know most about communion with God, I of course, began with Jesus. It was a surprise to discover that only nine of His prayers may be found (not counting the parallels) where we have His words. These prayers were carefully underlined. Thirteen other places were found where we have a record that He prayed. These verses were marked with vertical lines I-thus-I. These were not found all at once, but carefully listing as many as possible, the list was added to, until I had all of them that were recorded.

Then I went to Paul. Here there was also a surprise. While a great many references to prayer were found in his recorded words in The Acts and in his Epistles, and while there were a number of important new principles concerning New Testament prayer, I have looked in vain for a single direct prayer of Paul to God. The Apostle, in his spiritual humility cannot bring himself to pray a written prayer, even in confidential letters to his churches. But Paul's whole life is a prayer.

I turned to the Old Testament. Moses, the man of God, talked with God face to face. The twenty prayers of Moses were underscored as they were found in Exodus, Numbers and Deuteronomy. The rest of the prayers in Genesis, Exodus, and Numbers were also collected. I went on through the early books of the Bible lifting out prayers of Elijah, David, Hezekiah and others.

After the Israelites were carried away into captivity and were separated from their Temple and sacrificial system they really learned how to pray. In the midst of idols and heathen temples they found the living God. The prayers in the Prophets and in the Book of the Psalms have an intensity, an urgency and a realism that press for an answer.

Returning to the New Testament, the rest of the prayers in the Gospels, and The Acts and the worship prayers of Revelation were gathered. All of the references and instruction about prayer throughout the Bible were then carefully noted. More than eight hundred such references await more careful study. The names of the authors of the prayers of the Bible were printed in at the tops of the pages.

This Bible has become my devotional workbook. It is the beginning of a study that has been growing on me during these ten years. It is true that all this study cannot take the place of private prayer itself. Just what is the result or advantage of studying the prayers, the pray-ers and the subject of prayer in the Bible? The study is an endless one and consumes much time. There is the very real danger of substituting study for communion with God. After all the study of the Bible, the use of hymns, books of prayer and going to church are not ends in themselves, but only means to an end. These and many more are only the instruments to lead us to God. It is the intimate contact with God our Father through Jesus Christ, our Savior and Lord, by the blessed Holy Spirit that gives us the life that we must have. We use all of the means of grace, but nevertheless, there is something about God's Holy Word that puts it in a class by itself. There are many good prayer books, but there is no substitute for the Bible for feeding the spiritual life.

To walk with the great men of the Bible, to see their need, so much like our own, to hear their cry to God and to know that they are not only heard but answered, does something to one's own spiritual life. To make the discovery that even Jesus in His walk on earth was compelled to hold intimate, close and frequent communion with God in order to face successfully the trials and tests of His life helps one to see the awful necessity for the strength of God in our own lives. It was not compulsion to Him. He loved it. It was the secret of His life. He felt that He could not go on without it. With us, we still calculate the time and the effort and the cost of a life of prayer and by so doing only prove

(Continued on page 78)

Evangelism at Work

Why Evangelism Workshops?

W. F. UNRUH*

The word workshop is used to designate a type of gathering in which people work together to improve approaches, methods and procedures in the particular task for which the workshop is arranged. We have been reading about YPU Workshops, DVBS Workshops, etc. In a workshop the group is interested in lectures and speeches only as these shed light on how to advance the particular task about which the group concerns itself. Group counseling and group planning is characteristic of a workshop. The dominant goal is to improve the work they are doing. Work is the key word in a workshop. This type of group planning holds great possibilities for a fresh advance in the task at hand. When consecrated people gather for prayerful planning of the Lord's work, we may rest assured that the Lord will guide and bless, for His cause is at stake.

With this in view the Committee on Evangelism at its last meeting in Bluffton, Ohio passed the following resolution:

> "Move that we favor workshops on evangelism and recommend to our constituency that, either in schools or closely related communities, workshops on evangelism be conducted for the benefit of ministers, Sunday school officers and teachers, and Christian workers. The Committee on Evangelism is willing to take the initiative in planning and assisting in such workshops in cooperation with local leadership. We invite inquiries concerning such workshops."

The purpose of an evangelism workshop would be to have local people meet for the specific purpose of planning ways and means to improve their evangelistic outreach. In a realistic and practical way they would look for open doors for their witness. Within easy driving distance of the church there may be open doors that we need to see and enter.

The evangelistic task is so inclusive that we will need to plan for the preparation of the soil, for the sowing of the Good Seed, and for harvest-ingatherings, to use some of the similes Jesus employed. We may even feel impelled by local circumstances to plan for what Brother Andrew Shelly called negative evangelism at the Cannon Beach Retreat, namely, removing evil influences that cause children to go wrong. Evangelistic fervor will also concern itself about saving children from evil influences. In order to merit the name workshop, the pattern of the meeting would be such as to result in definite outlines of procedure to be taken by members of the group in their respective communities. One of the salient features of an evangelism workshop would be that group planning would center around the local opportunities of those present in the group.

The counseling will of necessity need to center, to begin with, on definitions and statements of the task. We may expect to find a need for a clarification of what is meant by and what is included in the term evangelism. We may expect that people will want to know what Jesus meant when He commanded us to witness and to "go and make disciples."

It would be commensurate with the evangelistic responsibility which Jesus places upon believers to confront ourselves with the urgency of winning our American non-Christian people to Christ and to His obedience. Our Board of Missions reminds us repeatedly that as a conference we have made ourselves responsible to bring the Gospel to 6,000,000 souls who live in our own foreign mission fields. To these 6,000,000 souls in our mission fields we should add millions of our American fellow countrymen who live within easy reach of our churches who are lost and need to be sought and brought to Christ. Although we as a conference have not by formal resolutions accepted responsibility for our non-Christian neighbors, it is an inescapable responsibility with which an evangelism workshop would try to deal realistically.

As we go into this type of group planning we are conscious of the fact that the way is rather uncharted. We feel confident, however, that God's help will be with us, for Jesus has gven us His word that as we strive to "make disciples," and teach them to obey all the commands He has given us, He will be with us.

As such evangelism workshops get under way, local interest and concerns will largely determine what will be the dominant emphasis in each workshop program. We may expect that there will be planning along the line of how to clarify our own experiences with Christ to the point where we are able to put our testimony into winsome words that we can speak to the needs of friends in trouble. People may ask for guidance on how to help people with a guilt consciousness to find forgiveness of sins and assurance of salvation. People may want to know what all should be included when we make evangelistic appeals and how they could best be made. There may be demands to explore the need and possibility of building rapport by loving deeds of helpfulness, because it is quite evident that when people do not love us they are not much interested in our religion. We need to dispose the hearts of people favorably toward the Gospel by loving contacts. We can expect that in some workshops great emphasis will be laid on how to make the most of the opportunities which the Sunday school offers for evangelism within the group and for an evangelistic outreach. In some workshops we may expect a heavy emphasis on starting Daily Vacation Bible Schools in neglected areas with a view of building these up into Extension Sunday schools. It is said that 85 per cent of our churches were started as Sunday schools.

(Continued on page 73)

***Field Worker, Western District Conference.**

The True Church

KENNETH BAUMAN*

(I Cor. 12:1-12)

The religious scene often reminds us of a market place, where the hawkers are loudly advertising their wares as the customers eagerly mill about seeking their wants and falling easy prey to the dogmatism, elaborate displays or the impressive guarantees of their salesman. Other customers wearily wend their way home empty handed and disillusioned by the contradictory appeals and the questionable merchandise. Amid the babble of theological voices, each claming true doctrine and the correct administration of the sacraments, ascends the cry of weary hearts who seek God's peace and His salvation in the True Church, if there be one. It is to such that the Scriptures say, "Yes, there is a True Church."

The True Church is a UNITY but not uniformity. By unity we mean "a totality of related parts." It takes many different parts to make a car, yet the car operates because it is a unit. Uniformity, on the other hand, is illustrated by the assembly line which produces identical parts. Uniformity is not found in the church. God created each of us different and as Christians He has endowed us with certain spiritual gifts in order that we may perform a unique service. "Now there are diversities of gifts, but the same Spirit. And there are differences of administration, but the same Lord." Unity is found in God's working through us. We have diversity of gifts but they are given to us by the same Spirit. We are also called to different types of service but always under the direction of the same Lord, whom we love and therefore whom we serve. The True Church is a UNITY, for "it is the same God which worketh all in all."

The True Church is INTERDEPENDENT not Independent. The temptation to go our way is human, but God's gifts have been given to us for the common good and primarily for God's glory. The independent soul soon becomes disillusioned and grows cold. He needs to realize that the closer we walk with the Lord, the closer we are drawn together, for Christ becomes the center of our faith and of our fellowship. We all depend upon Jesus Christ for success, we all depend upon the Scriptures for guidance, we all depend upon the Holy Spirit for power and we also depend upon Christians for love and fellowship. Interdependence lies at the very heart of the Church, for without it we are incomplete as Christians. God has entrusted to no man His complete power and ministry. The purpose of interdependence is not to bask in the warmth of God's love but rather to join hearts and hands in order that Christ's love may be made known to the world through us. The True Church is interdependent not independent.

The True Church is an ORGANISM not an organization. An organism is a living and a life-giving being, while an organization is simply a social structure. It is at this point where we are too often confused as to the character of the True Church. The Church is not primarily an external organization with an extensive program and an impressive membership. For the Church is the Body of Christ, a spiritual and an actual organism. The Church must not therefore, be identified merely with human organizations, for its actual relationship is with Jesus Christ, its True Head. To be identified with Him necessitates a new birth, to continue in Him results in a new life, to serve Him produces spiritual gain, and to remain in Him demands continual growth. As a body contains many members, each with its specific function, so also is each Christian in relation to Christ. When one member suffers, the whole body suffers and when a member succeeds, the entire body rejoices with him. To Jesus Christ we must give our allegiance, from Him we must receive our commands and for His sake we must live, if we are to claim the right of membership in the True Church. We as Christians have a vital relationship with Jesus Christ upon which is based our membership in the Church, which is a living fellowship of Christian saints.

We need no longer purchase our faith in the market place nor wearily wend our way home empty handed, when Christ has identified us with His Body, the True Church.

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*Interim Pastor, St. John Church, Pandora, Ohio; appointed missionary to India.

Cigarettes and Lung Cancer

Is there a relation between the two? The evidence is mounting that there is a very close relationship. Of our present population 50,000,000 people will contract cancer, and 25,000,000 will be killed by the disease. Broochegenic cancer is the commonest form of cancer. As lung cancer rose, so did cigarette smoking. The American Medical Association has banned all tobacco advertising as of January 1, 1954. Dr. Ochsner, President of the American Cancer Society in 1948 to 1949, predicts that by 1970 one out of every 5 Americans will be a victim of this dread disease. Dr. Graham of the Washington U. of Medicine, St. Louis, declares unequivocally that intemperate smoking is the cause of 95 per cent of lung cancer. "After age 45, the more you smoke, the quicker you die." Approximately 224 billion tax-paid cigarettes were produced for U. S. consumption in the first 7 months of 1953, a decrease of 5½ per cent over the same period in 1952. Tobacco industrialists and dealers are getting scared, because they will have to face the public health battle which its vast advertising empire can no longer suppress. Smoking is considered an irritant of the lung and respiratory tract.

A paper read at a meeting of Scandinavian lung cancer specialists last October in Copenhagen concluded that the smoking of as few as five cigarettes a day over a period of twenty years made smokers liable to lung cancer. —J. M. Regier

Prove Me Now

Psalm 26:2—
When storms are raging all around my weary soul
And darkness as a pall obliterates my goal;
As burdens o'er me heavy press
My soul in anguish and distress
Cries out for comfort and for rest—
Then I must pray—Prove Me Now!

Should in my gard'n a rose be bruised of beauty rare
Lord, may it transcending emit perfume everywhere
Though the grief be crushing, breaking
Make it, Lord, the dawn awakening
Of a new and glorious making,
And Prove Me Now!

When utter failure seems at hand and bane distress
Mantles the tiny rays of light to good success
When worry hides the Savior's face
The beauty of His face peace and grace
And defeat is certain in the race—
Then I must pray—Prove Me Now!

Should I ignore a greater plan and live my own
Forgetting that my Lord would have His Own will known
To mold me as the Potter's clay
Intc a holy fashioned way;
So from my heart each day I'd pray—
Lord, Prove Me Now!

Souls are lost and weary, wanton and oppressed
Seeking for a means whereby they might be blessed
Grant, Lord, that I the news should bear
To sinsick humans who would share
The love and kinship of an heir
When I have prayed—Prove Me Now!

Malachi 3:10—
My cup of joy and blessing overflows its brim
Since I have proven God and trusted all to Him
Full knowing that He leads each day
My faltering steps along life's way—
I'll still continue thus to pray—
Lord, Prove Me Now! —Jeanette Harnly

Eva Pauls Returns To India

Eva Pauls, nurse at the Bethel Hospital at the Leprosarium at Champa, M. P. India, has received her visa. She plans to return to India by air, as her co-worker's requested. We thank God that this visa has been granted, and pray for others to come through soon.

Farewell services will be held at her home church, Bethel, Inman, Kansas, January 28. She hopes to leave for Akron, Pennsylvania, on February 6, and fly from New York at 5 p.m., on February 9. She is due to arrive in Bombay on Febrary 11, at 5 p.m. Letters could be sent to her in care of Menno Travel Service, Akron, Pennsylvania.

Flashes of Thought

Without Price

WALTER GERING

I was bitterly disappointed. Those three plants had been a great inspiration as they stood in such stately majesty in front of the pulpit. Each Sunday of the year the Flower Committee arranges for a bouquet of flowers for the altar. How often the fragrance and beauty of those flowers has lingered in memory long after the service.

So it had been with these three tall, stately plants. They had no flowers. But there was something about those large green leaves with their distinctive pattern of color which inspired reverence and awe. We enjoyed them so much and looked forward to their presence for weeks to come.

Imagine my bitter disappointment a few days later to discover that something had happened. We had just experienced one of the most bitterly cold spells of the winter. Outside everything was frozen solid; even the walls cracked in the stillness of the night.

But I was hardly prepared for the disappointment of the morning. Coming down the aisle, facing the altar my first glance went toward those plants. It would be a joy to see them again. But not so; it was like a blow. There was the tallest of them all, the center piece, drooping its leaves in dejection. The two leaves on top which had stood out so proudly above the rest the day before were now limp and wilted. Its beauty was gone forever.

That night as I left the building I glanced at the wilted, drooping plant. To my utter amazement, it was all gone. Instead of drooping, hanging leaves I saw the beauty and majesty once more which had so impressed me when first I saw the plants. I could hardly believe my eyes; I felt the leaves with my fingers. Yes, they were firm and full of life. What had happened?

You see, one of the members of the Flower Committee knew far better than I. The plant needed water; it had drawn upon its resources in the soil until they had been exhausted. It needed water to maintain its beauty and majesty. Without that supply it would die.

With new meaning the words of the prophet came to mind once more: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money. Come ye, buy and eat . . . hear and your soul shall live."

I thought of the times when life itself had begun to droop and wilt. The majesty and glory of a fresh, living faith had faded. I had failed to drink deeply from the Fountain of Life, of Him who said: "Whosoever drinketh of the water that I shall give Him shall never thirst." —John 4.

LORD, LET ME EVER DRINK OF THIS WATER!

The I-W Program in Review

Approximately 2,800 Mennonite and Brethren in Christ young men are now in the alternative service work program for drafted conscientious objectors.

These I-W men are employed in 32 states, the District of Columbia, two territories, and 16 foreign countries. They constitute approximately 70 per cent of the total number of I-W men.

The Akron I-W office has secured the names, places, of employment, and conference affiliation of 2,409 of the approximately 2,800 I-W men from the MCC constituency. Here are the figures on conference affiliations: (Old) Mennonites, 1,089; General Conference, 383; Old Order Amish, 366; Conservative Amish, 125; Church of God in Christ, 109; Brethren in Christ, 90; Mennonite Brethren, 76; Beachy Amish, 36; Old Order Mennonite, 32; Mennonites from independent congregations, 21; Krimmer Mennonite Brethren, 18; Evangelical Mennonite Brethren, 17; Evangelical Mennonite, 12; Hutterites, 6; United Missionary Church, 6; United Zion, 6; Missionary Church Association, 1; and Mennonites whose conference affiliations are unknown, 18.

I-W men are employed in many types of work. These include general hospitals, mental hospitals, welfare agencies, veterans' hospitals, children's homes, sanitoria, homes for the aged, dairy herd testing, schools, medical centers, homes for delinquents, relief agencies, and church projects. They are engaged in practically all the types of employment required to keep such institutions and agencies in operation. Approximately 300 I-W's are serving in such Mennonite church-administered projects as Voluntary Service, PAX, hospitals, and children's homes.

Employers are generally well pleased with the services of I-W men. Their comments indicate that I-W's are doing a better job than the average employee. There are occasional cases of carelessness on the job, however. The morale of I-W's is generally good.

Clifford Bitikofer of Canton, Kansas, attends a patient in Topeka, Kansas State Hospital. He is one of approximately 100 I-W men in this hospital. One of the problems of I-W's who work in mental hospitals is to treat patients with firmness and yet be consistent with their position as conscientious objectors. (Photo courtesy of Topeka, Kansas, Daily Capital)

The nature and extent of religious, recreational, and educational activities vary greatly. They are dependent upon the interest of the men, whether or not the men are organized, and whether their working conditions permit them to get together for fellowship. Men work on split shifts and in a large number of instances there are few I-W's at a single institution. In at least 150 instances less than 10 men are employed in a single institution.

Many I-W organizations are carrying on activities which not only enrich their own lives, but which also seek to extend their service and witness into the community in which they work. These include Bible and nonresistance studies, choruses, children's Bible classes, visits to convalescent homes, Christmas caroling and Christmas parties for underprivileged children, and such service projects as support of church and mission programs.

Men are finding recreational activities whereby they can occupy their spare time profitably and creatively. These include crafts, woodworking, and athletics.

The I-W offices of the Mennonite Central Committee and Mennonite Relief and Service Committee (Elkhart, Ind.) are assisting I-W men interested in educational and recreational activities. Such assistance consists of suggestions on how to get hobbies and crafts started, where to get correspondence courses, and how to go about renting educational films.

Most conference groups are making efforts to provide pastoral visitations for their men. A large number of men are being served through these efforts. There are instances, however, of men who are not reached. The various groups are working on the problem of avoiding pastoral duplication.

I-W service, like all experiences in life, is dependent upon what the men make of it. The *I-W Mirror* in a recent issue asked a number of I-W leaders what effect the current alternative service program is making upon the men in terms of what their occupational activities will be after I-W. While the answers revealed quite clearly that most I-W men intend to return to their former occupations, a few answers indicated that I-W service can result in spiritual changes:

"Rather than changing the occupations of the fellows, I-W service is changing young peoples' attitudes in the work to which they will return, creating more conscientious and responsible Christians."

"Although I have not definitely decided what sort of work I will do when I am through with my I-W service, I am sure I have received a different outlook on life. I have seen how great the need for Christian service really is."

"It would be a sad thing if we were not inwardly changed and did not grow in wisdom and in favor with God and man . . . . The men here consider their service an opportunity for advancement and spiritual growth."

Missionary Film --- A New Venture

WILLARD WIEBE*

When God wanted to teach a lesson to the children of Israel He asked Moses to make a brass serpent and put it on a pole (Numbers 21:7-9). When God wanted to speak a very special message to the prophet Jeremiah He took him to the potter's house (Jeremiah 18:1-6). When Jesus taught spiritual truths to the multitudes and the disciples He pointed to the fowls of the air, or the farmer's field, or the mustard seed, or the fig tree (Matthew 6, 13, 25).

I think God knew that we remember only a small fraction of what we read, a little more of what we hear, and almost all of what we see.

The use of symbols and the early Passion Plays tell us that the Christian Church has always known something of the value of visual aids. We use visual education in the Church more than we think.

And then there are films—moving, still, sound and silent. Today most of our churches are taking advantage of the many fine Christian films that are available from various different sources. This open market however sometimes yields sad disappointment. The films, though good in some areas, are often quite opposed to some of the truths that we hold dear. In most cases we are being cautious. Through careful selection and previewing we are able to make good use of the better films.

Last summer our Board of Missions appointed a committee to study the matter of producing our own missionary films. Two members of the Board, Andrew Shelly and Willard Wiebe, along with William Zehr were appointed. (Brother Zehr is a member of our Church at Canby, Oregon, and has had practical experience in film production.) Upon the basis of this committee's report the Board of Missions has now approved the plan to venture out in producing some of our own mission films. The value of this project is unlimited in creating a better understanding of our mission work as well as enlarging our missionary vision and zeal.

The task is large. Much preliminary work needs to be done. This committee will need to preview some of the better missionary films that are now available through other denominations. The films and slides that our own missionaries have accumulated are also to be reviewed and catalogued. Much of this work is to be done at our Mission Home in Chicago, February 1 to 13. Plans need to be worked out together with missionaries on the field for the actual production of several sound films to be shot on our mission stations. These will very likely be the commentary type. Several sets of slides will also be made at that time. It is hoped that this may be done in the late fall and early winter of this year.

A budget of $12,000 has been approved by our Board of Missions for this project. However, the project is to proceed only if and as the money is there for it. This is an invitation to all individuals, churches, Mission Societies, Sunday schools and Brotherhoods who are interested to contribute to this special undertaking. Send your offerings to the Board of Missions clearly earmarked "For Mission Films." May Jesus Christ, our Lord and Savior, lead us further in the fulfillment of His Great Commission.

Man's Most Important Business

To be at home in the invisible world of the spirit is man's highest accomplishment and deepest joy. Learning how to pray is our most important endeavor. The good news is that every person can pray, can pray because he can desire of God. "Prayer is the soul's sincere desire, uttered or unexpressed."

Through desire we open the door to God. Because love is a voluntary relationship, the Kingdom of God can be entered voluntarily only. Our Father always treats us as free moral agents, never manipulating us as puppets and never regarding us as robots. It is the nature of God's love to yearn over us, to persuade us, to win us, but never to enslave us or to drive us unwillingly.

God speaks to us through our minds and emotions, our consciences and our wills. When we desire His help, He is able, with full respect of our freedom to choose, to provide guidance and power. The door to human personality cannot be unlocked from the outside, it must be opened from within. Desire opens it, the way we use our freedom decides how accessible our senses are to divine instruction. Therefore, learn what to desire.

Desire may be high or low, strong or weak. Thus there are many qualities of prayer. Self-centered prayers are low, God-centered and Christ-centered prayers are high. When self-centered desire is strong, God is denied full opportunity to help us. When desire to know and to do His will is dominant, God has abundant opportunity, and God never misses an opportunity.

Thus desire determines relationship to God and to man. So the training of desire is decisive for character and for destiny. Learning how to pray is learning to want what God wants and to what He wants us to do. It is easy to see, then, that prayer is man's most important business.

—K. P.

WHY EVANGELISM WORKSHOPS?

(Continued from page 69)

Already three different church communities are planning for an evangelism workshop. Our hope and prayer is that these may help our lay people to plan their own evangelistic endeavors with the best light they have and with all their love for Christ and the lost.

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*Pastor, Menno Church, Ritzville, Washington.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Leola Schultz, 4614 Woodlawn, Chicago 15, Ill.

The Challenge of Witnessing For Christ

(*This is the first of a series of articles on the subject: "The Challenge of Youth in the Work of the Kingdom of God for 1954". These papers were presented by the young people of the Burns, Emmaus, Grace Hill, and Zion churches of Kansas at their inter-church youth meetings.—L.S.*)

Witnessing is something that all of us as Christian young people feel is necessary. Ever since we were small children we have heard the great commission and other such passages that very clearly state the Christian's work. Perhaps we aren't quite so sure though, about how this should be done. It is easy for us to see how the missionary in a foreign country has opportunities to witness, but what about us? Many of us live in a Mennonite community, where everyone seemingly goes to church. To whom shall we witness? How shall we go about this whole job of witnessing, or what procedures shall we use?

When the 11 disciples nominated men to complete the group after the death of Judas, they set up rules as guideposts in choosing the man. First, he must have been an eyewitness of Jesus during His earthly ministry and secondly of His resurrection. At the center of both of these rules was the idea of a personal experience with Christ. Since a witness is someone who sees or otherwise has direct knowledge of something, we too must have a direct experience with Christ. This experience will be visible to those around us by a growth in Christ-likeness and by a new purpose and goal in our lives.

Jesus was the perfect witness of all times and we would do well to look at His life and see what made His witnessing so effective. First of all, we find that Christ had a love for the people. I cannot imagine Christ speaking to someone without a deep compassionate love in his heart; a love that made Him willing to die on the cross, even for one individual. Jesus worked on the level of the people and used terms familiar to His listeners; He also worked from a familiar truth to one that was new to the people. In the Sermon on the Mount Jesus often used the phrase, "Ye have heard that it hath been said—but I say unto you."

Jesus showed us that the physical needs of men must be met as well as the spiritual needs. The feeding of the four and five thousand and the many miracles of healing were used as gateways to the spiritual life. The work of the MCC carries out this theme as thy try to live out the verse: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40b).

When Jesus sent out the twelve disciples, He told them not to fear persecution for it would come, but He also told them to be wise as serpents and innocent as doves. In other words, we are to use common sense, which is also a gift from God.

When we are presenting the Gospel to others, let us remember not to paint the picture of the Gospel too rosy, for the Christian life is a hard life. Jesus made comments about this when He told the young ruler to count the cost, or when He spoke of the cross we must bear, or to "Take my yoke upon you."

Perhaps one of the most important parts of witnessing is prayer. One poet said "Prayer is the dynamite of God." Frequently the Gospels mention that Jesus went out into a solitary place to pray. If Jesus needed prayer to carry on His work, how much more we need to rely on His strength.

If we want to become practical with this whole matter, we might do well to list some of the possibilities of service which are at hand:

As a Young People's group or C.E. there are many projects which we can undertake. The jails, hospitals and old people's homes are always eager for religious groups to come in and give programs. In hospitals and old people's homes this witness may be mainly one of comforting the discouraged and lonely. One of the sisters at the home for the aged in Newton, Kansas, once said that the old people receive no greater thrill than when a group of young people take time to come and visit them and spend some time talking with them and having a short devotional period together.

Some churches are taking charge of meetings at a rescue mission. Frequently tract distribution is also connected with such services.

One Thanksgiving our church collected several baskets of food and took them to needy families of the community. As we approached the homes our group began singing such songs as "Count Your Many Blessings" and "There Shall be Showers of Blessings."

One of the largest fields of witnessing sponsored especially for young people is Voluntary or Alternative Service. Maybe some of you think this work is mainly for the boys who have to give two years of their time in service, but that is not the case. Anyone who has worked in a mental hospital, migrant camp, or some other VS project will come back with a report similar to this: "I wouldn't trade this experience for anything. Through this experience I have received one of the greatest joys of my life by serving God as I helped those who are not as fortunate as I. Even if I come back and only take up the role of a layman in the church, the memory of this experience will keep my eyes open to the needs in our own community."

Maybe it is more difficult to think of ways in which we can witness by ourselves. I would like to mention several. Letter writing is a very effective way to witness. Naturally we first think of some unsaved friends to write letters. In a letter we can carefully choose the words that will most plainly show the way of salvation.

One family I know would leave an envelope in restaurants and cabins. The envelopes contained a Gospel of John and a short explanation reading something like this: "Here is a tip for you, not the kind that is usually given for this type of service. There is another reward which cannot be acquired with works." Then they would quote several Bible verses explaining the way of salvation. It would be signed: "Given in the Name of Christ by———." By giving their address they received responses which were very encouraging and they could also continue writing to these individuals if they needed help.

Another man would spend his free evenings calling people by telephone. He would pick numbers at random from the directory and when the party answered he would ask them, "Are you in trouble?" When they would tell him their troubles, he presented Christ as the remedy. He helped many people in this way and even prevented some suicides.

So far, I have not mentioned one of the largest fields of witnessing—our daily lives. This is maybe the most personal because each of us, with the help of God, has to decide for ourselves what, in our lives, will be helpful in pointing others to Christ and what will be a stumbling block. There are several areas which people probably notice more than others. Some of these areas include: the language we use, our choice of friends, how we spend our free time, or what we do for recreation.

Sheldon in this book, *In His Steps,* suggests that we use the question "What would Jesus do" as a guide in deciding these questions.

As yet I have not mentioned full time mission work, which is perhaps the climax of witnessing. Surely God is calling some out of our churches to such work. Perhaps through some form of witness we will see the call of God for specialized Christian work. We should use all the opportunities we have in our home community to prepare us for future service.

Sara Mae Janzen, Zion Mennonite Church,
Elbing, Kansas

United in Prayer

The 1954 YPU Prayer Calendar has been with us for a month now. Has it become a part of our devotional life? Have we become united in prayer by it? These are questions we should ask ourselves and again dedicate ourselves to a united effort in prayer.

St. Francis' prayer is the basis for our 1954 Prayer Calendar: "Lord, make me an instrument of Thy peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. O Divine Master, grant that I may not so much seek to be consoled, as to console; to be understood, as to understand; to be loved, as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; it is in dying that we are born to eternal life. Lord, make me an instrument of thy peace. Amen."

Last month our guiding thought was "Lord, make me an instrument of thy peace, where there is hatred, let me sow love." During February we will be thinking together on "Lord, make me an instrument of thy peace, *where there is injury, pardon.*" Our special prayers for the day are concerned with helping us to be able to pardon where there is injury:

Sunday—Nation; Monday—International Relations; Tuesday—Racial equality; Wednesday—Public officials; Thursday—Foreign problems; Friday—Peace; and Saturday—Forgiveness.

Notes on Youth

The young people of the **Salem Mennonite Church** of Dalton and Kidron, Ohio, had evenings for caroling for the sick, aged and church members during the holidays. On Christmas Eve about thirty young people went caroling. They were invited into many homes and were served refreshments and given contributions. The proceeds from this project were given to Bluffton College. On New Year's Eve a group of 20 went out singing. The New Year Song was sung in German. At the close of the evening a social was enjoyed at one of the homes.

December 20th was the evening the Young People's Fellowship of the **Salem Mennonite Church,** Freeman, South Dakota, had their Christmas program. The inspirational program was in the form of Christmas music by record, poetry appropriate for the season and a short message by Rev. J. Herbert Fretz.

The December activities of the young people of the **Mennonite Church** of Butterfield, Minnesota, were built around the theme of the Holiday Season. On December 23, the young people went caroling. The 28th of December found a group of about twenty young people gathering at the parsonage for an evening of fellowship. During the evening the group evaluated the work of the past year; the group gave testimony to what achievements they had been able to make in 1953 through God's help. A Watchnight service was observed on December 31, with a number of young people participating in the music and spoken word.

Caroling projects were enjoyed by the young people of the **Zion Mennonite Church** of Elbing, Kansas, during December. The first such project was on December 17th, when the group sang at the Bethel Home for Aged and Hospital. The group enjoyed a time of fellowship with refreshments at Rev. and Mrs. C. J. Dyck's home after the evening of service. A group of twenty-one young people went caroling after the Sunday school Christmas program on December 25th.

Missionary Alfred Habegger from the Montana Indian Mission visited the churches in Ontario in November and December. A quartet from Bluffton College was also in the area during this time.

Coming Events

Christian Service Workshop: The Western District Young People's Fellowship and the Student Volunteers of Bethel College are sponsoring a Christian Service Workshop on February 14, 1954. The Workshop will be held in Memorial Hall, North Newton, Kansas.

All individuals interested in this Workshop are encouraged to attend. The sessions will begin at 3:00 p.m. with the group discussing possibilities for establishing Christian service projects. Presentations will be made by people who have investigated the need for outpost mission work in the cities and towns of the surrounding area. These will serve as the basis for the discussion.

The evening session will begin at 7:30 p.m. Rev. Leland Harder, General Conference city mission worker of Chicago, Illinois will bring the evening message to the group.

Retreat Workshop: April 1 and 2 have been set aside for the forthcoming Workshop on Retreats. The theme of the Workshop will be "Forward Together in Our Retreats." This Workshop will be held at the Mennonite Biblical Seminary in Chicago.

Each District of the General Conference has been contacted to send special representatives. Other persons concerned about the future of our conference retreat programs are enocuraged to make plans to attend. Watch for further information in coming issues of the Youth Section.—L.S.

Iowa Workshoppers Speak

The Young People's groups of the Eicher, Pulaski, Wayland and Donnellson, Iowa, Mennonite Churches held a workshop on the week end of December 5 and 6 at the Donnellson Zion Mennonite Church. The guest leaders of the workshop were John Bauman, Eleanor Bohn, Bill Gering, Lemar Reichart, Leola Schultz, and Dr. Erland Waltner.

Following registration on Saturday afternoon, we had a period of fellowship. During this time we became acquainted with new friends and renewed old friendships.

Next our guests were introduced by Lois Logas, the workshop leader. Lemar Reichart, vice president of the Middle District Young People's Union, told of the work of our District. Eleanor Bohn, our treasurer, presented the budget and financial needs for the coming year. The workshop plan was given to the group by Leola Schultz, General Conference Voluntary Service Director.

After this we divided the three areas with Bill Gering, Part-time Worker for the General Conference Young People's Union, leading the Faith and Life Area; John Bauman, president of the MDYPU, leader of Christian Fellowship; and Leola Schultz as leader of the Christian Service Area. These groups met for an hour and then had a joint sharing session. The youth chorus was led by Rev. Vernon Neufeld, pastor of the Donnellson Church.

Saturday evening we had a banquet with Bob Leisy as toastmaster. Following the banquet, we divided into our respective groups and met with our leaders. This was followed by a fellowship and devotional period planned previously by those groups.

The Sunday morning worship service was led by Dr. Erland Waltner, advisor for the YPU. A basket dinner open to the whole church was served at noon.

In the afternoon, we divided into seven groups and had a visitation period. We visited people unable to come to church, bringing them cheer through words and song.

The workshop was closed Sunday evening with a message by Dr. Erland Waltner.

Attention

Mennonite young men interested in farming and agricultural experimentation are invited to consider service opportunities with the STICA argricultural development program in Chile and Paraguay under Mennonite Central Committee Voluntary Service. They would do such work as Gerald Thierstine of Whitewater, Kansas, who is here pictured examining wheat on the STICA farm in Paraguay.

There are also many other opportunities for young people interested in Voluntary Service. Three women and two men are needed at Junior Village, a home for underprivileged children in Washington, D.C. Their services will consist of caring for children and doing maintenance work. Ten young people are needed to care for crippled and handicapped children at Good Shepherd Home, Allentown, Pennsylvania.

Orientation schools which prepare young people for their period of Voluntary Service are held at MCC headquarters in Akron, Pennsylvania. The next schools are scheduled for March and May.

Our Schools

BETHEL COLLEGE

The Christian Century (Dec. 30, 1953) published a short poem entitled "Reply" by Mrs. Elaine Sommers Rich.

Miss Lena Waltner, with the help of her art students and some outside women, has finished designing and silk-screening 28 yards of drapes for the office and lobby of the Prairie View Hospital, Newton, Kansas.

Foreign students had appointments as follows: Aida Reyes from Puerto Rico spoke to the Progressive Mothers Club of Newton on January 14. She also spoke to a mission society of the First Mennonite Church, Newton, on January 19. The same evening, Annegret Voelcker from Germany spoke to the Newton Junior Chamber of Commerce Janes. A foreign student group, composed of Annegret Voelcker and Theo Harder from Germany and two Canadian students, Florence Hooge and Leo Driedger, spoke during the Christian Endeavor program in the First Mennonite Church in Halstead, Kansas.

Harry Martens spoke at the First Mennonite Church in Henderson, Nebraska, Sunday morning and evening, January 10, giving special emphasis to the relief service of the MCC. On January 11 he spoke to the Business and Professional Women's Club of Newton on "Our International Responsibility." On January 12 he spoke to the Men's Brotherhoods of the Old Mennonite Churches in the Hesston neighborhood on "Our Challenge Through Voluntary Service and PAX." On January 17 he spoke in the morning service of the First Mennonite Church in McPherson, Kansas.

BLUFFTON COLLEGE

On Sunday, January 17, fourteen Bluffton College Gospel Team members participated in a house to house survey on the outskirts of Lima, in preparation for a prospective Sunday school. The Gospel Teams have been aware of the need for a Sunday school in certain outlying areas of Lima and are planning to organize one under the auspices of the Lima Ministerial Association. The survey, conducted over a half mile square area, showed a definite need and desire on the part of the people to have a Sunday school in their community.

Those who participated in the survey, under the direction of Robert Coon were: Paul Selman, Eleanor Bohn, Ernst Neufeld, Betty Brown, Charles Sprunger, Marion Keeney, Dave Bixel, Jane Nyce, Jim Bishop, Elfreda Landis, Helen Neufeld, Geraldine Reiff, Rosemary Andrew and Shirley Shelmadine.

Betty Bauman, daughter of Drs. Harvey and Ella Bauman, missionaries to India, was recently accepted at the University of Illinois Medical School for the class beginning Sept. 1954. Betty is a senior this year, majoring in Biology. Besides being active in many other activities, Betty is president of the Women's Gospel Team and was one of the six students accepted for recognition in the 1953-54 Edition of "Who's Who Among Students in American Universities and Colleges."

Rev. and Mrs. Lester C. Place, known as "The Musical Places," from Spring City, Pa., gave a chapel service in sermon and song on January 20. From January 19 to 24 they presented a series of meetings at the Ebenezer Mennonite Church with special music on the marimba and bells.

MENNONITE BIBLICAL SEMINARY

January 20, the day this news release is being prepared, our Business Manager, Rev. John T. Neufeld announced that $6,679.60 has thus far been contributed to the January mail campaign. Rev. Andrew R. Shelly, our director of public relations, indicated that contributors from all district conferences, living in twenty-seven States and five Canadian Provinces, sent in gifts.

Rev. Neufeld stated that today the first mortgage payment of $5,000 was made as a result of the campaign. It is hoped that in the course of the next weeks the full amount will be sent in. The campaign continues until February 13.

A series of "Missions Emphasis" programs are being planned for our Seminary Fellowship. Sunday, February 7, will be India Missions Day, with Rev. Curt Claassen bringing the message in the morning service at the Woodlawn Mennonite Church and missionaries Helen Nickel and Melva Lehman speaking in the evening. On Friday, February 5, Miss Martha Burkhalter will show pictures and tell of her work in India. Other mission programs will follow in February and March.

A committee working on the editing and preparation of mission films will be meeting at the Mission Center during the first two weeks of February.

Rev. John Janzen, missionary on furlough from the Belgian Congo, gave the morning message at the Woodlawn Church on Sunday, January 17. He spoke on "The Effects of the Gospel in the Congo."

Miss Erna Fast, our Supervisor of Christian Education, showed pictures and spoke of her work in Europe at the First Mennonite Church on Sunday evening, January 17.

Through the Year

BY HELEN E. MUELLER

Youth leaders and church workers will welcome this new book of programs for special Sunday school, church or Christian Endeavor programs.

Ten complete programs for such occasions as New Year's, Lent, Easter, **Mother's Day, Children's Day,** Father's Day, Independence Day, Thanksgiving Day, Advent and Christmas.

Some of the items included in these services are selected hymns, Scripture passages, talks by juniors, poems, playets and stories. A few of the interesting stories are "Worry Birds," "The Children's Magic Christmas Tree" and "The Better Way." Also included in these programs are poster samples and some project suggestions. $1.50

This book is available at your Mennonite Book Store, Berne, Indiana; Rosthern, Sask.; and Newton, Kansas.

MCC News Notes

THREE MORE WORKERS TO SAIL FOR KOREA

Three persons—one to work with orphans and two PAX men—are scheduled to sail for Korea from Los Angeles Jan. 30. When they arrive, there will be 15 MCC workers in Korea.

Arlene Sitler of Preston, Ont., will be on loan to Christian Children's Fund and will be working as a business administrator of orphan homes. Sister Sitler has had MCC connections most of the time since 1944. During that time she has served as secretary in the Kitchener and Akron offices, relief worker in England and Europe, worked in the California migrant program, and assisted in the work of Kings View Homes, Reedley, Calif., and Prairie View Hospital, Newton, Kan. She was director of women's and children's activities at Akron before leaving for Korea.

The two PAX men are Harry Harms of Sardis, B.C., and Valentine Yutzy of Plain City, Ohio. Brother Harms is the first Canadian to enter the PAX program. When they arrive, there will be four PAX men in Korea. A unit of seven PAX men in Korea is anticipated. These men assist in the operation of the relief program and are engaged in various rehabilitation services.

$13,00 Contributed For Jordan and Korea's Children

More than $13,000 has been contributed through the MCC dime cards project to provide milk and rice for hungry children in Jordan and Korea.

At least half of this amount is being used to purchase rice and the remainder is being used to pay for freight to ship powered milk which is available without cost to MCC by the Department of Agriculture at the point of storage.

Figuring the cost of rice at 10 cents a pound and that three-fourths cup of uncooked rice will result in three cups of cooked rice, $6,500 will provide 520,000 cups of cooked rice for hungry children in Jordan and Korea.

This dime card project was started last July. Contributions by Mennonites and Brethren in Christ children in the United States and Canada indicate an enthusiastic response.

"WE THANK YOU"

Two recent "thank you" letters from the recipients ot MCC assistance abroad indicate the gratitude with which such contributions are received.

Here is one from Mousa Ahmed Muriah of Jericho, Jordan: "I wish to write a letter of appreciation for the work of the MCC unit in Jordan. The clothing distribution has been beneficial to our people. In particular I want to say that the plan of providing layettes for the new mothers is very good. The people who have contributed this clothing should have our thanks."

Another comes from Dr. Rakko, a resident physician in the Neuland colony hospital in Paraguay: "I wish to thank the MCC in general for the help they have given in the building of the hospital and in the hospital work. Far too often we take for granted the help given to us by MCC, congregations and individuals, but it should not be taken for granted. At a clothing distribution we received various much-needed items for the linen closet. Recently we received 18 fruit jars filled with dried fruit. Soon we hope to receive a sewing machine and probably also the hospital equipment from the Gronau, Germany refugee processing center. During the past year MCC has given us various other services and we wish to thank everyone who had a part. The Lord our God will reward each one."

MCC SERVICES BULLETIN AVAILABLE

Persons interested in information regarding the work of the Mennonite Central Committee in relief, refugee resettlement, peace, voluntary service, mental health, and I-W services can obtain such material by requesting the monthly MCC SERVICES BULLETIN.

This eight-page illustrated publication is sent without cost to anyone requesting it. The MCC SERVICES BULLETIN contains articles and reports on the areas of need in which Mennonite and Brethren in Christ churches are serving through their Mennonite Central Committee.

Ministers may wish to request copies for distribution to their congregations. All requests for the MCC SERVICES BULLETIN should be addressed to: Mennonite Central Committee, Information Service, Akron, Penn.

From the Conference Treasurer's Office

Perhaps most of the readers of our church papers would be interested in a month-to-month grading of amounts received for the work of the Conference. Of course, no two years run exactly alike in this matter, but the following is a general average over a period of years.

Very best month—December
Very good months—October and November
Good months—January, February and March
Fair months—April, July and September
Poor months—May and June
Very poor month—August

Is it possible to eliminate the "Poor" and "Very poor" classifications this year?

—A. J. Richert

ON PREPARING A PRAYER BIBLE FOR DEVOTIONS—A TESTIMONY

(Continued from page 68)

how far we are from the reality of its effect in our lives and in our world.

A satisfactory preparation in making such a study challenges the earnest student to an acquaintance with the voluminous literature on the prayers and praying people of the Bible. Bible Dictionary articles such as that on "Prayer," in Volume IV of Hastings, should be a "must" in such a study. Possibly, in some later paper a list of some of the available books and articles could be named with some comments on their respective helpfulness.

This paper has not been written with an intention of setting forth achievements. It has rather been written with the hope and prayer that others might be inspired of God to a more earnest search for the spiritual resources which are ours for the winning. There is a chapter in the Gospel of Luke that begins with this challenge of Jesus: "Men ought always to pray and not to faint." The whole chapter is an urgent appeal for a more effective prayer life. But He sharpens up His first parable with this haunting question in the eighth verse: "Nevertheless, when the Son of man cometh shall he find faith on the earth?" Does it partly depend on me? Perhaps.

Jottings

—**Springfield Church, Pleasant Valley, Penna.:** The children of the Sunday school had their annual Christmas party in the church basement Sat. afternoon, Dec. 19. The Christmas program by the children was presented Sunday evening Dec. 20. A group of young people went Christmas caroling on Dec. 23, to our shut-ins and members of the congregation. A candle light service was given by the senior C.E. society on Dec. 27. The film "Forgotten Valley" was shown at the C. E. meeting on Jan. 10. The money from our thank-offering boxes was sent for missions in Africa. Elections have been completed in our church organizations. Marvin Rosenberger, S. S. Supt.; Marie Landis, Pres. of Ladies Aid and Mission Study Circle; Stanley Landis, Pres. of the senior C.E.; Marietta Landis, Pres. of junior C.E. —Mrs. Ralph Koehler, Corr.

—**First Church, Hutchinson, Kans.:** Our church held its annual Mission and Home Coming Festival Nov. 22, with several missionaries taking part. John Thiessen in the morning, Miss Eva Pauls in the afternoon, Rev. and Mrs. Frank Enns in the evening. The offering was $841.57 which will go to missions, relief and local church. On Jan. 3 we had the honor to welcome our new pastor Leonard Metzker and family from Bloomington, Ill. into our midst. Installation services for him were held Jan. 10, by H. T. Unruh. We are very happy to have a shepherd leading our flock again, after being without one for seven months. —Mrs. J. M. Ediger, Corr.

—**Hoffnungsau Church, Inman, Kans.:** We held a mission study on Sunday and Wednesday evenings during the months of November and December. Through messages from missionaries and through pictures and recordings of missionaries on the field we became acquainted with the activities of the General Conference. Among the speakers were Missionary and Mrs. Frank Enns from Africa, Walter Dyck who told of the needs in Mexico and among the migrants, and Mr. and Mrs. Eddie Schrag, returned relief workers, who told of the close relationship between relief and missions. On Dec. 13 the C.E. gave their Christmas program in the form of a pageant. On Christmas Eve the Sunday school gave their program. Henry Gaeddert passed away on Dec. 16. The church annual meeting was held the evening of Dec. 29. —Mrs. Nick Martens, Corr.

—**First Church, Shafter, Calif.:** Our annual Christmas Eve program this year was called "For God so Loved the World," and seven scenes from the angels' annunciation, through the high lights of Christ's life, ending with His second coming, was given Dec. 24. The Sunday school and church choir combined to bring us this inspirational program. The first week of January was observed as prayer-week, with meetings held on Monday, Wednesday, and Friday, followed by communion service on Sunday, Jan. 10. Don and Gloria Knowles of Shafter became the proud parents of a baby girl, Roberta Ann, Dec. 29. The mother is the former Gloria Janzen. —Leona Heller, Corr.

—**Brudertal Church, Hillsboro, Kans.:** Dec. 15 the Mary-Martha Circle had its annual Christmas program, after which they opened their gifts of woolen goods gloves or mittens to be given to needy children of Korea. The Men's Brotherhood spent several days helping Lowell Unruh, whose barn burned down. Christmas Eve the children of the Sunday school gave their annual Christmas program, after which the young people went caroling. J. W. Nickel was guest speaker at the morning service Dec. 26. The church had its annual business meeting the evenings of Dec. 29,30. The church sponsored the "Faith and Life" broadcast, with our minister, Arnold Funk, as speaker, Dec. 28-Jan. 1 The young people sponsored a watch-night service Dec. 31. Frederick Funk showed colored slides on his trip to India. The young people are selling our church calendars to raise funds for a projector. Jan. 3 the church had communion service. Jan. 3-10 we observed the Week of Prayer with various members leading in discussion and prayer.—Corr.

—**West Swamp Church, Quakertown, Penna.:** The Sunday school Christmas program was given Dec. 20, at which time the annual White Gift was presented, totaling $1,009.44. It was distributed as follows: Drs. Harvey and Ella Bauman, Arthur and Helen Keiser, young peoples' work in our mission in India, Mennonite Biblical Seminary, and the northeast Philadelphia church project. A Christmas musical was given Christmas Eve followed by caroling by the young people of the church. New Year's Eve the Bluffton College Men's Gospel Team gave a service of message and song. This was followed by a social after which 1954 was ushered in by a devotional service. Ralph Shelly, who has been in PAX service in Germany is now serving with a unit in Greece. Henry Poettcker of Princeton, N.J. gave the morning message, Jan. 10, while our pastor, Arthur Rosenberger conducted communion service at the Grace Church, Lansdale. The film "Prior Claim" was shown in our church Jan. 17.—Corr.

—**Tabor Church, Newton, Kans.:** The general Christian Endeavor met New Years' Eve. Election of officers for the coming year, a short program and a sermon by our pastor, H. B. Schmidt was given. The annual business meeting was held on New Year's Day, with a fellowship dinner, and entertainment for the children. The hundred per cent plan for the MENNONITE or DER BOTE was again adopted. Recent visiting speakers have been missionary Frank Manning on Dec. 29, and J. J. Voth, Jan. 3. At our prayer week services the messages were given by ministerial students from Bethel College. They were Merle Epp from Henderson, Nebr., Paul Isaak from Aberdeen, Idaho, and Gordon Dyck from Whitewater, Kans. A mixed choir has been assigned to meet on Wednesday evenings after Bible classes, under the leadership of Ray Frey. —Mrs. Jake J. Goerzen.

—**United Church, Wolf Point, Mont.:** On the evening of Dec. 23, our Sunday school gave a very good Christmas program, with special singing by choir, quartet, and trio, including a German song. Christmas day service was well attended, with a good message by Pastor Ewert. Our annual business meeting was held Dec. 31, followed by a fellowship lunch and watch-night service. Jan. 8, our Helping Hand Missionary Society met in the new church basement. Missionary Rosella Toews, M. B. Conference, gave a short but very good message for the devotional service. Later two quilts were tied. We have sent some clothing to MCC relief, also have been sewing for MCC. Pastor Ewert and brother Wall have been doing visitation work. —Mrs. W. E. Nickel, Corr.

—**First Church, Caldwell, Idaho:** Through the Christmas season and the begining of the New Year our church has been quite active. Christmas Eve the Sunday school sponsored a program. Dec. 27 was Homecoming Day. We gathered as usual in the morning, had a basket dinner which was followed with an afternoon program. Norman Schmidt from Grace Bible Institute was the guest speaker. Letters were read from those living too far away to be present. Students home from college for the Holidays were Mr. and Mrs. Norman Schmidt and their twin sons, Grace Bible Institute; and Janice Janzen from Bethel College. The members of the church gathered recently and redecorated the walls and the ceiling of the church. Jan. 5-10 we were blessed to have Harry Albrecht from the Portland church with us for a series of special meetings. —Mrs. John Dick. Corr.

—**First Church, Fredonia, Kans.:** Dedication services of our newly remodeled church were held Nov. 23, with Sam Goering princpal speaker. Our Christmas program on Dec. 21, was greatly abbreviated due to a severe snow storm which made traveling hazardous. Our pastor, Gordon Neuenschwander, and family, spent the Christmas Holidays at Berne, Indiana with his parents. In his absence Dale Klaassen of Bethel College brought the morning message on Dec. 27. On Jan. 3, six new members were taken into our church by letter, and we had holy communion. Our annual business meeting was held Jan. 4, and new officers were elected. —Mrs. Samuel J. Jantz, Corr.

—**Johannestal Church, Hillsboro, Kans.:** Funeral services of brother John J. Plenert of Lansdale, Penna. took place Dec. 2. Brother Plenert was a native of this community and this congregation. Another mission society was organized in December by the younger group of women. Clothing taken to the relief center in December: 65 pounds used clothing, 5 comforters, several new garments, and 30 skeins of wool knitting yarn. A son, Wayne Douglas, was born to Mr. and Mrs. Bennie Schmidt, Dec. 19. An inspiring Christmas program was given on the evening of Dec. 24, by members of the Sunday school and church choir. Nineteen children from the Wichita Children's Home enjoyed the Christmas season in the various homes of the congregation. The funeral services of Brother Jacob Gaede, 83, were held at the church Jan. 8. —Corr.

—**Topeka Church, Topeka, Ind.:** The White Gift program was given Sunday evening, Dec. 20. The program consisted of slides telling the story of Jesus' birth accompanied by appropriate Christmas hymns and music. The white gifts were presented at the close, after which a group went caroling. Tuesday evening, Dec. 15, a short Christmas program and party for the children, to which the mothers were invited, was held in the church basement. A number from this congregation attended the Men's Brotherhood meeting at the Eighth Street Church of Goshen Jan. 12. J. E. Hartzler was special speaker. A daughter, Linda Lou, arrived at the home of Mr. and Mrs. Alton Miller. This church joined in a union service sponsored by the La Grange Ministerial Association, when the film "For Every Child" was shown, Sunday evening Jan. 17. —Corr.

—**Geary Church, Geary, Okla.:** In November we were privileged to have with us W. F. Unruh, who gave us a talk on what Jesus taught, which was helpful for our Sunday school teachers. Union thanksgiving services were held in our church, with our pastor, Henry Hege, bringing the message. On Dec. 20, Marjorie Hege, youngest daughter of our pastor, was united in marriage to Donald Dugan. Ceremony was performed by her father in the MB church at Corn, Okla. Christmas Eve the Sunday school gave a program, closing with a candle lighting service, in which all took part and brought their gifts and offerings for the MCC work. Nov. 29 our pastor gave a closing sermon on a series based on texts taken from the book of Acts. Will we say with Paul—"Lord, what wilt Thou have me to do?" In the afternoon of Jan. 3 we held our annual business meeting, hearing reports and election of various committee members. Our pastor told us they were planing to move to Geary at the close of his school term.—Corr.

—**Zion Church, Souderton, Penna.:** Our Annual White Gift Service was held on Sunday, Dec. 20 at which contributions totaling $2,025.45 were received for the following projects: Korean Boys School, $589.25: India Mission, $1,081.60; piano for auditorium,$237.60; Frederick Home, $57; Boy in India, $60. The Good Fellowship Class of our Church school volunteered to assume payment for the new Knight piano secured for the sanctuary. A dedication service was held on Sunday, Jan. 10, when the piano was dedicated to the glory of God, and also used as a solo and accompanying instrument in a musical program. We were also privileged to have with us Rupert Hohmann who played several selections on the violin.—Corr.

—**First Church, Mountain, Lake, Minn.:** We had a "school of prayer," last week, lasting three evenings, with eight short talks on prayer every night. Our pastor, Reverend Amstutz, began a Catechism class last Sunday morning. The absence of our boys in the Service is keenly felt in the Sunday school, the choir and the C. E.'s. Our Senior Christian Endeavor now has the custom to announce in advance what the offering will be used for each month. The new committee and officers are planning and working to make 1954 a year of growth and progress in the work of the Kingdom. Our church suffered eight deaths during the past year.—Miss Mary Bargen, Corr.

—**Bethel Church, Mountain, Lake, Minn.:** Our annual meeting was held Nov. 30. Among other interesting things, reports showed that our total membership is 712. During the last fiscal year, thirty-two visiting ministers and Christian workers have served in our pulpit either in the morning, afternoon, or evening services. Seven of our members have been deceased, nineteen wre married and twenty-eight babies were born. Our Sunday school consists of forty classes with eighty teachers and ten superintendents in charge. The holiday season opened with the Annual Christmas Carol by the mixed choir, assisted by the junior choir. This was in charge of our assistant pastor, Orlando Schmidt. By request, this program was repeated Dec. 27. A brief consecration service was observed on New Year's Day. During prayer week, our pastor Walter Gering, discussed the book of Hosea with us.—Mrs. David H. Fast, Corr.

—**First Church, Paso Robles, Calif.:** The main events in autumn of 1953 were the following: The Union Christian Endeavor of the two Mennonite churches, in addition to the regular program, a group of young people from "BIOLA," Los Angeles, showed pictures taken on the Missionary Training Station in Cuba. At the monthly family night, a turkey dinner was served and the very generous freewill offering was presented to the young people's union fund of the Pacific District Conference. A union meeting was held in the Second Mennonite Church when Richard Hertzler was on tour through California. Mr. Hertzler gave his address in the German language, and showed pictures of various Old People's Homes in Germany, of which he is the administrator, also is active in relief and young people's work. Mr. and Mrs. Omar Thomas were honored on their 25th Anniversary, with an impromptu program, followed by a fellowship supper and social hour. The Christian Endeavor groups sponsored a send-off party for Norma Neufeld and Jim Thomas at the beach home of Mr. and Mrs. John Neufeld. New arrivals to members of our church are Donald Lee Heer, born to Mr. and Mrs. Irvin Heer of Corvallis, Ore.; Christine Anna, to Mr. and Mrs. Eugene Schmidt, nee Nancy Thomas, at present residing in Los Angeles; and a daughter, Deanna Lorraine, to Mr. and Mrs. William Wiebe.—Corr.

—**Lehigh Church, Lehigh, Kans.:** In October the YMM of our church sponsored a benefit supper and auction sale of handmade articles. Proceeds were given for finishing a room in Prairie View Hospital. Through the year 1953, the children worked on projects of raising money for a Thank Offering. This offering the children brought in at our Thanksgiving service on the evening before Thanksgiving Day. They told how they had earned the money. The whole congregation also brought their Thank Offering. It was a very impressive service under Mr. P. W. Goering's leadership. N. E. Abrahams gave an illustrated talk on Camp Mennoscah at the YPU meeting on Dec. 13. On the eve of Dec. 24, the S. S. had their Christmas program. The children of preschool age and first and second grades gave verses and songs. The older ones presented the pageant, "The First Christmas Miracle." On New Year's Eve, the YPU gave a short program. Then they had a time of fellowship and recreation in the church basement. At midnight a candle lighting consecration service was held. New Year's Day morning our Pastor, Peter W. Goering, gave an inspiring message on "Today Is Mine." After this the annual business meeting was held. All partook of a fellowship lunch at noon.—Mrs. G. F. F., Corr.

—**Calvary Church, Barlow, Ore.:** Miss Naomi Allphin was baptized and Mr. and Mrs. Walter Unrau joined our church recently. The released time Bible School is being held in the Barlow Church basement. Harold Burkholder, president of Grace Bible Institute, spoke in our church Oct. 22, in the interest of the International Christian Leprosy Mission. Dick Powell is attending Portland State; Miss Patty Hostetler is attending Williamette Universiy in Salem, Ore. Births: To Mr. and Mrs. Ronnie Camp, a son Darrel Jay, Oct. 10; to Mr. and Mrs. Jonas Morris, a son, Donald Ray, Nov. 2; to Mr. and Mrs. James Howard, a daughter, Beth Marie, Dec. 4; to Mr. and Mrs. Richard Lee Fast, a son, Arnold Lee, Jan. 1; to Mr. and Mrs. Glenn Huges, a son, Robbie Lynne, Nov. 28; Pastor and Mrs. Paul Roth were in Buhler, Kans., Oct. 19-25, to conduct meetings in the Hebron Church. On their return trip they visited the Conference missions of the American Indians. Mr. and Mrs. Alvin Votlds of Aberdeen, Ida., showed pictures and told of their work on the Arizona mission field. The Oregon fellowship met at Pratum, on Nov. 8, for a very enjoyable time of fellowship and blessing. The Women's Mission Society packed 190 pounds of new and used clothing for relief. The same officers were re-elected. Our pastor and choir gave a radio program over KGON, on Dec. 6. One hundred hymnaries were donated to the church by two families. Also venetian blinds for nursery and hall were donated by a family. Hazel Schenk and John Burley were married on Dec. 4. Annual business meeting on Dec. 11. Miss Christian Stuwe's funeral was held Dec. 19; Harley Hostetler died Dec. 27.—Mrs. George A. Fast, Corr.

Into the Beyond

MRS. MARIA (NICKEL) KNAK, of near Hillsboro, Kansas, and member of the First Church, Hillsboro, was born March 23, 1871. After she and her husband had enjoyed 63 years of married life, she passed on December 25, 1953.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

MENNONITE
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I am the Light of the world:
He that followeth me,
Shall not walk in darkness,
But shall have the Light of Life.
In Him was life, and the life
Was the Light of men.

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The Association of Mennonite Hospitals and Homes, an organization composed of the superintendents and administrators of all Mennonite hospitals and homes, will meet in Chicago on Feb. 10, 11, in conjunction with the meeting of the Protestant Hospital Association.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. E. Smucker, Maynard Shelly, Willard K. Claassen.

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To The Readers of The Mennonite

Our Dear Co-workers in God's Kingdom:

Our feelings were like those of the Psalmist, "We were like unto them that dream" (Psalm 126:1). This is how the psalmist felt when his people obtained their freedom. We felt that way in our mission office this morning (January 6) when Miss Edna Mueller came into our office and said, "The mission budget has been met."

You can scarcely imagine how happy we were! No one felt like talking, but all of us were deeply moved. Our heavenly Father has inspired, blessed, and led. Our faithful mission workers have responded well. Actually, our mission enterprise is a faith work. Our mission contributions are voluntary and therefore not a penny is forced from any boy, girl, or adult. But God's spirit has moved, and you have permitted the Spirit to use you, "Praise God from whom all blessings flow."

Now our heavenly Father's finger points forward into 1954. He is even pointing out bigger tasks to us. Besides all our present work He points to expansion in migrant work. He points to Gulfport. He points to Formosa. He points us to some twenty missionaries and says to us: "Send them; I have called them." Will we all look upon this great work our Lord has committed to us, with the six million souls in our various mission fields; as our continuing task? Let us say "yes" to this question.

Very fraternally,
John Thiessen

REPLY

Elaine Sommers Rich

But you do not understand.
It is an Iron Curtain,
Iron,
Hard iron!

Enough coals of fire
Can melt iron.

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Of Things to Come

Feb. 14—Western District YP Christian Service Workshop, Memorial Hall
March 3—Ash Wednesday (Lent begins)
March 7—World Day of Prayer
March 13—Central Kansas Evangelism Workshop, First Mennonite Church, Newton
March 22-26—Bethel College Bible Lectures, Bishop Leslie R. Marston, speaker.
April 1-2—General Conference Retreat Workshop, Chicago
April 11—Palm Sunday
April 11-18—Week of Witness
April 18—Easter Sunday
April 23-24—Western District Retreat Workshop, Camp Mennoscah, Murdock, Kansas
April 23-25—Joint Middle and Central District Inspirational Conference
April 25—Conference Sunday
May 2—Song Festival, Bethel College
May 25—Commencement, Bethel College
May 30—Commencement, Mennonite Biblical Seminary
June 1—Freeman Junior College, Commencement

OUR WONDERFUL SAVIOR

He began His ministry hungering, yet is the Bread of Life.
He ended His ministry thirsting, yet is Himself the living water.
He who was weary is our true rest.
He who paid tribute is King of kings and Lord of lords.
He Himself prayed, yet hears our prayers.
He wept, but dries our tears.
He was sold for thirty pieces of silver, yet is our redeemer.
He was led as a lamb to the slaughter, yet is our good shepherd.
He died on the cross of Calvary, and thereby destroyed death for every child of God.

—S. N. Leitner in Gospel Herald.

"I DO NOT DRINK"

"I do not drink. This is my policy because I find life filled with so many challenging tasks and demands. To meet them, I must have the full benefit of all my spiritual, mental and physical capacities at all times.

"I have never found a need for the so-called 'lift' of intoxicants. I need no 'pick-up' to enjoy myself wholeheartedly at a social gathering. Nor do I require it to relax from strenuous duties. To me, the exhilaration of outdoor life, the joy of good music, the companionship of family and friends, the comfort of religious faith provide lasting sources of happiness with which liquor does not mix."

Judge W. Youngdahl in Spotlight

Editorials

CLOUD OR LIGHTHOUSE

Some people are like a dark cloud that sheds its gloom upon all coming within its vicinity. They have the capacity to see the dark side of every issue and circumstance. They throw a dampness on the enthusiasm of their fellows and a shadow over their spirit.

But there are also lighthouse people, who, even in the thick darkness of life's adverse experience, shed a glow of light and hope. They seem to reflect an inner source of light that is not subject to surroundings. They show the way in the dark moments. One does not feel lost or alone when their light streams into the soul.

The difference is that one carries no inner glow while the other has the Light of Life within, and the beam from his soul is the reflection of the glory of God in his heart.

To have this Light of Life within is to have perpetual sunshine in the soul. This opportunity is open to all. As we open our hearts to the Light of the world, and allow Him to shine within us, the thick gloom is banished and the light of God breaks through.

Why should anyone choose to be a dampening cloud when he might be an illuminating lighthouse? "Awake thou that sleepest, arise from the dead, and Christ shall give thee light."

A PROBLEM OF YOUTH

In a recent letter to the editor, a reader asks in all seriousness, if some plan could be arranged whereby young people of one Mennonite community might learn to know young people of like faith in other communities, and possibly form friendships there.

This points up a real problem. We teach that, as a rule, friendships should be formed within one's church group. But where this is limited to a home group is there sufficient opportunity to become acquainted with young people of like faith in other communities?

Many life companionships grow out of church college experiences. But not all young people go to college. Some such acquaintances are formed at retreats, voluntary service groups, or other religious gatherings. But not all have the privilege to attend such meetings.

In the letter referred to, the question is raised whether there might not be formed some medium through which young people could be introduced to each other, which might possibly lead to personal acquaintance and perhaps life friendships. The inquirer has a point which should not be lightly brushed aside. He is not thinking of some cheap type of matrimonial bureau; but a dignified and refined Christian way whereby mature youth of one community might become introduced and acquainted with those of another. Would this be a valid problem to be referred to our Committee on Church, Home and Community?

CIGARETTE MANUFACTURERS ARE SCARED

In spite of all the tremendous advertising that cigarette manufacturers have been doing, the sale of their product definitely slipped in 1953. Now each company is trying desperately to claim that its product is "less harmful" than that of its rivals.

For a long time the medical profession said little about the harmful effects of cigarette smoking. However, two recent events throw more light on the matter. The medical authorities have found a close relationship between smoking and lung cancer, and, for the first time, the American Medical Association has announced that it will no longer carry cigarette advertising in the pages of its JOURNAL.

Since many medical authorities have concluded there is danger in cigarette-smoking, the tobacco interests are now planning to sponsor an investigation of their own. Of course the public is practically certain what their report will be; there is too much at stake for the manufacturers.

Why should Christians not completely renounce all use of tobacco? Since the body is the "temple of the Holy Spirit" why defile the temple with this habit? It is costly, smelly, selfish, and now we find —as many were convinced long ago—that it is definitely detrimental to health. Athletic coaches have long known that one can not be at his top physical condition if he smokes. If our bodies are dedicated to the Lord, how dare we deliberately render them less effective?

If we are in the grip of this habit, there is one searching question we should face frankly: If Christ were in the world today would He be smoking cigarettes? If not, since we are his followers and representatives, is He pleased to see us do so?

PROPER DIET FOR CHILDREN

Radio, movies, and now TV are providing a diet of crime for little children that is appalling. In a TV survey in the Los Angeles area it was found that 70 per cent of the children's programs were based on crime, and that 82 per cent of all acts of violence took place on programs designed for children under twelve. In Chicago it has been found that the four TV stations average 2,500 crimes annually on shows aimed at children's audience. There is a direct connection between a crime diet and juvenile delinquency.

Individuals, groups, and churches should set up strong protest until these poisons are removed from the children's fare. Radio, movies, and TV all are very sensitive to the reactions of the public. Christians should not be slow in expressing their convictions on such matters. We would not allow poisoned food to be fed our children, why should we allow their minds and souls to be poisoned by these diets of crime?

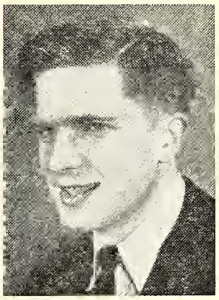
The Complete Armor

MAYNARD SHELLY*

> *". . . putting on the breastplate of faith and love; and for an helmet, the hope of salvation."*
>
> —I Thessalonians 5:8

"What are little boys made of? . . . What are little girls made of?" These are questions asked by our familiar nursery rhymes. And though the answers are most interesting, though slightly fantastic, they may not be profitable for exposition here. But I suppose that one day long ago in the life of the Apostle Paul, someone asked him, "What are Christians made of?" And if they did, then he told them, "Faith, love, and hope."

You can find this answer in I Corinthians 13. And you find it in I Thessalonians 5:8 where he speaks of the Christian armor. The Christian of Paul's day did not fight in the Roman army. But he lived a life for God which put him in conflict with Satan. For this conflict he needed the complete armor of faith, love, and hope.



Each piece of Roman armor was good and sturdy. But it was heavy, too. And the Roman soldier like Paul's Christian might have asked wearily, "Can't we get by with just one or two pieces?" But the soldier who had been to the front lines knew the danger, and took all the heavy pieces. And we Christians, battle-scarred from our conflict with the world of sin, know we need faith, love, and hope. But sometimes we ask these questions:

ISN'T FAITH ENOUGH?

Faith means our saving belief in Jesus Christ. By believing in His grace we have been redeemed. Inspired by God, the Reformers re-emphasized the importance of this piece of armor as they spoke of justification by faith. Faith is part of the breastplate and therefore central. It is that part we put on first of all. The Christian life begins in faith and continues in faith. Logically, a person who puts on the first piece of armor, follows with the second and the third. If he does, then faith understood in this way is enough. But in the Reformation, the Swiss Brethren and Mennonites found that people who professed faith gave thanks to God for what he had done in saving them, but let it go at that. Their faith did not produce the "work of faith," let alone the "labor of love" which Paul spoke of in I Thessalonians 1:3. There was no evidence of love to point to transformation of life.

AREN'T FAITH AND LOVE ENOUGH?

Love means the concern for others that flows through a Christian's life coming from Christ. As in the case of electricity, love makes a circuit, coming from Christ to the believer, but returning indirectly from the Christian to Christ through others. And here it is part of the Christian's breastplate. If faith goes on first, love goes on next to make the Christian's life ready for service. The Roman soldier's breastplate was in two parts, a part in front and a part in back. He had to wear both for they were bound together. So in our lives faith and love need to go together. Under the picture of the two-part breastplate we can see that without faith, love would fall away in the battle. And so also without love, faith would leave us half-clad.

But even faith and love together are not enough. They prepare the body for service, but the head and the eye have to know and see the plan of battle, which for us is the plan of God. Here is where hope comes in.

ISN'T HOPE ENOUGH?

The hope of salvation includes the Christian hope of the coming of Christ in victory. Hope is a helmet for it is for the head. It brings endurance because we have the knowledge that finally Christ will reveal Himself in triumph over the world. So we gladly persist in our life of faith and love, believing in Christ and loving others for Christ, for we know it is a part of God's plan.

Of course, a hope that does not have faith and love is not enough. The extravagances of adventists who do nothing but await the return of Christ are all too well known. Hope keeps the head clear, but faith and love are needed for the fight against sin.

ISN'T LOVE ENOUGH?

Love has often been picked out of the Christian doctrines and held up as the essence of Christianity? And so it is. But if love is the beating heart of Christianity, it cannot be cut from the flesh and muscles of the body and still remain a living thing. Love alone is as vain as faith alone. Those failures and lacks we see in the old "social gospel" movement are those that come from making love the sole principle.

AREN'T FAITH AND HOPE ENOUGH?

In reaction to the preachers of the "social gospel" of love, who forgot faith and hope, there came the apostles of faith and hope. They left out love lest they should sound like those they opposed. But even faith that is active because it hopes for the coming of Christ and wants to prepare others for this advent, cannot stretch far enough to cover the Christian who ignores the love of Christ.

FAITH, LOVE, AND HOPE ARE ENOUGH!

When I prepare myself for Christ's battle with sin by taking faith, love, and hope, I am not taking on more than I need. These are the minimum essentials. With less I am doomed from the start.

We face a real world of suffering, hate, and bitterness. Behind this lies sin. Greed, selfishness, and lust compound misery. Men and women are caught in the grasp of sin. Against such dark powers we struggle to bring the light of Christ. For this struggle we need to be fully prepared with a faith in Christ that transforms us, a love from Christ that moves us, and a hope for Christ that keeps us going.

***Pastor, First Church, Allentown, Pa.**

I Am the City Church

GRACE MOYER

I am the city church.
I do not stand in solitary splendor
With stately spires and oak-shaded portals.
My brick and mortar touch the brick and mortar
Of a common dwelling.
I stand in line with ordinary houses
To touch life in each commonplace occurrence.

Around the corner hums a busy factory,
And working men and women tread my pavements
With firm determination in the morning,
With plodding weariness when day is ending.
I say to them, "Life's day is passing swiftly.
The treasure you have gained today, tomorrow
Will yield to moth and rust and its corruption.
But have you taken thought to heavenly treasure?"

The children pass my doorway going schoolward,
Some eagerly, and some with dragging footsteps.
I challenge them to know a greater Teacher,
To make His Word their text, their lives His
schoolroom;
For wisdom is begun in knowing Jesus.

Across the street a mother leaves her doorway
And crosses to my curb, but hurries onward
To buy her day's supply of milk and groceries,
The store just twenty steps beyond my entry.
She passes me again, her shopping ended;
But pausing, she may contemplate a moment
That I can offer food of rare nutrition.
I give the Bread of Life, and he who tastes it
Shall never hunger.

Beyond the store an iron gate stands open;
A somber line of cars is entering slowly
The graveled pathway of the cemetery.
I see the mourners silent in their sorrow,
And crave to bring my comfort to their grieving,
To tell them of a life beyond this living,
An everlasting life in heavenly mansions.

A city ambulance with siren screaming
Streaks past me on its swift, insistent errand.
The sufferer sees me only for a moment,
Yet in that fleeting glimpse I would remind him
To trust in One who is the Great Physician.

Sometimes the footsteps falter on my pavement
And fumble onward to the corner tavern.
They seek the numbing stupor that erases
The haunting ghosts of yesterday's shortcomings,
The fears of failure in some future crisis.
I view their stumbling steps with mute compassion
And long to have them find within my bosom
The Savior who would offer them forgiveness
For failures past, and courage for tomorrow.

As darkness settles slowly o'er the city
And lights begin to glow through blinds and
draperies,
The merchants up and down the darkening pavements
Are flashing forth their wares with blinking
neons.
And I, the city church, I stand among them
And with my light I bid for man's attention.
For from within my heart their glows the radiance
Of light more potent than from bulb or neon.
It shines with jeweled glow through stained-glass
window;
To all who pass it speaks my muted message
Of Christ, the lowly, loving Shepherd-Savior.
He beckons, "Come to life, a life eternal,
A life abundant, overflowing, satisfying,
Come unto Me—"

I Saw God Today

I saw Him as a new day dawned;
I watched a child's bright eyes
Traveling over distant hills
To view the morning skies;
Her voice in laughter ringing
Her eyes with joy aglow;
Her tiny feet now prancing
Where nature's gardens grow.

I saw Him as she placed her dolls
In childish fashion dear
To tell them the greatest story
That men on earth may hear:
She told them how He saves from sin,
And makes a child His own
Of how He is the dearest Friend
A little one has known.

I saw Him as she skipped and played
In sunshine's golden ray
While flow'r's and birds re-echoed joy
And laughter all the day;
I saw Him as she folded
Her dimpled hands so fair,
And as I watched I, too, have prayed
God hear the children's prayer.

I saw Him as the shadows cast
Its evening twilight glow
Across the purple hills at rest
While peaceful waters flow;
I saw a tiny golden head
'Twas hold where she lay,
Because within this little life
I SAW GOD TODAY.

—Jeanette Harnly

Systematic earning makes an industrious man;
Wise spending a well-furnished man;
Thoughtful saving a prepared man;
Conscientious giving a blessed man.

Behind the cloud the starlight lurks;
Through showers the sunbeams fall,
For God who loveth all His works,
Has left His hope with all.

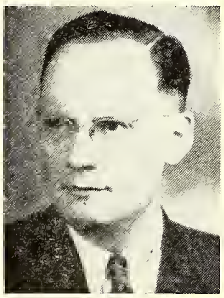
—Wjittier

Two Minutes of Rest

ORLIN F. FREY*

A few miles southeast of Flagstaff, Arizona, there are remains of ancient cliff dwellings. We spent an hour there on July 31, last year. These dwellings are found in places far down Walnut Canyon where they are under the overhanging cliffs. I hiked down the trail some distance to gain a closer view of homes in which Indians lived five to eight hundred years ago. At the place where the trail turned up, I found in the guidebook a suggestion which read something like this: "You now have a 180 foot climb ahead of you. Look up and get an idea of how much you will need to exert yourself to make this climb. Stop often and rest."

Even without that advice I would have realized the necessity for stopping often to rest. But the knowledge that others, more experienced mountain-climbers than I, had found it necessary, too, to stop at times on their way up the canyon, gave me more insight into the wisdom of those who climb. A steady, even walk is much more important than sudden bursts of speed when a person is climbing the wall of a canyon or the side of a mountain. I wanted to get up to the top of the canyon soon. But if I had started walking rapidly, I would not have arrived there so soon nor so happily as I did. I would have gotten out of breath, tired and disgusted. Eventually I would have had to rest longer than I did during any of my short rests. As it was, I made the climb easily.



In the moments of stopping for rest, I could look at the amazing beauty of the canyon, think about the wisdom of those ancient people who built their dwellings in safe, secluded, sheltered spots, and marvel at the far greater wisdom of our God who created both the beauty of the earth and the abilities of men who inhabit it. I came to the top of the canyon with a greater knowledge, an increased love for the beauty of the mountains, a deeper understanding of our Heavenly Father. It was a truly recreational experience.

I realize how wise the mountaineers are who advise inexperienced climbers, "Hike ten minutes and rest two." They know that the goal is reached not by sudden, exhaustive efforts, but by steady, persevering, often monotonous effort interspersed with regular periods of rest so that the body can gather fresh energy for the next part of the climb.

I realize, too, that this rule is important in our upward climb in spiritual living. At the time of our conversion we are just beginning the climb. We are eager to reach the heights of Christian living, the "perfection" that Jesus talks about in Matthew 5:48. We think we can hurry to reach that goal because we have lots of energy and enthusiasm. Then we find that the going gets rough, that we have to make a great effort to get over some bad habit or to conquer some very troublesome temptation. We get all out of breath. We do not have time to see the beauty of those things which are close around us. We get out of patience with ourselves and with other people and even with God. We are so busy trying to be good and trying to do good things that we are weary. Then we feel that we never can attain anything. Perhaps we almost give up.

Then we need to remember the advice of the mountaineer. We need to take our "two minutes of rest." Our bodies need rest when we climb. Our spirits need rest when we climb the road of life. This rest for the spirit is relaxation. It is renewing. It gives time for the Spirit of God to touch our spirits and bring us into closer harmony with Him. It re-creates us. One day's rest from much of our physical labor is part of this divine plan for our spiritual refreshment. But we need extra minutes during the week for "catching our breath," for seeking the will of God, for recognizing the beauty around us, for reading our Bibles, for letting God speak to us. Then we find ourselves with renewed vigor, with strength for the tasks ahead of us, with new vision for our constant climb in Christian living.

Mark Twain on War Shouters

. . . The loud little handful—as usual—will shout for the war. The pulpit will—warily and cautiously—object—at first, the great dull bulk of the nation will rub its sleepy eyes and try to make out why there should be a war and will say earnestly and indignantly, "It is unjust and dishonorable and there is no necessity for it."

Then the handful will shout louder. A few fair men on the other side will argue and reason against the war with speech and pen, and at first will have a hearing and be applauded; but it will not last long; those others will outshout them, and presently the anti-war audiences will thin out and lose popularity.

Before long you will see this curious thing: the speakers stoned from the platform and free speech strangled by hordes of furious men who in their secret hearts are still at one with these stoned speakers—as earlier—but do not dare to say so.

And now the whole nation—pulpit and all—will take up the war-cry and shout itself hoarse, and mob any honest man who ventures to open his mouth; and presently such mouths will cease to open. Next the statesmen will invent cheap lies, putting the blame upon the nation that is attacked, and every man will be glad of those conscience-soothing falsities, and will diligently study them and refuse to examine any refutations of them; and thus he will by and by convince himself that the war is just and will thank God for the better sleep he enjoys after this process of grotesque self-deception.

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*Pastor, Topeka Church, Topeka, Indiana.

Two Young Criminals

RUTH FISHER

It was Saturday morning and almost time for the breakfast bell when they came. Standing in the door they made quite a picture: the elderly lady, our neighbor, and the ragged little boy clutching an old basket in his hand. He was rather small with tangled, black hair reaching to his shoulders. His arms and legs, protruding from too small and very tattered clothes, gave him the appearance of a miniature scarecrow. He evidently had not come into close contact with water for some time, and his hair must certainly have been the habitat of many creatures. Our children crowded around the forlorn little stranger and asked him if he didn't want a home. Every bed was filled, it was true, but they seemed to know instinctively that we would make room for "just one more."

This was our first introduction to Cheng-Hiong. Soap and water, a haircut, clean clothing and good food soon made a magic transformation. He became a part of the family. He liked to go to school and to Sunday school with his "brothers and sisters."

One day there was great excitement in our house; Chang-Hiong was missing. Everyone asked, "Why did he go away?" but no one could answer the question. He seemed to have disappeared into thin air. Every means to trace his whereabouts proved useless.

On a very rainy afternoon three weeks later, our Cheng-Hiong showed up—but not alone; he was leading a shy little friend. And how surprised we were as he unravelled a past chapter of his history involving himself and his new-brought friend!

Two years before coming to our home, Cheng-Hiong had been sent to prison. He was one of the many homeless orphans found wandering on the street. He was picked up by the police and sentenced to a long prison term. His future prospects were gloomy, and he made plans to escape. His plans succeeded, and for the next several months he eked out an existence by begging, always keeping a watch on the police.

Finally he found our home. It was hard for him to believe that his new life was a reality and not a beautiful dream from which he might awaken any moment. But it wasn't a dream, and he liked his new home so well that he decided to return secretly to his prison for his friend, Eng-un, for wouldn't he, too, like it here? Some prison employees cooperated with the boys, and the second escape was successful. Great was the rejoicing in our home that night as we again made place for "just one more," this little eight-year-old "prison convict" of eight months!

How happy both boys have been since that rainy afternoon! Both are good students and willing workers. We have contacted the prison officials and have had both boys' sentences suspended, so they need no longer feel they are fugitives from the law, but full-fledged members of our big and happy family.

Love and a Christian home do have transforming power, even for homeless waifs.

—**From MCC Eastern Relief Notes**

Flashes of Thought

Out of Tune

WALTER GERING

The organ was out of tune. I could tell it by that constant clash of tones as the notes sounded forth out of the organ chambers above the study. At first it was hardly noticeable; but as time went on it became increasingly irritating. Finally the day came when something had to be done. This was a job for the organ man; he must bring them back into tune.

So it was that one day he arrived. Even a preliminary examination confirmed the fact that the organ needed a general checkup. How long would it take? At least, barring unforeseen complications, several hours.

For some time I tried to concentrate upon my books. But always I could hear him cluttering about up in the organ chambers among the pipes. Sometimes he was pounding; then again I heard the rattle of the pipes as they clanked against each other. There were those long, drawn out notes played over and over again until it became monotonous. What in the world was he doing up there?

Finally my curiosity had risen to fever pitch. I laid aside my books, climbed up through the little door leading into the chamber and watched him as he dealt with each pipe individually. What a fascinating thing an organ chamber can be if only one takes the time to go there.

But what was he doing now? Surely that would ruin the whole pipe! There he was taking one of the pipes and deliberately cutting off a piece. I thought it would ruin the whole thing. But no, he knew what he was doing. He had worked in the very factory where these organs are built. He knew that there are times when the only way to get a pipe into harmony with the rest is to cut it down to the correct size. Sure enough, with a bit of trimming it blended its note with the rest.

Ah, my friend—how often you and I need to be trimmed down before we can blend in sweet harmony with our fellow brethren. We have grown too big and need to be humbled. It seems like a cruel operation; but the Master Organ Builder knows best. Firmly He trims away until the note sounds forth clear and sweet in harmony with the whole console. Once again the voices blend in harmony with each other.

HUMBLE YOURSELVES THEREFORE UNDER THE MIGHTY HAND OF GOD

Christmas in a New Country

Again, our Father has permitted us to cross the threshold into another New Year; a year brimful of opportunities to witness for Him. I should like to greet you with the words of Paul to the Hebrews, "Let us run with patience the race that is set before us."

Truly, this past Christmas season the Lord has again shown us the great race track that is ours to run His witnesses here in Japan.

I am sure many of you are interested as to how ties here. New Year's Day is the one day of the our new country.

Long before Christmas we saw the evidences of the oncoming season by the gorgeous array of decoration similar to that at home. Yes, Christmas with all its commercialization has found its way to Japan, but where is the Christ? If you would have asked for an explanation for Christmas in one of the shops, it would be far removed from the real meaning of Christmas.

Ann and I were invited to Miyasaki, Kyushu for our vacation. This is approximately twenty-one hours by express train. We had a blessed time of fellowship with our missionaries there. Our hearts rejoiced particularly when we witnessed the fruits already harvested in the salvation and zealous testimonies of a good number of young people there. Although it was raining, Christmas Eve found approximately one-hundred and fifty children and adults squatting on the floor, eagerly participating in the program. For many of these it was the first hearing of the Christmas story. It was my privilege, also, to help in the choir. Miss L. Friesen had gone to a good deal of work in practicing with these young people. Even though some of the high school boys could not quite make out the mysterious signs representing bass and tenor notes, it was a delightful "joyful noise unto the Lord."

Every day was packed with activities. Especially did we enjoy the drive into the mountains together with the Voths, Leonore and Esther to see the house being built for the Vorans. Along the way we noticed how very different country folks are from city people who are more or less accustomed to foreigners. Wherever we stopped for a few minutes a large group of children would gather. Hands flew up in all directions to clamor for the Christmas cards and tracts we handed them from the car windows. Oh, how my heart went out to these children who know nothing of Christ's salvation plan!

After an enjoyable week there, we returned to we spent our first Christmas and New Year's in Kobe in time to see some of the New Year's festivi-year that all shops are closed. (How wonderful, if that were true of every Sunday). Special dishes like "Omachi" which is cooked rice hammered till very smooth and then formed into balls, are prepared for the occasion. The most beautiful kimonos worn by children and adults alike, made a colorful picture.

But most tragic of all was the traditional worship at the shrines all over Japan on that day. People literally flocked up the steps leading to the shrine, payed their treasured yen and prayed to the god they have called upon for years in the past; a god like unto the one David describes when he says, "They have ears but they hear not . . . hands but they handle not, feet have they but they walk not, neither speak they through their throat" (Ps. 115:6, 7). I walked up close to see with what earnestness they performed their ceremony. To the old people the worship seemed like something on which their life depended; to many of the younger people it seemed to be a mere repetition of the motions of the elders. It was our opportunity to hand out hundreds of tracts, most of which were gratefully accepted.

More and more we realize that the core of the work here is with young people and children. The young people are open, questioning and looking for the truth. Through the help of the Holy Spirit saturating our lives, constant teaching and prayer plus a walk that is dedicated and holy, men and women, boys and girls will come to know Christ who alone is life eternal.

Christ has said, "Learn of me." These are but three words but how weighty they are! This is a learning generation; this is a learning country; we are learning daily, but all our learning is in vain if it is not God-directed. May all our learning be centered in Christ alone this year, and we shall see fruits for our labors.

—**Martha Giesbrecht**

In Jagdeeshpur, India

This year our Christmas school program plan was changed all for the better. The Headmaster, probably, had the plan of having the students of each church prepare their own program to give when they get back home,—and thus prepare this under supervision and with help of students, and then our local J.M.S. program to consist of grand dress rehearsals. Last night we had on the groups from Champa (under B. J. Tirki), Korba (under D. Gottlieb) and Salem (under S. Gardia). And in finesse, originality of ideas, flash, color, joy, and praise to God, and messages presented, they were a brilliant success. There was a tremendous upsurge of spirit. Tonight three more church groups will be on for a second program. Thus the plan provides for ever so many more students to take part, the small as well as the best,—it provides for some definite J.M.S. contribution back home to less privileged churches,—it provides for creative talent, staff contributions, and every one was so happy last night that all beamed this a.m.

—**S. T. Moyer**

Building the "Church of the Diaspora" in Western Germany

(David P. Neufeld of Rosemary, Alta., is an M. C. C. worker in Bremen, Germany. Part of his work consists of ministering to youth groups such as those who participated in the youth retreat he describes here.)

Between 8- and 10,000 East and West Prussian Mennonites are scattered throughout the western part of Germany. Driven from their homes they are beginning to re-establish themselves in the already overcrowded western sector. They don't live in closed communities as they did formerly, but are scattered in cities and towns in small groups or individual families. The ministers are trying their best in establishing some kind of an organized church life for this "church of the diaspora," as they call themselves. It is a difficult, sometimes heartbreaking task. Some ministers seek to serve as many as 10 to 12 groups situated perhaps 150 miles apart.

It is easy to see, then, how difficult it is to work out a planned youth program in the individual churches. For that reason the young people appreciate a retreat as held at the "Jugendherberge" (young people's meeting place) at Elmshorn, Dec. 27 to 31, 1953. Elmshorn lies about 20 miles north of Hamburg in the lightly wooded plains of Schleswig Holstein.

When we got to the "Jugendheim" (young people's home) Sunday evening, a get-acquainted social was already in progress. More than 60 young people had gathered for a time of fellowship and study. As one looked upon their smiling faces, one could detect a seriousness that had been born out of life's experiences and a close contact with Christ. We were to learn to know young men and women dedicated to the cause of Christ. I think of one young man, only about 18 years of age, who is a leader of the "Jugendkreis (young people's circle) at Luebeck. Then there was Heide who, though still a schoolgirl herself, loves the Savior so much that she periodically gathers the Mennonite young people of her town for Bible study and discussion.

The program indicated this was to be no picnic, but instead a time of study and dedication. Every day was introduced with an hour-long Bible study. Then speakers talked on such subjects as "The Christian and his Profession," "Youth and Love," "Youth and the Church," and "Crisis in Adolescence." The discussion period that followed showed with what intense interest these subjects had been received. It is a pleasure just to watch them question the speakers on all angles of the subject.

The question box, too, was well used. From it questions were received that introduced such subjects as conversation, dedication, Holy Spirit, nonresistance and Christian living. German youth does not seem to be shy about expressing its opinion on such subjects, nor do they hesitate to contradict if they do not agree with the expressed opinion. However, they thoroughly enjoy such days of fellowship. One girl probably expressed the desire of many when she said: "I wish the retreat would last another four days."

Does Profanity Matter?

Profanity, an obnoxious habit, is one of the most serious faults among men today. There is nothing to be gained by swearing. It is simply stupid. It sets a bad example for the young. God puts those who are profane in a category with people addicted to other forms of evil. You can never overtake an evil word. It is irreverent. Any man who takes the Lord's name in vain is condemned. The snare of minced oaths is that they are just a pitiful camouflage. (Matthew 12:36.)

Why do people use profanity? Why are Christians using minced oaths, such as "gosh," "gee," "for heaven's sake," and the like? It is a bad habit. People say "I didn't mean it." Could not a murderer say the same thing? It must be confessed to God and His forgiveness asked. It is a manifestation of weakness of vocabulary, of mentality, of character. Such people are mentally impoverished. It takes strength to stand alone when others are swearing; strength of character. People use profanity because of Satan, who is the lawless one and the deceiver. People use profanity because of a diseased heart. It is from the heart that a man speaks. The product of an evil heart is evil speech. The fountain is the heart, the speech is the stream.

What is the remedy of profanity? In two words it is "new heart." A man or woman must confess the profane speech, and ask God to cleanse his heart. "Create in me a clean heart, O God; and renew a right spirit within me" (Psalm 51:10). This is the prayer. "Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength, and my redeemer" (Psalm 19:14). Cultivate a reverence for God in prayer and testimony. Confess him with praise and thanksgiving.

Does profanity matter? Most assuredly it does. We must be careful of minced oaths. When Christ is in control, then the mouth speaks the Word of God, and sound speech.

—Robert S. Hess in Watchman-Examiner

Doing an injury puts you below your enemy;
Revenging one makes you but even with him;
Forgiving it sets you above him.

—Franklin

New Booklets on Christian Peace

J. HAROLD SHERK

"A confession of Christian pacifism may be made in simple Biblical terms, and without any reference to other points of view or any relation to contemporary theological thought. In such a simple form it can have great value and power, particularly when accompanied by a demonstration in life and action. Those who are relatively isolated from the main currents of modern life may not feel the need for any other approach to the question or any other form of witness. In any case they are not in conversation with those who stand on other ground, and so could perhaps not communicate effectively. Don Smucker insists that those Christian pacifists who can must do so and enter into the theological conversation of today to claim for Christian pacifism its rightful place in the Christian faith and in the life of the church. The strong and full statement from his pen in this issue, 'The Theological Basis for Christian Pacifism,' is designed to do this very thing. Out of a full acquaintance with contemporary theology in Europe and America, and with a penetrating critique of its stand on the war question. Smucker offers a sound and cogent theological foundation for the historic Christian peace testimony. First presented to the 1950 Detroit Conference on the Church and War, the message still carries the freshness and penetrating power of its first presentation. One of its major virtues is that its theology is evangelical and Biblical and not liberal or rationalistic."

The above quotation from an editorial in the July, 1953, issue of **The Mennonite Quarterly Review** introduces Don E. Smucker's 1950 Detroit Conference paper on "The Theological Basis for Christian Pacifism." In response to many requests this article has now been reprinted in pamphlet form and is available from the Mennonite Central Committee, or our Mennonite book stores.

Two other recent publications, which also speak to the Christian Church at large while holding firmly to evangelical and Biblical theological positions, are now available.

Peace Is the Will of God, a testimony to the World Council of Churches, is a statement prepared by a European committee of the historic peace churches and others in response to a request from the World Council of Churches office at Geneva, Switzerland. Using a different approach from that in Don E. Smucker's "Theological Basis," **Peace Is the Will of God** begins with the basic agreement among Christians on which the World Council was constituted—that the "Lord Jesus Christ is God and Savior"—and the pronouncement of the Council at Amsterdam in 1948 that "war is contrary to the will of God." It shows that it is because we believe that the Lord Jesus Christ is "God and Savior," and "war is contrary to the will of God" that we can not participate in war and must urge upon all true Christians the duty of renouncing all further participation in war and military service. Paul Peachey, now a member of the faculty of Eastern Mennonite College, Harrisonburg, Va., with the collaboration of members of the European Continuation Committee of the historic peace churches, was particularly instrumental in the preparation of this statement. This testimony will become an official study document of the world conference to be held by the World Christian Council in Evanston, Ill., in August 1954.

Also available from the MCC is **Reinhold Neibuhr and Christian Pacifism,** a paper by John Howard Yoder of Wooster, Ohio, peace section representative in Europe, which was prepared for a peace seminar at Heerewegen, Holland, in May, 1953. It is a critique of Niebuhr's theology with particular reference to its ethical implications and its applications to the questions involved in the Christian attitude to war. Serious students of these questions will appreciate this paper, now also published by the MCC in pamphlet form.

Since the close of Civilian Public Service in 1947, MCC has received many calls from former CPS men and others for booklets of the Mennonite Heritage series. The first of these, **Mennonite Origins in Europe** by Harold S. Bender, was out of print for some time but has now been reissued and revised to date in an attractive new cover. Send your orders for this and other booklets mentioned in this article to the Mennonite Central Committee, Akron, Pa., or the Mennonite book stores of Berne, Ind., Newton, Kans., and Rosthern, Sask.

Handy Peace Counselor Packet
$2.00

Ministers, teachers and local peace representatives often have need for free peace leaflets—and then too often don't have any. Increasingly requests are coming in for an assortment and small supply of such leaflets. Therefore, we have purchased in wholesale quantities the best from our conference, the (Old) Mennonites, Friends, Brethren, MCC and others. Now we are ready to sell for $2.00 an assortment of 150 leaflets, 19 different ones, valued at more than $3.50. Included are a dozen or half a dozen of "Why I am a C. O.," "Shall I Enter the Army? Moody said, 'No,'" "From Military Service to Nonresistance," "Family Life Queries on Peace."

Send your order to the Board of Christian Service, 722 Main, Newton, Kansas.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Leola Schultz, 4614 Woodlawn, Chicago 15, Ill.

The Challenge of Work in the Home Church

What does the home church do for us? Does it really challenge us to work or are we dormant? The need for religious expression is one of the basic needs of man. We first learn about religion n our homes but this knowledge is stimulated and carried forward by our participation in the home church.

What we call our home church is probably not hard to define as most of us were born and grew up in one community and thus have been going chiefly to one church. Our first thoughts associated with our home church probably date back to the first few times we were allowed to sit alone with the other boys and how our Fathers had to use some form of discipline after church to correct our misdemeanors.

The home church though has a deeper meaning for us also. The home church is the first real place where we learned to evaluate religion, to understand it better and to put it into practice.

The first challenge of work in the home church I would like to mention is that our home church challenges us to keep ourselves in good spiritual health. The complexities of the world today often prove stumbling blocks to our spiritual health. In order to hold off worldly opposition and its scientific approach of evaluating all things, we must have a firm foundation of Christianity and its principles so we will be able to radiate to others about us a Christian spirit.

We must work with ourselves, to build up our spiritual habits such as prayer, reading of the Scriptures, etc. These and our interest in spiritual things are strengthened in the home and the home church life. There will always be a persistence of sin. This is the very reason we should never think we have come to the place where we are saturated with knowledge and have no mistakes.

Our mistakes may be compared to a small hole n an inner tube. If we don't patch them up they affect our whole spiritual life. People very often try to prove themselves better than their conscience tells them they are instead of admitting their wrongs. We must strive for perfection, yet we must also strive for a humble and penitent heart. Others will know us by our deeds and actions. We must radiate our convictions to others. In a short article I read recently, I found this exquisite ittle phrase, "You have to give away Christianity n order to keep it."

Another great challenge offered us in the home church is for us to keep the church on its feet doing errands for the Lord. The church as a group must be made up of individual witnesses possessing love, joy and peace. This group must be united and radiating spiritual waves just as each individual, the smallest part of the group, must do his part.

There are many things we might term "extra" activities to do in the church. Young People's groups are examples of fellowshiping with one another. How many times do we try to get out of teaching a Sunday school class, playing piano, or some other small job of responsibility? Some of these "extra" activities that can be done are such things as serving as ushers, playing the piano, singing, giving talks or being an officer in the church.

A new church is being built in my home community. There are many excuses that can be given instead of working on the church; excuses that are made to get us out of this work. Even when "on the job" at the church, there are many eye catching activities to keep one from working. What kind of church, if any, would be built if everyone shirked his duty? We would, no doubt, continue using the ancient structure that is now in use, if everyone worked only when he could find no excuse not to work. There has to be a spirit of co-operation, unity and willingness in any organization. Too many people work harder trying to get out of a small task than they would if they did the task itself.

How often do we use the excuse that we cannot or aren't capable to perform some task?

Young people *can* help in many specific areas of church work. Young people should first of all attend. At Young People's gatherings they can have their share of fun and recreation but they must also be willing to participate in the program or work of the meeting when they are called upon to do so. This is the only way worth-while meetings can be built up using home talent. There is a time for play but also a time for work.

In the Sunday school, the least one can do is to read the lesson thoroughly before coming to class. Discussing the lesson and raising questions to clear ones own understanding will benefit you as well as everyone else concerned. Choirs are excellent forms of Christian fellowship and can be very good ways to spread Christian witness as individuals and as a church. There are probably as many people sung into Heaven as there are preached into Heaven.

In conclusion I'd like to add that we as young

(Continued on page 93)

The Challenge of Avoiding Past Mistakes in the Coming Year

Although I don't wish to judge others according to my own experience, this is probably what I'll be doing in the next few minutes. Often I feel, we as young people are too busy with ourselves. When we pray to God we seek for something which will be to our advantage, which will give us greater wealth. At times when we do something for someone else we like to think of the glory we will get out of doing this kind deed.

Of course we all have to have nice clothes. Often we seek to cover our own sinfulness by finding fault with others, or by pushing the blame on someone else. But while we may be fooling our friends, and while we may think we are fooling God, we still read, "...be sure your sin will find you out" (Numbers 32:23b).

Procrastination is probably a habit which all of us fall into at one time or another. This seems to become easier in a college dormitory where there is always something going on, especially when a person should be studying. However, this "putting off" can enter into other areas of life. What about the time we felt led to speak to someone about his salvation and instead have put off speaking to that person, or what about the time we could have done a kind deed for someone and then put it off and finally never did it?

Then there are those who make the mistake of putting a lot of store in money. "If I have made gold my hope, or have said to the fine gold, Thou art my confidence; if I rejoiced because my wealth was great, and because mine hand had gotten much; this also were an iniquity to be punished by the judge: for I should have denied the God that is above" (Job. 31:24-25, 28).

Here we could mention two groups. Those who like a lot of money and those who like to spend it. Both are good, that is if money is earned to be spent wisely. Here we might ask this question: "Do we give of our means to the Lord's work? And do we give liberally?"

But I wonder if our greatest shortcoming is not that we find so little time to spend quietly with God. Do we meditate on His word, do we find strength in it for the duties of the day? I wonder if all our mistakes would not be taken care of if we would set aside more of our time to be "a time with God."

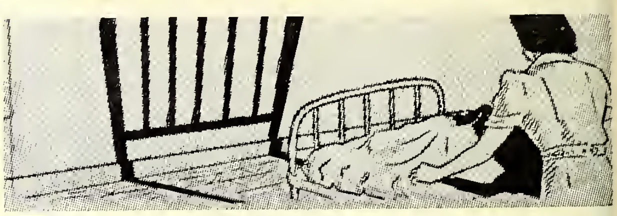
It seems to me that our mistakes, if not corrected, can only lead to self-centeredness, to laziness, and to lives in which God does not do the directing. What then should we do in the light of this? New Year's resolutions I believe have, from past experience, proven themselves insufficient. Instead let us completely rededicate our lives to God and I know He will give us grace to overcome our mistakes.

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Corinthians 10:13).

Milton Claassen, Emmaus Church, Whitewater, Kansas

(This concludes the series of articles presented by the young people of several Kansas churches on the subject "The Challenge of Youth in the Work of the Kingdom of God" for 1954—L. S.)

Lest We Forget The Mentally Ill



"Work in a mental hospital has challenged me anew to my responsibility toward mankind everywhere. We are told that the mental patient needs love, the feeling of being wanted, the feeling of accomplishment, and a sense of security. While working here we have tried, with the help of God, to instill these feelings into the patients. However, are these qualities not also essential in normal persons?

"Working here has impressed me anew with my great debt to all I meet—the debt of love. How much better it would be if we could keep people from an institution such as this by doing what we can to convince them that God has a plan for them, that they are loved, wanted, and needed in life, and that in Christ they can have security and freedom from fear."

This and the following testimonies were written by members of the summer Voluntary Service unit at Ontario Mental Hospital at London. They are presented that we may not forget the responsibility, the opportunity, and privilege of serving the mentally ill. Now is the time for interested persons to make arrangements to participate in the 1954 summer Voluntary Service program. Persons desiring information and applications should write: Mennonite Central Committee, Voluntary Service, Akron, Penn., or to their conference headquarters. Canadian young people should write: Mennonite Central Committee, 10 Union Street, Waterloo, Ont.

"My whole outlook on mental hospitals, and especially the patients, has changed. I have gained new insight into such institutions and how they are operated. I came here, determined to serve, but rather apprehensive and fearful. I expected to find the majority of the patients violent, abusive, and locked up; instead, I learned to love them, to realize they were ordinary human beings who were ill and in need of help, that I represented a source of strength to them, and that instead of being afraid I had only to give myself completely and I would be richly rewarded."

"Much could be said about the Christian's responsibility to the mentally ill, but let it suffice now to say that those who have worked with or are working with the mentally ill feel a special sense of gratitude to our all-wise Creator for having given to us a body sound in our mental faculties.

"However, this gratitude cannot but raise in us a feeling of responsibility to those less fortunate. Our aim is to give these people such care and service that they may enjoy life a little more and, where possible, may directly or indirectly be pointed to the Healer of all illnesses and the One who holds us all in the palm of His hand.

"Very wisely has it been said that 'kind firmness and firm kindness' is a good policy to follow in a hospital of this nature, especially if it is flavored throughout with that genuine love that Paul speaks of in I Corinthians 13. To give such service requires not only the good intentions of the person serving but also the power given by our Father to His children."

Service in a mental hospital under the sponsorship of a Voluntary Service program provides many opportunities for Christian witness.

"A unit like this can certainly make an impact on the institution in which it serves. The Mennonites are thought of very highly here, by both patients and staff. The strongest impact can be made if the unit really is a **unit**—members arriving and leaving at the same time, carrying on unit activities of which the institution is conscious (for example, we sang on the wards several times as well as at the church services for the patients). Each unit member has the responsibility of upholding this reputation and doing nothing which might blot or mar it."

Inspiration and encouragement for such united witness often results from the various activities of the unit and from the relationship of the unit members.

"The lives of others in the group have been inspiring. Coming from several different backgrounds but all interested in one common cause, we have been drawn into a unique fellowship. We have learned in work, recreation, and worship to appreciate more fully the meaning of the words, 'Behold, how pleasant and how good it is for brethren to dwell together in unity,' Psalm 133:1."

Such service is not only a vital experience for the present but also a worthy preparation for future service.

"After this summer I trust that instead of merely seeing the needs in our community and church I will feel more capable of doing something to meet these needs.

"Having shared in the unit activities and worked with our unit has been an invaluable experience for me. No doubt much will be forgotten in years to come, but I am sure that many things will remain with me and be of value to me in my life."

Jesus said that if we give service to any of the least of His brethren, we give it unto Him. Let us not forget these brethren, the mentally ill, in our service to Him.

A Test of Genuiness

Mental illness is not a new disease. Jesus healed those with mental illness. But the program toward the betterment and rehabilitation and the expression of Christian love and understanding toward those who are mentally ill is new.

When you work in a mental hospital, the patient's experience becomes yours. You feel his joys and sorrows, his loves and hates. You learn patience and your prayer life becomes richer and broader.

When a patient enters the doors of your hospital, he presents a challenge. When he is dismissed, he is your blessing. In the meantime, you put this new program into practice. You work with him, play with him, pray for and with him. You have shown him Christian love and concern with your daily actions. You have tried to show him the difference between right and wrong.

You show him the world of reality and endeavor to bring him out of his world of unreality. You care for his daily needs, making him comfortable and his surroundings as pleasant as possible. You work toward keeping him active, doing constructive activities. Some of your tasks are simple and not too complicated and yet you must be consistent. You must be honest with the patients.

My year of Voluntary Service in a mental hospital has taught me much. It has been a sobering experience. My love for Christ and His Church and our churches is deeper.

I know mental hospital work is rewarding. People from all walks of life, all nationalities, all denominations have gotten a glimpse of Jesus Christ through their hospital experience at Kings View Homes.

—Anita Purugganan, taken from Services Bulletin

Life Without Life

(Lament of an unsaved soul.)

The loneliness and helplessness
That fill the heart till dawn,
The shadows and the darkness
That creep when light has gone,
The sighing of the weary wind,
The moaning in the eaves,
The sinister soft rustle
Of swishing autumn leaves . . .
Despondency has choked my mind,
And struggle as I might,
Distraught, I am the captive of
The spirits of the night!

—VERA INGRAM, Junior, Oakville, Manitoba, Canada

THE CHALLENGE OF WORK

(Continued from page 91)

people must be alert to find these challenges to work in our home church. First we must know where the challenge lies and then we must respond to the challenge and do our bit to help in the work of our home **churches.**

—Paul Harms, Grace Hill Church, Newton, Kans.

Our Schools

BETHEL COLLEGE

Professor W. H. Hohmann is spending January 29 and 30 in Baytown, Texas. He is serving as adjudicator of a public school music clinic where choirs from many schools will participate. As adjudicator it is his function to evaluate and to give counsel regarding the performance of the individual choirs.

Dr. Wilhelm Pauck, Professor of Church History in Union Theological Seminary in New York, on January 24-27 gave a series of six addresses on the general subject "The Reformers and the Anabaptists, How They Influenced Each Other," under the Menno Simons Lectureship. On Sunday morning, in an inspiring sermon based on the last portion of I Corinthians 13, he emphasized how love is the fulfillment of the great quests of man, the quest for knowledge, the quest for moral perfection and the quest for immortality. Equally inspiring and thought-provoking was the lecture on "Why Did the Reformation Happen?", the first of the series. He emphasized that it was basically the rediscovery of the Bible and its liberating and saving message that was the cause of the Reformation. With keen analysis he explained how broad in scope was the whole reformation movement and why there came to be different movements mutually exclusive and often hostile to each other. He also pointed out how much they had in common and how near they were to each other if they would have only recognized it at the time.

The Department of Speech and Drama in the college announces the inauguration of a play-lending library. This will doubtless be of interest to dramatic groups in schools and churches who may be looking for a good quality of plays.

From a master list of play titles any church or school may select a number of plays for a two week examination period. The only charge made for this service will be the cost of handling.

Plays which are particularly recommended by the speech and drama department on the basis of high standards of these plays will be given preference in the lending service.

By the end of this school year, Mr. Wilkoff, head of the department, expects that the library will include 75 plays.

BLUFFTON COLLEGE

Addison Myers, an alumnus of Bluffton College in the class of '52, will be added to the faculty for the next semester. Mr. Myers will teach Dramatic Expression and assist with play production. He is continuing his work at Ohio State University where he has completed his residence requirements and has yet to write his thesis toward a Master's degree. Mr. Myers will bring to the campus three summers of experience with summer stock companies in New England in addition to his work at Ohio State University in this field.

Approximately 1200 volumes from the library of Dr. S. K. Mosiman have been given to the Musselman Library. The library consists chiefly of theological works and classics as well as numerous studies in ancient languages. Dr. D. L. Gratz, librarian, supervised the transfer of these materials from the Mosiman home to the library on January 23rd.

Six Bluffton College sociology majors visited the Boy's Industrial School at Lancaster, Ohio, on January 20th. Dr. Paul Shelly accompanied the group. Those making the visit were Pete Kennedy, William Rose, M'Della Williams, Ruth Zimmerman, Betty Schantz and Jim Philipps.

Dr. Paul Shelly is an instructor in the School of Religion conducted by the Allen County Council of Churches at Lima, Ohio. Dr. Shelly is conducting a survey course of the Old Testament.

CANADIAN MENNONITE BIBLE COLLEGE

CMBC students are firmly settled in the winter term of the 53-54 semester. In spite of near-forty below outside temperatures an inner warmth of fellowship was generated by a reception of new students held in the form of a social and given by the faculty on January 8th.

During a chapel service Mr. Peter Harder, Field Secretary of the newly organized twelve member Canadian Board of Education and Publication which convened here last Nov. 19-21, presented aims and objectives of his committee. Secretary Harder is making a tour of all conference churches and schools in hopes of integrating various phases of home and church work under the directorship of this same organization. A chart was shown illustrating the ten-point program adopted, which included: The Christian Home, Christian Life and Doctrine, D.V.B.S., Sunday School Materials, Conference Schools, Visual Aids, Sunday School Teacher Training, Music and Singing, Publication, and Week Day Education.

A choir school is to be held at the college, Feb. 1-5. We are privileged in having Professor Marvin Dirks of the Chicago Biblical Seminary as guest instructor.

Bethel Mission Church will be the scene of another annual Bible Study Week, Feb. 9-12, sponsored by the Canadian Mennonite Bible College for the benefit of students and ministers. Our guest speaker will be Rev. J. J. Nickel of Langham, Sask. who will give a series of eight lectures on the Epistle of John. Lectures on Pastoral Theology and on Homiletics will also be given by Rev. I. I. Friesen and Rev. J. Adrian; Rev. G. H. Lorenz will speak on "Mennonites, Past, Present and Future."

Plans are being formulated for the purpose of sending a college men's quartet on a tour of Ontario conference churches during the Easter season. An itinerary will be published at a later date.

MENNONITE BIBLICAL SEMINARY

A group of young people from our Indiana and Illinois churches participated in a Central District YPU Workshop at the Seminary on Saturday and Sunday Jan. 23 and 24. For their service project they cleaned the walls of the church sanctuary and auditorium. We greatly appreciate this service. Joe Sommers was chairman of the workshop. Seminary students serving as leaders were Leola Schultz, Bill Gering, John Gaeddert, Eldo Neufeld, and Peter Ediger.

MCC News Notes

U. M. T. DISCUSSION IN CURRENT CONGRESS UNLIKELY

On the basis of a recommendation by the Office of Defense Mobilization that universal military training not be considered at this time and the acceptance of this recommendation by President Eisenhower, it is evident that U. M. T. will not be an issue in the current session of Congress.

This recommendation by Defense Mobilization director Arthur S. Flemming stems from reports from that office and the National Security Training Commission. The latter recommended that conscription by Selective Service continue and that U. M. T. be operated at the same time.

In this report to the President, Director Flemming suggested that further study be made to determine the size, composition and training of reserve forces. The President has called for presentation of this further study by April 1, 1954.

Even though U. M. T. will apparently not come up for consideration in this Congress, it is possible it may be presented in future sessions. U. M. T. proponents will undoubtedly continue their strong efforts. On the other hand, there are no indications that opposition to U. M. T. in Congress will be weakened.

HISTORIC PEACE CHURCHES TO MEET FOR STUDY CONFERENCE JULY 15-18

Approximately 150 representatives of the historic peace churches—Brethren, Friends and Mennonite—will meet on the Bluffton, Ohio, College campus July 15 to 18, 1954, for a study conference to discuss the subject—"The Meaning of Christian Love."

This conference is planned by the Continuation Committee consisting of a representative of each of the historic peace churches. The purpose of the conference is to study the implications of Christian love in personal and community relationships and the relationship of Christian love to the whole social order.

The program will consist of addresses, discussion groups, and panel discussions. Names of speakers and other program participants will be announced shortly.

Approximately 50 persons will represent each of the peace churches. The attendance at this conference will be the largest since the first one held in Newton, Kan., from Oct. 31 to Nov. 2, 1935. Out of the Newton meeting grew the Continuation Committee which today consists of W. Harold Row of Elgin, Ill., representing the Brethren; Errol T. Elliott of Richmond, Ind., representing the Friends; and Orie O. Miller of Akron, Penn., representing the Mennonites.

This Committee exists as a vehicle whereby these three groups keep in touch. As occasion presents itself, the Committee calls such meetings as the study conference planned for this summer. These meetings consist of the discussion and study of problems of common concern affecting the peace churches. Such meetings—usually in small groups of 20 to 30 persons—have been held about once a year since 1935.

Professor Marvin Dirks is to conduct a Church Music School at the Canadian Mennonite Bible College the first week in February. Rev. Andrew Shelly is to speak in the Calvary Mennonite Church, Washington, Illinois, in morning and evening services on Sunday, February 14.

As to the Mail Campaign, at the time of this news release (January 26) Andrew R. Shelly, our director of public relations, stated that 525 individual gifts had been tabulated, and the total amount was approaching the $10,000 mark. Owing to the fact that many of our people receive biweekly and monthly pay checks, many give at the end of the month. Last year two-thirds of the gifts came during the final weeks.

A service of thanksgiving and dedication is being planned for Sunday, February 14. Our Lord is again demonstrating His faithfulness. It is our desire that all our facilities may be used to His glory both in service here and in the preparation of leaders for His service.

Jottings

—**Meadow Church, Colby, Kans.:** The Sunday school gave their annual Christmas program on Christmas Eve. Miss Mary Grundeman, with a group of students from the Rio Grande Bible Institute, Edinburg, Texas, gave the program in the church on Dec. 27. Four of these students were Spanish girls. The Community Christian Endeavor had a Watch Night program on Dec. 31. The Ladies' Mission Society met for their January meeting on Jan. 6. Services were held on New Year's morning. Our young folks were home from their various schools for the holidays.—Mrs. Homer R. Goertzen, Corr.

—**Bethel Church, Perkasie, Penna.:** William F. Myers, a charter member, died at the home after months of failing health. Roy Myers, a younger member, broke his hip in a fall from his house while plastering. He is still on crutches. Various auxiliaries of our church gave a number of food boxes to sick and shut-in families during the holidays. On Dec. 12, a youth rally was held, showing a film, "Holy Night." The pictures were very fine in the scope of color, scenery, and reverent portrayal, and were enjoyed by all. Dec. 13, C. E. sponsored a talk by Rev. Crumley, Supt. of the "Sunday Breakfast" in Philadelphia, who showed that drink brought most of the people they get to their doors. Dec. 20 was ladies A. and M. service. Sunday evening, Dec. 27, the Sunday school had a fine service by the children. Classes presented their mission money, totalling $270.00.—Fannie E. Landis, Corr.

—**New Hopedale Church, Meno, Okla.:** Rev. and Mrs. J. P. Suderman of Mt. Lake, Minn., were in our midst for a week of special services. Harvest Mission Festival was observed Nov. 22, with a fellowship meal at noon. Rev. and Mrs. P. J. Boehr of Enid, were with us in the afternoon and evening in addition to the Sudermans. Virgil Dirks brought the Sunday morning message, Dec. 6, in the absence of our pastor, Arnold Epp, who was in Bluffton, Ohio, attending the Council of Boards meeting. In the evening Bethel College Vocal Ensemble presented a Christmas program. Although it was their third presentation that day, it was well given. Deer Creek Church presented the cantata, "Christmas Bells," on Tuesday evening, Dec. 29. The Youth Fellowship enjoyed a New Year's Eve Watch Night service. A special installation service for Sunday school teachers and officers was held Jan. 3.—Mrs. H. J. Becker, Corr.

—**Buhler Church, Buhler, Kan.:** Our annual church meeting was held Dec. 21. All arrangements were made for the New Year. Our membership at present is 383. The annual Women's Missionary Society was held Nov. 3. The following officers were elected: Pres., Mrs. Milo Stucky; Vice-pres., Mrs. Ben Kim; Sec.-Treas., Mrs. J. A. Johnson; Relief Chairman, Mrs. C. P. Froese. During the past year all types of new and used clothing donated amounted to over 1,672 pounds. The societies raised $477.45 for furnishing a room at Prairie View Hospital, also donated two room comforters. Our mission supper Oct. 14, netted $429.10. P. K. Regier, our temporary minister, has charge of the catechism class. Ervin Richert accepted the call of our church. God willing, he will fill the pulpit March 7.—Mrs. C. P. Froese, Corr.

—**Eden Church, Inola, Okla.:** Homer Sperling was installed as pastor to succeed G. B. Regier (retired), who has faithfully served us for over 33 years. Installation services were preceded by a short program for retiring brother Regier and welcoming brother Sperling as our new pastor. The Sperlings moved into the church parsonage, recently built in Chouteau, Okla. All future church correspondence should be addressed to Homer Sperling, Chouteau, Okla.—B. F. Froese, Corr.

—**Flatland Church, Quakertown, Penna.:** On Nov. 1, Dale Schanely, awaiting passage to Venezuela, S. A., to do mission work under the Evangelical Alliance Mission, was guest speaker at our C. E. meeting. He also showed slides of the work there. Six of our S. S. classes bought school supplies for overseas and displayed them in the church on Nov. 15. Our choir, under the direction of our pastor, Wilmer Denlinger, presented the Christmas cantata "Star of the Silent Night." Our S. S. program and White Gift program was given on Dec. 20. After recitations, exercises and songs by the children, the Sunday school classes and individuals brought their gifts amounting to $666.39.—Mrs. Frank Milz, Corr.

—**Bergthal Church, Pawnee Rock, Kans.:** The annual church meeting was held Jan. 5, with a fellowship dinner at noon. Elmer Jantz was re-elected deacon. During 1954 Christian Endeavor will meet one Sunday evening a month, and Bible study on all other Sunday evenings. Mission Workers had their annual program on Jan. 13. The topic was "New Year's Philosophy." The theme, "The Abundant Life," was given by Mrs. Eldon Dirks. Pastor emeritus J. B. Schmidt is much improved after a few days in St. Joseph Hospital, Larned, Kans. The Bethel College Fellowship meeting was held here Jan. 28.—Mrs. LaVerne Unruh, Corr.

—**First Church, Beatrice, Neb.:** Our congregation met for the annual business meeting on Jan. 11. May the decisions made prove to be a blessing in the work of the church. Albert Ensz, who has returned from two years of V. S. work in South America, reported on his work and showed pictures at a recent C. E. meeting. The sound system which was recently installed in our hospital, is used to bring a short devotional period into each patient's room each morning. Sisters, staff-members and employees are asked to help with these services. On Sunday evenings the ministers of our churches have charge of the Vesper Service.—Margaret Albrecht, Corr.

—**Second Church, Paso Robles, Calif.:** On Dec. 20, we had our C. E. Christmas musical program. Christmas Day services were held with worship service in the morning and S. S. program in the evening. We are happy to report that Pvt. Eldon Bergman, who was sick in the hospital at Fort Sam Houston, got his medical discharge and is now home with his parents. Others who got their discharge recently are Louis Claassen and W. K. Richmond. Quite a number of our young people were able to come home for the Christmas holidays. Mr. and Mrs. Jerry Dueck celebrated their 25th wedding anniversary Dec. 27. They re-enacted their wedding at which the members of the bridal party were the same. Both their children were able to be home for the occasion. Caroline, who is attending Bible Institute of Los Angeles, and Milton, who is stationed with the U. S. Air Force in Phoenix, Ariz.—Mrs. Frank Hamm, Corr.

—**United Church, Omaha, Neb.:** As most of the Grace students that help with teaching the children were able to go to their homes for the holidays, Christmas came early to the United Mennonite Church. The children's program under the leadership of the Junior Superintendent, Miss Ella Reddig, was given Dec. 13. Dec. 20, the Junior Hi and High School young people were in charge of the evening program consisting of Christmas music and Scripture arranged effectively by the sponsors Mr. and Mrs. Roland Fredrick. These two Sundays found our pastor, Dan Toavs, and his family in Montana attending the Golden Wedding celebration of his parents. Recent guest speakers included Arvid Veidmark, representing the Far Eastern Broadcasting Company with headquarters in Manila; Miss Ruth Loewen, missionary under the Mennonite Brethren in Colombia, South America; Richard A. Elvee, President of the Northwestern Schools; Frank Manning, missionary to Africa and Zedic Girgis from Egypt. Special worship services were held Christmas and New Year's Day morning with our pastor bringing the messages. Mrs. W. A. Regier, Corr.

—**Friedensberg Church, Avon, So. Dak.:** Every Sunday in the past year we were able to have our meetings. Good messages were given from the Word of God. Christmas Eve the S. S. gave an interesting program. Many lovely gifts have been given to friends and relatives. Others may have been forgotten that should have been remembered. The second week in Dec. the Sunday school had its annual meeting and the first day of the New Year the Church had its annual meeting. The offerings showed a good spirit of giving. The church offerings were $4240, and S. S. over $1000. Christmas Day William Dahlenburg from Huron gave the message and also the following Sunday. Pastor and Mrs. Krahn went to N. Dak. to attend a funeral. Jan. 13, the midweek Bible study and prayer meeting was held in the home of Brother and Sister Ben A. Unruh. It was in memory of their 57th wedding anniversary. Their two daughters and son-in-law from Marion had come for the evening. Brother Unruh had his 82nd birthday the day before and is quite active for his age. Mrs. is not so well at times. She is bothered with heart trouble.—H. C. Ewert, Corr.

—**First Church, Upland, Calif.:** The annual meeting of our congregation was held Jan. 13. Paul Schowalter was re-elected to head our Church Council. Our treasurer reported a total of $11,439.00 given by our members for expense and benevolence last year. This amount does not include our Sunday school and other organizations.—Mrs. Joel Bachman, Corr.

—**Eden Church, Inola, Okla.:** Wishing all readers a happy and prosperous new year. I will say good-bye as a correspondent. Bernard F. Froese will now send in the news. We had a very nice Christmas. Many students were at home. The Regiers had both their sons home, Bill from Wichita, and Dan from N. Dak. The latter brought the message on Christmas morning and showed slides in the evening, of some wrecks from storm. We expect our new pastor, Homer Sperling, shortly; we have the parsonage ready for him.—Jacob Froese, Corr.

—**Friedensfeld Church, Turpin, Okla.:** The first Sunday in the new year we had communion service at the church. Our Lord said, "This do in remembrance of Me." Jan. 3, we had our Christian Endeavor program at 7:30 p.m. Everyone was very faithful in the New Year; every number was well rendered. The ladies' chorus rehearsed briefly after the C. E. program preparing to sing two numbers at the P. T. A. program meeting at the Turpin High School, Jan. 5.—Mrs. Chet Windsor, Corr.

—**Immanuel Church, Delft, Minn.:** Nov. 15, we had our Harvest Festival with Herman Grabill from Richfield, Penna., as our speaker. He conducted evangelistic services the following two weeks with very good attendance. During Thanksgiving vacation the Grace Karolers of Grace Bible Institute assisted with music at the services. Nov. 30, Laverne Steiner of Tahlequah, Okla., showed pictures and told us of the much needed work at "Go Ye" Mission. Dec. 9, we had our annual business meeting. Dec. 24, Christmas Eve, was our children's program. The Sunday school gave the Christmas story in pageant. Most of our young people away at school or teaching could spend the holiday vacation at home. We have changed our Sunday school system a bit for the new year. We have a Junior department now and the adult classes are all in mixed groups.—Mrs. P. R. Friesen, Corr.

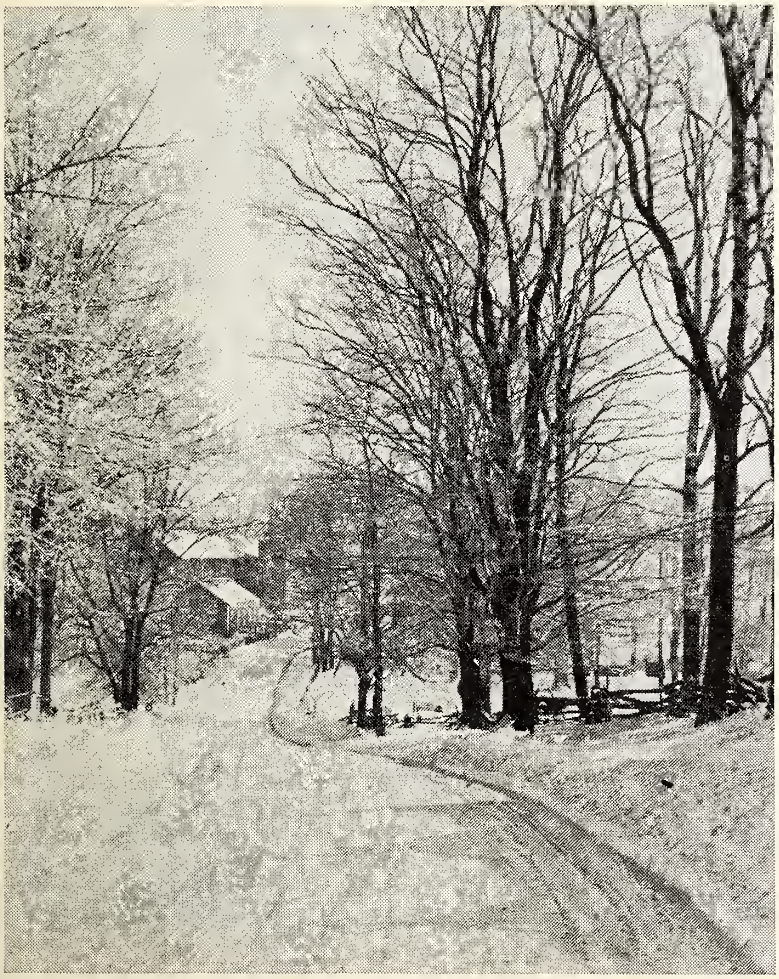
—**Friedensfeld Church, Turpin, Okla.:** Our annual church meeting was held Jan. 5. This was an all-day meeting. Dinner was served in the basement. Jan. 10, there was a short installation service for those who were elected. The second Sunday in every month being our open evening, the young people of the church were invited to spend the evening with Pastor and Mrs. Koehn and Sharon.—Mrs. Chester Windser, Corr.

Into the Beyond

OLIVER GUNSAULIS, of 945 Raymond Street, Akron, Ohio, and member of the First Church, Wadsworth, Ohio, was born February 11, 1868, and died January 20, 1954.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.



O brother man, fold to thy heart thy brother;
For where love dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

Thus shall all shackles fall; the stormy clangor
Of wild war music o'er the earth shall cease;
Love shall tread out the baleful fires of anger,
And in its ashes plant the tree of peace.

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The day begins with God,
And to God returns,
His Love abroad
For our heart yearns
It yearns to pour us peace
That cannot cease,
For this, our life is meant,
For this, another day is lent.

R. W. Berky

A family that prays together is a family that stays together.

A family that sings together is a family that clings together.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. E. Smucker, Maynard Shelly, Willard K. Claassen.

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Mennonite Men

On Monday, Jan. 11, the Brotherhood of the Bethesda Mennonite Church of Henderson, Nebr., sponsored a canvass of its members, collecting contributions for relief. A group of men with trucks stopped at each member's home and accepted any salable produce. The total cash value of the contributions was $8,509.30. Among the goods received were: wheat, corn, cattle, hogs, alfalfa seed, oats, hay, alfalfa bales, eggs, cream, chickens, and ducks. The remainder was in cash. The funds will be used to purchase flour and milk to be distributed by the MCC in foreign relief.

BE STILL, MY SOUL

Be still, my soul: The Lord is on thy side;
Bear patiently the cross of grief or pain;
Leave to thy God to order and provide;
In every change He faithful will remain.
Be still, my soul: thy best, thy heavenly Friend
Through thorny ways leads to a joyful end.

Be still, my soul: thy God does undertake
To guide the future as He has the past.
Thy hope, thy confidence let nothing shake;
All now mysterious shall be bright at last.
Be still, my soul: the waves and winds still know
His voice who ruled them while He dwelt below.

Be still, my soul: the hour is hastening on
When we shall be forever with the Lord,
When disappointment, grief, and fear are gone,
Sorrow forgot, love's purest joys restored.
Be still, my soul: when change and tears are past,
All safe and blessed we shall meet at last.

Look back and praise Him
Look up and trust Him
Look around and serve Him
Look ahead and expect Him.

Of Things to Come

March 3—Ash Wednesday (Lent begins)
March 7—World Day of Prayer
March 13—Central Kansas Evangelism Workshop, First Mennonite Church, Newton
March 22-26—Bethel College Bible Lectures, Bishop Leslie R. Marston, speaker.
April 1-2—General Conference Retreat Workshop, Chicago
April 11—Palm Sunday
April 11-18—Week of Witness
April 18—Easter Sunday
April 23-24—Western District Retreat Workshop, Camp Mennoscah, Murdock, Kansas
April 23-25—Joint Middle and Central District Inspirational Conference
April 25—Conference Sunday
May 2—Mennonite Song Festival, Memorial Hall, North Newton, Kansas, 2:30 and 8:00 p.m.
May 25—Commencement, Bethel College
May 30—Commencement, Mennonite Biblical Seminary
June 1—Freeman Junior College, Commencement
June 7—Commencement, Bluffton College
June 13—Commencement, Canadian Mennonite Bible College

Did You Get Your Copy?

Some time ago we mailed copies of the **1953 General Conference Reports and Minutes books** to all conference churches. Will the pastors please check to see if they have received the supply for their church? Occasionally an individual asks for a copy, saying, that they have not seen them in their church. If you have not received your supply please let us know at once. It may be that some have been lost in the mail.

These books contain valuable data and should be made use of. We have extra copies for churches or individuals who will write in for them. And please have this announced in your church.

We also find that very few churches have sent in the $5 to $10 to help defray printing costs of these reports books. Send all checks and correspondence to the Conference Treasurer's Office, 722 Main St., Newton, Kansas.

—A. J. Richert

Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things;—that to you is sin.

—Susanna Wesley

Editorials

WHY PEOPLE GO TO CHURCH

In the recent CHRISTIAN ADVOCATE'S essay contest on "Why I Go to Church," the 2,350 entries kept five judges busy weighing all the various reasons in order to pick the winning essay, published in this issue.

What reasons would we give if required to state them in written form? To answer honestly some would say they go because of habit, or because they are expected to go. Children might protest that they are required to attend.

But there are many deeper reasons why we go to church. There is an inner hunger of soul put there by God, which is satisfied only by communion and worship. There is the need of forgiveness and cleansing which we all feel. There is the longing for Christian fellowship, the lift that a Christian group can give us to support us for the week's stress. There is the desire to grow spiritually, and we feel this desire met at least in part by the Sunday worship service.

We feel our need for a better understanding of the Word of God, and we hope portions of the Bible will be made clear in the sermon. We long to render some form of Christian service to a needy world and we hope to learn of ways of doing this by attending church. We need to close all the doors of the world and open wide the door to God. We want our lives checked and corrected. We like to attend church for there "He restoreth my soul."

CHRISTIAN WRITING IS GROWING

A Christian Writers' Conference was held here in Chicago recently with over a hundred registered attendants from twenty-eight states and Canada. The field of Christian writing presents a rare opportunity for presenting the Gospel. Religious books have consistently been among the "best sellers." The public is hungry for the Christian message stated in a language they can understand. Writers need to be trained to bring the Gospel message through the printed page. Our own Church is greatly in need of more trained Christian writers.

It is encouraging to note that a beginning has been made in the Krehbiel Memorial writers' fund recently created. This needs to be followed through with other donations and plans for the training of religious writers. The interest is here; the opportunities are great. We must not pass by this open door.

OUR YOUTH IN NON-MENNONITE SCHOOLS

The Board of Education and Publication has compiled its annual report of our young people attending educational institutions not affiliated with our General Conference. The tabulation is incomplete since they received only a 60 per cent response to the question sent out. But this 60 per cent proves significant. This incomplete report shows a total of 595 General Conference students in 203 institutions other than General Conference Mennonite schools.

Various reasons could be given why our youth attend other schools. In some cases distance is an important factor. In other instances finances may determine the school. The list includes about fifty graduate students seeking work beyond what our schools are equipped to give. Some attend specialized schools giving courses not found in our own schools. Others may not attend our schools because of a lack of confidence in their emphasis and beliefs.

But these six hundred students in two hundred different schools should be cause for concern. For one thing, with two hundred different shades of religious or non-religious backgrounds the matter of a unity of belief and faith becomes complicated. Many may depart from the "faith of our fathers," or put different interpretations on that faith. Some may become dissatisfied with our church and become divisive influences. But others, we hope, will become all the more firmly convinced in the faith.

Perhaps not enough prayerful thought is given to the matter of selecting a school. To save a little money and lose the faith is a terrible price to pay for an education. To care more about being near home than being in our Christian fellowship is running a serious risk. To oppose our own beliefs and take on conflicting views brings no harmony to our church life.

Where our own schools can be improved scholastically and spiritually, such adjustments should be made. Where students are indifferent or opposed to our faith, they could well check their loyalties and beliefs. Where it seems necessary to attend schools of a special type or graduate level beyond what our schools are equipped to give, special care should be exercised to remain true to the Christian faith.

Our Conference has established our schools and is maintaining them to give our youth the opportunity to receive a good education under proper Christian influences. The churches are supporting these schools. Our young people should do likewise, unless for very good reasons other schools are to be attended.

SEEKING PEACE WHERE THERE IS NONE

The news informs us of five hundred people killed and two thousand injured in a stampede among the five million Hindu pilgrims of India massed at the banks of the Ganges river, rushing to bathe in its "sacred" waters.

Since these millions are feeling the need of cleansing and forgiveness, what a challenge for Christians to redouble their efforts to inform them of the true way of forgiveness and peace!

As One Having Authority

J. HERBERT FRETZ*

(Condensed from a sermon preached at the Salem Mennonite Church, Freeman, South Dakota, on Christian Education Sunday, September 20, 1953)

(Matthew 7:28, 29).

PART I

First of all Jesus had DISCIPLINE in his teaching. Before he tried to discipline his disciples he had disciplined hmself. For forty days and forty nights he steeled himself against sin in the wilderness, led by the Spirit. Then Satan came with those subtle suggestions reminiscent of Eden. When he promised to hand to Jesus the very victories our Lord came to work for and win, Jesus stood with the power of a prophet and said "No!"

Anyone who teaches in school or Sunday school or in the home must learn the discipline of self. Never to lose one's temper in the presence of pupils—never to unduly praise single students before the class—never to make fun of dull minds—always to respect good and poorer recitations alike—to punish reluctantly and then more in sorrow than anger—to do all this means self-discipline.

But discipline is more than this. There is something in the very poise and appearence of a teacher which by some mysterious reaction can call forth the very best in a pupil. Likewise, the lack of poise breeds contempt. Of course, this mysterious force of discipline is far more than physique and clothes. It is the force of one personality reacting upon another, and a force that can be cultivated. The old English term for "teacher" was "master." We see this in the King James Version. Though the terms "master" and "schoolmaster" have almost dropped from our vocabularies, the idea certainly is still there. A teacher must be a leader, a director, a reformer, a master.

In 1750 a Mennonite schoolmaster along the Skippack Creek in Pennsylvania had written of his nonresistant way of loving discipline. For two centuries the name of this lowly teacher, Christopher Dock, has lived on from generation to generation. As a boy I can remember father talking about "the schoolmaster who died in prayer for his pupils." Dock said "God has given me a great love for children." Dock could use the rod in extreme cases of hardness. But he said the timid child needs understanding and love.

But Jesus was the greatest teacher of all. He always had control of the situation. He had discipline.

PART II

Jesus had a MASTERY OF HIS SUBJECT. As a Jewish lad he had studied the Scriptures and tradition. As a youth he had "increased in wisdom and stature, and in favor with God and man." During those seventeen years following his first visit to the temple often he must have thought through his "Father's business." There was never a time once he embarked on his ministry that he lacked wisdom and words to express his mission on earth. He never showed off his supernatural abilities, yet, like a good teacher, he never began with an apology. He never bluffed his way. Like any teacher worth his salt. Our Lord was not afraid to say, "I don't know." Near the end the disciples asked him eagerly: "Tell us when shall the end of the world be?" The Teacher told them many wonderful and dreadful events to come, but to the question itself he replied: "I don't know. Of that day and hour knoweth no man, not the angles, not even the Son, but only the Father."

Jesus knew what he was talking about. The holy Scriptures were laid up in his heart. He had mastery of the subject.

PART III

The Savior also had a RICHNESS OF EXPERIENCE behind his teaching. Our Lord rarely, if ever, spoke in philosophic, abstract language. He was not a neo-orthodox, dialectic theologian. He did not use illustrations in his teaching. It was an illustration!—The sower going forth to sow, the shepherd and the sheep, the vine and the branches, the lilies of the field, the rich man and the beggar, the housewife kneading the dough! You see, Jesus had traveled around. He had talked, lived, ate and drank with the rich and poor, the publicans and Pharisees, the Gentiles and Jews. He had lived and played in a carpenter's shop in infamous Nazareth. He knew what was going on in the world.

During past years in the educational world there has been a great emphasis on "life-situation" teaching. In old-fashioned "content" teaching you started with facts and were supposed to apply them to life. In "life-situation" teaching you start with a problem and then try to find some truth to fit the case. Jesus is the most modern of teachers. He used both methods. In his parables he took a single spiritual truth and gave it a living illustration. But when the scribes and Pharisees came to him with their tricky life problems, he willingly began right there with them. Then by one or more leading questions, he made them uncover a triumphant truth to their own chagrin. The important factor in either method is this: No Bible truth, regardless how profound or fundamental, can reach home in human hearts unless the teacher relates it to needy sinners on Monday morning! And the richer your own experience, the greater will be your leverage in lifting your pupils to the truth of God right where they need it.

PART IV

Jesus taught with AUTHORITY. We have seen that the Savior had Discipline, and Mastery of the Subject, and a Richness of Experience. With not too much difficulty I can imagine that there were many scribes, who, in spite of their prejudice, were also good teachers with discipline, mastery of subject, and a richness of experience. But even with this, Jesus far surpassed them because he taught as one having AUTHORITY.

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*Pastor, Salem Church, Freeman, South Dakota.

This was no human authority. Jesus carried no license to preach from a local synagogue. We can easily call it "Divine" authority, and thereby dismiss it from the realm of possibility for the regenerated Christian teacher. It was Divine, but that does not mean we cannot diagnose it and set our affection toward it. I believe the word "conviction" explains part of this authority. I believe the word "enthusiasm" explains another part of it. Perhaps even "personality" tells us something. But there is one word which explains the authority of Jesus's teaching better than anything else. It is the word "character." That's it! His character tells us who **He** was and what **He** did! There is not one word of his teaching that was not actually "drawn out in living characters" in his passion and atoning death!

Our Lord was the great teacher with authority because he gave himself every day to his Father's will. Day after day he gave himself in his teaching. Day after day he gave himself in his miracles of healing. Day after day he gave himself so completely that even in the midst of excruciating pain on the cross, he could freely give himself in atonement for the sins of us pupils. There is no artificial separation between Christ's teachings, Christ's cross and the empty tomb!

Everyone of you is a teacher. Your convictions, your enthusiasm, your personality, and above all your character climaxes all you say. We cannot duplicate Christ's cross. It was once for all to take away our sin and impute eternal righteousness, but yet in a very real way you must give yourself to your pupils. It may be in the classroom, or on the playground, or perhaps on a hike. It may be in the experience seeing together a sunset or beautiful picture. It may be in the experience of praying with your pupils.

The disciples called our Lord "Teacher"—a beautiful word. Sometimes they called him "Lord" or "Savior" or "Son of Man" or "Son of God." He and he alone was all of these. But they always called him "Teacher."

Suppose a man were traveling a dirt road by car to see his dying mother; he would naturally pray for dry weather. Suppose some farmers in a nearby church were praying for rain. What could God do? It would be a chaotic world if men's prayers could change God's immutable laws. Prayer does not move the arm of God; rather it enables the arm of God to move us. Prayer's greatest results are not in the realm of nature, but in the realm of human nature.

Gaston Foote in
LIVING IN FOUR DIMENSIONS
(Fleming H. Revell Company)

WHY I Go to Church

From among the 2,350 essays submitted to the Christian Advocate in the "Why I Go to Church" contest, the entry printed below was judged most deserving.

BECAUSE I AM HUMAN, says Rachael Grace Richardson

Because I am human, I go to church.

Being human, I am weak. I am weak in will, weak in purpose, weak in faith. The only sure antidote for my weakness is the Original Source of Strength. To find it, I go to church.

Being human, I am lonely. I am lonely for human comradeship; I am lonely for spiritual companionship; I am lonely for divine company on my road through life. To find them, I go to church.

Being human, I am wandering. I waver between choices; I vacillate between indulgences and obligations; I flounder among conflicting desires and duties. To find the way to steady my course, I go to church.

Being human, I am insufficient. I am only partly adequate; I am only partly realized; I am only partly become. To find fuller sufficiency, I go to church.

Being human, I am unsatisfied. I am not quite content with material things only; I am not quite filled with material pleasures solely; I am not quite at peace with material offerings exclusively. To find a deeper satisfaction, I go to church.

Being human, I lack confidence. I am consumed by doubts; I am harassed by fears; I am staggered by the weight of responsibilities. To find full confidence by the assurance I do not stand alone, I go to church.

Being human, I must work. I cannot work well without ever-present help; I cannot work well without values not based on money; I cannot work well without regular renewal of visions of greater attainments yet possible. To find these visions, I go to church.

Being human, I am frightened. I am frightened by my own weaknesses; I am frightened by my responsibilities; I am frightened by my tomorrows. To find a safe hiding place, I go to church.

Being human, I influence others. I am to someone unknown a book to be read; I am to someone unknown an example to be copied; I am to someone unknown a help or a hindrance. Lest I be a worthless book, lest I be an ill-worked example, lest I prove stumbling block rather than step, I go to church.

Being human, I am taught by others. I am the daughter of Christian parents; I am the granddaughter of Christian leaders; I am the great-granddaughter of Christian pioneers. To keep my precious heritage secure, I go to church.

Being human, I am hungry. I am hungry for earthly leading; I am hungry for spiritual comfort; I am hungry for eternal reassurance. To satisfy my hungers, I go to church.

Being human, I am called. I am called to witness in daily performance; I am called to witness in private living; I am called to worship in public service. To answer the call, I go to church.

"The Christian Advocate"; reprinted by permission.

The Transformed Life of Eugenia Price

LELAND HARDER*

A growing number of us in Chicago are being helped in our Christian life by Miss Eugenia Price. She spoke at the Woodlawn Mennonite Church on November 8th. It was Eugenia Price that J. N. Smucker was writing about in his editorial in "The Mennonite" of December 1st.

Eugenia Price is a radio writer-producer-director by profession. During the years 1940 to 1945 she wrote many of the day-time serials and night-time programs which were heard over CBS and NBC. In 1945 she opened her own production office—Eugenia Price Productions. Soon after her conversion in 1949 she began to write, direct, and produce the weekly real-life dramatic series now heard coast-to-coast called "UNSHACKLED." She has another fifteen minute radio program called "The Way Out," which is an informal two-way conversation between herself and another transformed member of her staff concerning some vital theme of the Christian life. She has written a book entitled "Discoveries Made From Living My New Life," published by Zondervan. She is presently writing her life story for Fleming H. Revell Company.

Concerning her influence in our lives all of these biographical facts are incidental. "It doesn't matter **who** I am, but **whose** I am," she has often said. The momentous thing about her that has been an inspiration to us is the fact that she "belongs to Jesus Christ." It was that fact (certainly not her elocution) that made its impact upon us when we heard her speak at the Woodlawn Church.

"I'm amazed," Euginia Price said once on "The Way Out"—"constantly amazed at how many people look at me and almost pinch me in their wonder at what I've found. Actually I've **been** found. That's the real secret."

It's the secret, in her case, of a life that has been transformed in the manner of Paul of Tarsus. All the while she was in big-time radio she was "churning inside." Let's follow the script for a ways—

GENIE: ...My bitten fingernails and my chain-smoking were just a couple of indications of how—calm I was inside.... I hated the responsibility of my own production office, and yet I was ambitious. I wanted above everything else in the world to be free—and yet I was only free to get involved in more knotty problems and troubles.... In the year 1949—October 2, in fact, I made the most important decision of my entire life. I decided that day to begin following the plan God had laid down for my life. I turned the entire universe back to the God who created it. Up to that point I had been managing it. But on October 2, 1949, Genie Price resigned as Master of the universe and recognizing my need for Him for the first time, I humbly asked Jesus Christ to forgive me for having taken His Place. He forgave me and took over. Since then I have been free. The only time I am tied-up-in-knots now is when for a few minutes I willfully take back my life! When I step off the beautifully lighted Highway of Holy Obedience to Him—I slip immediately into darkness and everything begins to go wrong! My desk drawer jams, the keys on my typewriter stick—I become cross and irritable... and my wings collapse and drag in the ditch beside the Highway of Holy Obedience.... (And then) He reaches down in the ditch and sets me back on the bright highway—and I go on as free as He intended me to be in the beginning."

A marvelous part of Eugenia Price's transformed life is her new, clear, and penetrating mind. She speaks often now of the muddled conception that she had of Christianity in her "B. C. days," She thought it was another religion, a theory, a philosophy, a myth, a creed. Now she sees so lucidly that Christianity is none of these things which people, even Christians themselves, often make it. It is a Person, the Person of Jesus Christ.

In her book she develops her new concept by using Paul's aphorism, "To me to live is Christ." She begins by eliminating the typical substitutes.

"To me to live is not to be religious." By leaving out the adverb, "not," you have the unconscious motto of the Christian who has been sidetracked "respectably and stiffly into formalism. Perched atop his "pious pedestal," he is putting respectability in the center of his life, rather than Christ.

"To me to live is not to serve humanity." To the fundamentalist who is indifferent to the sufferings of humanity, the liberal who pours out his life in service for humanity is a thorn in the flesh; but both are eccentric in the light of true discipleship. With Christ in the center we are lifted out of the human ceiling of service into a super-human kingdom of divine power that will bear fruit far surpassing man's service to man.

"To me to live is not to serve Christ." The variance here is between a "simple belonging to Christ" and merely "serving Him." We will always think we are serving Christ until we are dead to ourselves so that we know that it is Jesus who is walking the earth again in our bodies ministering to His lost sheep. "It is far easier to serve than to be changed."

"To me to live is not to be Christlike." The distinctions are getting finer. For one who has been touched and transformed and who begins to observe changes taking place in his life, there is the terrific temptation to be obsessed with the idea of holiness. The solution to this dilemma is a near ignorance of our own holiness as a result of our preoccupation with Christ. The battle all along is between Christ and ourselves as Lord in our lives.

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*Pastor, First Mennonite Church, Chicago, Illinois.

The clue here and elsewhere is the infinitive, "to be." "If we say, 'To me to live is to be or to do—anything' we are on the wrong track . . . the very implication of the 'to be' or 'to do' shifts us our own selves into the place where, according to Paul, Christ must be."

"To me to live is not the Bible." To eliminate this, another substitute, is not to deny the divine inspiration of the Word of God. But the Word is really not a word at all; it is an event. The early disciples had only the Holy Spirit of Jesus to guide their lives. "To me to live is not the Bible, because the Word became flesh, not printer's ink; and as glorious as is that Spirit-inspired account of God's divine nature and plan, its light is to me the person of my Lord, Jesus Christ!"

"To me to live is not to win souls." We are fully in the field of right endeavors put in wrong places in our Christian lives. To be the one through whom Christ wins others is a power-giving experience. But so many of us put "soul-winning" in the very center of our lives and thus go about "tight-lipped and tense, hiding Jesus Christ behind our own anxious natures, instead of 'lifting him up'! . . . If I allow my desire to 'win others' to settle in the center of my life, Jesus Christ has to move to the margins."

"To me to live is not to witness." If it is that for us we will clench our fists and set our jaws and force a word about Him every time we brush another human being. That, in fact, is my point. If we force ourselves to witness, then we are putting our duty to witness in the center, and over into the margin of our lives must go our Lord!"

No.—"To me to live is Christ." The crucial issue is this: Is it I who liveth, or Christ who liveth in me? To be a Christian is to be mastered in every thought, every utterance, every deed, of every moment, by Christ.

Eugenia Price has been a voice that Christ could use to speak to us because in every contact we have had with her—through her writings, through her radio, through her personality—we have seen a life crucified with Christ, a life lived in the flesh to be sure, but lived by the faith of the Son of God, who loved her, and gave Himself for her.

The point of this personal testimony, emerged as it has from the converging of our personalities, is that we saw Jesus Christ as we hadn't seen Him before in His power and grace and glory. And like Thomas we have proclaimed with a new devotion, "My Lord and my God!" We shall ever be sorrowful for the years of emptiness, grateful for the new birth of spiritual life, and radiant with the thought of being lifted to new heights where shine the everlasting and unexplored regions of Christ's spontaneous and unmerited love.

(Quotations from DISCOVERIES used by permission of Zondervan Publishing House.)

Flashes of Thought

Placing a Call

WALTER GERING

We knew just exactly what would happen. Those moments of silence with a little boy in the house always spell mischief. Every time he disappeared and became quiet we knew what would happen.

He enjoyed playing in the living room with the old, broken toys. Somehow those few remaining sticks and wheels of an old Tinker Toy set fascinated him. Over and over he would put them together and then pull them apart. There were other toys and tattered books which kept him busy. But always there came those moments when he disappeared into the kitchen. We knew what was coming.

Sure enough; after a brief moment of silence we heard it. There was the unmistakable click of the dialing of a telephone. Once again he had climbed up the chair and reaching up had put his little finger into the inviting holes of the dialing system. What fun it was to turn that wheel and then to hear that clicking as it revolved. It never ceased to intrigue his little mind.

I thought of the little boy pictured in that recent issue of a magazine. There he sat upon his mother's lap dialing his daddy three thousand miles away. The pleasure written upon the face of that lad was beyond description. Three thousand miles apart—yet he was about to speak with his own daddy.

What a marvelous invention is the modern telephone. Just a flick of the finger and thousands of miles are spanned without effort. To be sure there are times when the busy signal is given. That means a short delay. At times the party whom we wish to contact is out of town or not available. But the modern telephone has enabled man to be heard around the world in the space of a few minutes.

No wonder it was such a fascination for our little visitor. That little black box hanging on the wall had cast an irresistible spell over him; he could not leave it alone. He wanted to put in a call.

Would that you and I had such a longing and desire to put in a call. The greatest privilege which comes to any child of God is that of prayer. "Call unto me and I will answr thee and show thee great and mighty things which thou knowest not" How seldom we feel the impelling urge to place a call; yet He is never busy nor out of reach.

LORD, MAKE ME A CHILD AGAIN

There's no cloud so dark in heaven's blue,
Which shadow can impart
To dim the joy that somehow bubbles through
When Christ dwells in the heart.

—Ralph W. Berky

A Divided Land

RONALD KIRKWOOD*

The "Man Without a Country" would be no novelty today. He would have plenty of company from the thousands of refugees who are flooding the globe the world over. The Palestinian today is no exception. He too finds himself without a country, his land having been divided between the new state of Israel and the Hashemite Kingdom of Jordan. Though the land of Palestine has disappeared as a political state, its ghost lives on in the minds of a million refugees; and the refugee camps scattered across the country are a constant horrible reminder in human suffering and political unrest.

Before the Palestine "troubles," all of the land west of the Jordan River made up the country of Palestine. The land east of the Jordan River was called Trans-Jordan, the prefix "trans" signifying across or on the other side of the Jordan River.

Before 1948, Palestine, the area west of the Jordan River, was a British Mandate with Arabs and Jews living side by side in peace. But European refugee Jews were immigrating into Palestine, and the official policy of the British toward this movement was not clear. The Arabs made protest to the influx of the large number of Jewish immigrants. So in 1947 the United Nations devised a scheme to solve the problem peaceably by dividing Palestine into an Arab State and a Jewish State. This immediately set forth a wave of stronger protest from the Arabs who were largely in the majority, and fighting broke out in many communities. The British found they could no longer control the situation and announced that they would terminate their Mandate in Palestine. But the day before the British Mandate terminated, the Jewish authorities proclaimed the State of Israel which was recognized by the United Nations. The next day the Arab League put its armies into the field to drive the Jews "into the sea." Many Arab refugees who had fled from their homes when the fighting endangered their families, expected to return soon in the *wake* of their victorious armies. But the fighting continued until in 1948 the United Nations negotiated a truce. The kidney-shaped, mountainous part of Palestine which remained in Arab possession, was attached to Trans-Jordan and the whole of it called by the new name, Hashemite Kingdom of Jordan, the name "Hashemite" pertaining to the family of the king in power.

Since the time of this truce, efforts have been made to conclude a final peace treaty, but this has not yet been accomplished. The Arab States refuse to recognize the State of Israel in any way: no economic trade, no diplomatic relations, no postal service between countries, a perpetual state of war.

The Arabs demand some of the following before they will proclaim peace with Israel: (1) the internationalization of Jerusalem, the Holy City for Christians, Moslems, and Jews. Jerusalem is at present divided; the part within the old city walls belonging to the Arabs, while the more modern part outside the old city walls belongs to Israel. One can see New Jerusalem from the Old City just across the way, but the short distance is separated by a foreboding "no man's land." (2) The Arabs demand the repatriation of Arab refugees to their former homes in Palestine or the monetary equivalent of their property in Israel. Israel, which already crowded to the brim with Jewish immigrants, refuses to accept these refugees. (3) The Arabs demand that Israel return to the partition lines drawn up in the 1947 United Nations partition scheme. During the 1948 fighting Israeli armies acquired land beyond the partition and now refuse to return to the original partition lines. This includes such areas as Nazareth and much of the land surrounding the Sea of Galilee. The Arabs stoutly refuse any settlement which does not include the above mentioned demands, while Israel on the other hand refuses to accept them. This results in a stalemate which the United Nations have not been able to solve.

Although it has been five years since the refugees have been "home," the average refugee in the camp, who was more than likely a peasant farmer or a shop-keeper, clings constantly to the idea of returning. This ideal will not die with this generation, as children born in refugee camps talk constantly of returning "home," having been filled with this desire by their parents. The Arab refugees constantly thwart any resettlement scheme as a plan to rob them of their right to return to their homes. All this makes the problem highly difficult with no solution in sight. Meanwhile Palestine remains divided, the squalid refugee camps go on, hatred between Arab and Jew mounts.

The answer?—Jesus said, "Thou Shalt Love Thy Neighbor As Thyself."

* * *

When the great missionary, John C. Paton, was translating the Scriptures for his South Sea Islanders, apparently there was no word for "believe" in their native tongue. For a long while he was wellnigh baffled. One day a native came into his study, and, tired out, flung himself down on a chair, rested his feet on another chair and lay back full length, saying as he did so something about how good it was to lean his whole weight on those chairs. Instantly Dr. Paton noted the word the man used for "lean his whole weight on." The missionary had his word for "believe." He used it at once and thereafter in translating the Scriptures. Try it for yourself and see, in any verse that used the word "believe."—Griffith Thomas, in

NEW SERMON ILLUSTRATIONS
By G. B. F. Hallock
(Fleming H. Revell Company)

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*Nappanee, Indiana; relief worker under MCC.

Our Own New Junior Program Material

Photo by H. Armstrong Roberts

"What are they worth?" asks a recent Board of Education and Publication poster, picturing **a pair** of attractive children. Well, if they were your own, what would you say?

The Committee on Christian Education in Church, Home, and Community feels that our children are certainly worth the finest we can provide them in the way of program materials. After a careful survey of available materials for juniors for Sunday evening meetings or midweek Bible classes, and the discovery of the great need for new materials in this area, the committee undertook to produce some Junior program and lesson materials of our own. Mrs. Joanna Andres, to whom the Lord has granted vision and love for this task, was appointed general editor. Under her tireless promotion and supervision and through the sacrifical efforts of the writers she secured, these materials are now taking shape.

The general plan includes one series on Bible units and another on general topics such as prayer, hymns, religious art, missions, relief, conference organization, and special days in the church year. The materials are designed for use in Junior C.E. or Junior Fellowship meetings, or in Junior Bible Clubs, or Bible Classes.

Through the Year by Helen Hiebert Mueller is the first of these units now available. This 104-page booklet contains ten program outlines with activity and poster suggestions for such special times as Easter, Mother's Day, Children's Day, Thanksgiving, and Christmas.

Our first Bible unit, *We Would See Jesus* by Anna E. Yoder, is also ready. Including both worship and study suggestions on the life of Jesus for twelve sessions, featuring excellent "stories-to-tell" and appropriate religious art suggestions, this unit is especially well suited for a Junior midweek Bible study group.

Junior Fellowship sponsors, children's workers, junior department Sunday school teachers and superintendents as well as pastors will want to secure their copies, attractively plastic-spiral bound, now available in our General Conference book stores (Berne, Indiana; Newton, Kansas; Rosthern, Saskatchewan) at $1:50 each. Other units will follow as soon as they can be completed and published with a mission unit expected as the next to be available.

—Erland Waltner

Message From the Detroit Peace Conference

Speaking to the Church from within its fellowship, a national Conference on the Church and Peace addresses this message to all Christians who will hear:

New Humility—We rejoice in a new thoughtfulness and repentance within the Church bringing a concern for mutual understanding to both pacifist Christians and their non-pacifist brethren. Together we are convicted of the Church's failure to discharge its full responsibility in the process of the redemption of the world by the power of God's spirit.

Enmity of Nations as Treason—Because the ecumenical awakening in this decade has brought most Christian groups into new realization of our allegiance to the Lordship of Christ, we know anew that enmity or war among peoples divides the Church itself, and breaks asunder the Body of Christ. Divisive nationalism has become treason to that high citizenship which we claim in the world Church of Christ.

Inequality and Evangelism—We realize as never before the contrast between want and plenty, bondage and freedom among the inhabitants of the earth. World struggle is a tragic token of these tensions and inequalities. In this global strife, we declare that the Church must be itself, must make its analysis and set its strategy under imperatives laid upon it by Christ as Lord, not by any partial patriotism or political ideology. Let the Church know itself and its message, assured that its most dynamic political strategy is sincere and revolutionary evangelism for the whole gospel.

Concern for World Unity—We are aware that

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Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Leola Schultz, 4614 Woodlawn, Chicago 15, Ill.

Rosthern Junior College

Administration and Classroom Building.

Rosthern Junior College Observes 50th Anniversary

Way up north, not far from the North Pole (at least so it seems to a Kansan), Mennonite pioneers began to establish homes, churches and schools. The first settlers arrived in the Rosthern area in 1892. It is most interesting to read the stories of how these settlers took up homesteads in this Indian territory, building their log cabins, providing fuel and provisions for the long winter months. In the summer the sun hardly seems to go below the horizon while in the winter the days are very short. In the winter the mercury becomes quite thick in the lower part of a thermometer and has a tendency not to rise very high.

As early as 1903 the Mennonites of this community laid the foundation for a German-English Academy. This pioneer institution continued to grow despite the fact that it is probably the most northerly Mennonite school in the world. Courageous and far-seeing leaders have sacrificed time and energy to promote education among these Mennonite communities. Today we have a school of which Canadian youth is proud and which challenges them to continue in the faith of their pioneer forefathers.

A fine Christian spirit pervades all activities. A newcomer, such as I, soon feels at home in the congenial atmosphere. The students carry a heavy academic load as well as participating in religious instruction and activities. One seldom hears grumbling because of heavy assignments. Often have I found that students do more than is required of them.

Student activities are similar to those found in our other Mennonite schools. Every Wednesday evening the Christian Volunteers meet for programs and short prayer sessions. The daily evening devotional periods are also in charge of the students, in which all participate. Monthly literary programs are sponsored in the Rosthern Town Hall. These programs are always well attended by the people of the district. A sports club supervises the recreational activities and arranges for Saskatchewan League games. The chief interest in the winter months, of course, is hockey. Each student organization has a representative on the Student Council which seeks to coordinate all activities in a united whole.

Music has always played an important part in the school life. At present the choir comprised of the entire student body, the Mendelssohn Choir of 36 voices, the girls sextet, and a boys quartet make the walls of the Junior College ring with melody and song.

—Arnold J. Regier

School Activities

The day has once more dawned clear and cold, as all Saskatchewan winter days do. But it is far too early to see any sign of life on the campus. You see, our rising bell rings at seven-fifteen and it gives us fifteen minutes to get ready for breakfast. However, there are those among us who have not finished our homework and so find it necessary to get up earlier.

After breakfast there is the usual round of gratis work,—washing dishes, carrying water and coal, and numerous other small duties which add that touch of homelife to our activities.

At 8:45 the Grade XI classroom is transformed

into a chapel. It is here that the entire student body of 107 members, and the staff gather for morning devotions. These are conducted by one of the staff. The fifteen minutes spent with our Master are truly our source of courage to meet anything the day has in store for us.

Nine o'clock marks the beginning of our work for the day. It does not seem long, however, until the morning is over and the dinnerbell invites us to roast beef and apple pie made by our capable cooks, Mr. and Mrs. Duerksen of Langham, Sask.

The afternoon also seems to slip by before too long and then our books are laid aside for a few hours. The hour between four and five is spent in various ways. On Tuesday and Thursday we enjoy an hour of singing in the Mendelssohn Choir under the leadership of Mr. Edgar Epp. On Mondays and Wednesdays the girls enjoy their broomball.

Supper is served at 5:00 and after that the dormitory family gathers with "Mom and Dad" for our evening devotions. These are led by the students and we find they are beneficial to all.

The boys practice hockey after supper and the results are to be noticed. We continue to wish them the best of luck.

Why is everything suddenly so quiet? Study Hours, of course! These last from 7:00 untly 9:45 with a fifteen minute intermission. This is just to get your mind off your studies (which isn't too hard to do, mind you!) There are various exceptions to these study hours. For instance on Tuesday night we all get out on the rink for two glorious hours of skating. On Wednesday night a Voluntary group of students gather for prayer meeting. All students are given a chance to participate and get practice in leading these meetings. This is a time when the Christian Volenteers and any one who is interested, may gather to study God's Word and commune with Him in the prayer session. It is one of the most cherished hours of the week.

Life on the campus comes out in full force at 9:45 when lunch is served by two girls under the capable leadership of Mrs. E. Epp, better known as "Mom." We have one half hour in which to eat lunch, play ping-pong and piano, sing and talk. At 10:15 "Dad," Mr. Epp, rings the bell and sends us off to bed. At 10:30 comes the call "Lights Out." Slowly the noise in the dorm dies down and the retreating footsteps of the dean tells us that "All's well and everyone again is asleep in the dorms of the Rosthern Junior College."

—**Elsie Goerzen**

Sports

Sports hold a high place in the life of the students at the Junior College. These activities have for many years been extracurricular in which everyone, skilled or otherwise, participates in one way or another. Whether the sport is hockey or ping-pong, there are always a good number of enthusiasts. We can also always count on those who do not actively take part to support the teams by their presence and their rooting.

1953-54 Hockey Team.

Due to the long Saskatchewan winter all eyes are turned to the ice lanes for skating, broomball, and hockey. Of the three, skating is the most popular. Three nights a week are set aside for this. Tuesday is Ladies' Night, while Friday and Saturday the men have their choice. Naturally the most highly supported sport activity is hockey. Due to a good number of fine players, the College can afford to carry two teams, the "A" and the "B" teams. The "A" team consisting of the best players, is a member of the local Rosthern Superintendency Hockey League, and incidentally the team currently is the defending champion of the same. The boys, under the able coaching of Mr. Dick Epp, won the Service Club Trophy, emblematic of hockey supremacy in 1953. To illustrate how fine a brand of hockey the team displayed can be seen in its spectacular unbeaten and untied record.

While the boys play hockey, the girls take to the ice with brooms in their hands but not to sweep the ice. For with these brooms, they will display their ability in broomball. Currently the team is being organized, and no games have been engaged in as yet. But you can always count on the girls when they have a broom in their hands.

Of course winter sports are forgotten after the ice has melted, and we turn our eyes to the ball-diamond and tennis courts. Due to strong competition, neither the boys or girls have been too successful in the art of winning ball games during the past season. However, the main factor in winning games is practice and this element was lacking to a great extent. Tennis is played on strict "for fun" basis.

Much more could be said about sports at Junior College. This account touches only a few high lights. Track, basketball and ping-pong are all played and enjoyed. However, one thing should have been proved by this time: any student lacking exercise should come to the Rosthern Junior College and give it a try.

—**Carl Krause**

"Mendelssohn" Choir.

Music at Rosthern Junior College

Music is something that enters into everyone's life. No matter how hard you may try to run away from it, you'll find it lurking in every corner. It is the means of expressing our sentiments in church, the guest of honor at all social functions and the permanent member of every household.

However, when Rev. F. C. Thiessen first introduced music into the Rosthern Junior College, twenty-five years ago, his purpose was hardly, to accept music because he couldn't run away from it; rather to catch it before it got away from him. He felt its importance and proceeded to do all he could to make it realized in the school.

It has been a slow grind, but Mr. D. Paetkau succeeded in gaining a place for singing on the timetable. From that time forth, singing has been of major importance. In 1951, all students participating in choral work were granted a half-credit standing by the Department of Education.

Gradually, a concert choir came into being, separate from the school choir, which has still carried on. In 1948, when the choir mastered Mendelssohn's "The Hymn of Praise," it adopted the name of "Mendelssohn," which has well been earned.

Since 1936, the College has been successful in sending out groups of singers throughout Saskatchewan and Alberta on numerous occasions.

In '48, '49, '51, the Mendelssohn Choir toured both provinces, preforming wherever they went. During the period when the "Mendelssohn" was under the direction of Mr. Bruno Epp, week-end excursions were made to many of the communities from which students had come to attend College.

In order to keep up with the progress that has always been necessary, the choir, this year, under the direction of Mr. Edgar Epp, has a new goal to achieve. This goal is a three week bus tour, touching various points in Saskatchewan, Alberta, western United States, British Columbia. The high light of the tour will be the Canadian Conference at Abbotsford, B. C.

As well as being a wonderful experience for everyone concerned it has other advantages. The tour is scheduled for July, so students will not be sacrificing their studies, and no doubt will feel freer to put forth their greatest efforts to making it a success. The transportation problem of previous years will be solved by the chartering of a bus.

As yet, this goal seems but a vague possibility, but when the time comes and the choir is on its way, I can just hear each member saying, "This couldn't really be happening to me."

—Frances Ediger

Testimony of a Rosthern Junior College Student

One of the most interesting experiences in almost everybody's life, is the unforgettable school years. My first month of school was in Konitz, Poland. The Polish people, even the little ones, hated the Germans and showed us this whenever they had a chance. From Konitz we moved to Neustadt in West Prussia. I was now launched into the life of a girl's school. The teachers and pupils were friendly but conditions were very overcrowded. Because of the air raids, classes were irregular until the school was closed completely and the building used as a hospital for wounded soldiers.

An elderly Hungarian lady offered to give my sister, three other children and me private classes. We adored our new teacher. She did not increase our scholastic knowledge too greatly, but we enjoyed ourselves. We used to take long hikes into the woods. There she would tell us all the breath-taking stories of German fiction. Sometimes we would act out our literature selections or some of the favorite fairy tales. Here in the shady woods we were quite safe from the air raids. Our teacher was a genius in making us forget the miserable life in the camp, our empty stomachs, and those fearful sleepless nights in the air raid shelters. Out here in God's beautiful nature we learned many a lesson which was never taught in a classroom.

Almost two years passed; then came that terrible winter of 1945. We had to flee again. For weeks we slowly moved southwest. The trains were so crowded that the roofs and steps outside were packed with desperate people. It was very cold. Day and night the enemy bombers were above us, bringing destruction wherever they went. In March we reached southern Bavaria. We were brought into the homes of the farmers. The village into which we came was completely Catholic.

In the next three years we were forced to move several times. With the help of the MCC we were able to come to Canada in the fall of 1948.

Of course at first it was hard to start all over again and get acquainted with this entirely new life. The last two years at the Rosthern Junior

(Continued on page 110)

Our Schools

BETHEL COLLEGE

Pastor Wilhelm Mensching, Bueckeburg, Germany, who maintained a courageous Christian witness in his own parish throughout the dark days of the Nazi terror, spoke in chapel on Monday, February 1, on the subject, "Jesus and Politics." Pastor Mensching, who has gone through the tragic experiences of the war with his people and the tense, confused conditions following has a real Christian message to give to our day. Since 1947 he has devoted himself to the development of a peace education center, Freundschaftsheim, where young people from different countries, races, religions and political views come together for work, study and worship for the purpose of resolving in a living community of peace these tensions which now estrange so many peoples of the world. His visit here in America is sponsored by the American Friends Service Committee.

The Student Christian Association is this week sponsoring a drive for funds to support another foreign student from Germany next year. Annegret Voelcker, German exchange student from Wuppertal Teacher's College, started off the drive in Chapel February 2 with an enthusiastic report of her experiences in America and her evaluation of the importance of this student exchange relationship which Bethel College has maintained now for several years with the Wuppertal Teacher's College. Last year under the sponsorship of the Student Christian Association over $600 was raised for this exchange fund and it is their purpose to raise a similar amount this year.

Rev. Norvil Underwood, pastor of the Christian Church in Newton, spoke in Chapel Friday, February 5, on the characteristic features of the faith and work of his denomination. This was another of the series of interpretive Chapel talks on the peculiar genius of various denominations.

President D. C. Wedel left on February 1 for an extended tour of churches on the Pacific Coast. He will be gone the whole month of February. He will visit the following communities: Aberdeen, Idaho; Upland, California; Downey, California; Paso Robles, California; Reedley, California; Turlock, California; Portland, Oregon; Canby, Oregon; Monroe, Washington; Custer, Washington; Ritzville, Washington.

In Portland, Oregon, he is to speak at the Minister's Conference, and in some other places he is to address Bethel Fellowship Meetings.

BLUFFTON COLLEGE

The Peace Institute sponsored by the Bluffton College Peace Club will be held February 15 to 17, with J. N. Smucker as speaker. The talks will be centered around the part each Christian has in developing the spirit of Christian love for all men, which can produce a world united in peace and Christ. The meetings and discussion groups will be held in the chapel and will be open to all who are interested.

Three students, Harvella Bauman Stutzman, Clinton Chapman and Margaret Groman have completed their studies at Bluffton this semester.

Harvella, a graduate of Woodstock High School, Mussoorie, India, has completed her degree in Biology with a Psychology minor. She will join her husband who is a student at University of Illinois Medical School, Chicago, Illinois.

Clinton Chapman finished as an English major and Psychology minor and is planning to continue his work as telegrapher for the Bluffton-Lima area.

Margaret Groman of Bluffton, Ohio, was an Elementary Education major and plans to teach kindergarten. She took special courses in kindergarten work at Ohio State University last summer. She is also very active in church work as an organist and nursery class teacher.

Bluffton students revealed their culinary talents at a bake sale in town on Saturday, February 6. All students were invited to bake or make something in a faculty home the previous night in preparation for the sale. The proceeds of the sale, sponsored by the Student Christian Association Recreation Club, will be used to redecorate the S. C. A. Room.

MENNONITE BIBLICAL SEMINARY

Bill Gering, Herman Tan, and Malcolm Wenger participated in a workshop of the Youth Organization of the United Mennonite Church, of Ontario, held at Niagara-on-the-Lake, Saturday and Sunday, Feb. 6 and 7. Bill spoke at the workshop on Saturday, Herman gave the message Sunday morning, and Malcolm spoke at the Mission Rally Sunday evening.

Mr. William Zehr, of Portland, Oregon, is spending several weeks here meeting with the film committee of the Mission Board. Students and others are taking advantage of the opportunity of previewing various religious films which Mr. Zehr brought with him.

Rev. Andrew Shelly spoke on "The Meaning of Prayer" in chapel services at Bethany on Wednesday, February 3. "Prayer is supremely fellowship with God," he said. "In prayer we discover continually God's will for our lives. Prayer is the channel through which the power of God flows down to us for effective action."

The Seminary appreciates very much the response which has come in our mail campaign. It was heartening to receive many sincere expressions of good will and confidence with assurance of continuing prayer for our work. At this writing the final results cannot be announced.

Go break to the hungry, sweet charity's bread,
"For giving is living," the angel said.
"Must I be giving again and again?"
The weary, wondering question came.
"No," said the angel, piercing me through,
"Just give till the Master stops giving to you."

—Edward Markham

MCC News Notes

10-BED EXTENSION TO BROOK LANE FARM NEARLY COMPLETED

A 10-bed extension to the hospital building at Brook Lane Farm, the MCC mental hospital near Hagerstown, Md., is nearly completed. While this addition will increase the hospital's capacity to 39 beds, its purpose is to provide segregating facilities whereby Brook Lane Farm can extend its treatment services to a greater variety of mental illnesses.

Much of the construction has been done by members of the communities surrounding Brook Lane Farm, including Mennonites and non-Mennonites. These persons also made cash contributions to pay for building materials.

Amos Martin of Smithsburg, Md., contributed his services as construction supervisor. In this capacity he made arrangements for securing volunteer labor.

The value of contributed labor and the use of trucks, tractors, loaders, and graders amounted to $1,675. The total number of man and machine hours amounted to 1,451.

Brook Lane Farm members have also done construction work. It is likely that volunteers from the community will assist with ground moving to landscape the hospital grounds.

PAX EXTENDS SERVICES IN GREECE

The agricultural experimentation and rehabilitation services of PAX men in Greece are being extended into an area approximately 38 miles north of the present project at Panayitsa where a sub-unit of PAX men will have direct contact with 270 families.

This new unit will have its headquarters in the village of Tsakones which is near the Yugoslav border. Five PAX men have transferred from Germany to assist in the initiation of these new services.

The people in Tsakones and surrounding villages are refugees who are victims of the population exchange between Greece and Turkey in the 1920's and suffering during World War II and the civil war which followed. Nearly all of Tsakones' buildings were destroyed. Many of the cattle and draft animals were taken or killed by the Communists. One villager upon returning after the war said: "There wasn't even a cat to be found."

The services of PAX men in this area will consist of controlled grazing and reseeding demonstrations, animal improvement, and crop experiments. Tsakones is ideally situated for these agricultural and rehabilitation experiments as many persons pass through this village. Thus the number of persons who observe these demonstrations will be many more than the 270 families in the three villages in which the new unit will be functioning.

The unit at Panayitsa under the leadership of Elbert Esau of Whitewater, Kan., continues its demonstrations and experiments with new seeds, crops, and rotation systems, its animal improvement and dry lot feeding, food canning program and nursing activities.

PAX MATRON ENROUTE TO GERMANY

Nettie Redekopp of Gnadenthal, Man., sailed from New York Feb. 6, for Wedel, Germany, where she will serve as matron for the PAX men building 10 duplexes for Mennonite refugees. During the past two years she has been matron at the Waterloo, Ont., MCC center.

TESTIMONY OF A ROSTHERN JUNIOR COLLEGE STUDENT

(Continued from page 108)

College have been very happy ones. Many of the young people take this school for granted. They never realize how great a privilege it is to be able to attend a Christian school of this kind, where we are taught those principles for which our forefathers suffered so much. I think we should not only appreciate these schools as something to have, but also do our utmost to further their growth,—for they are the backbone of our Mennonite people.

—Edith Kellerman

(Edith is a refugee student who together with her mother and sister immigrated to Canada five years ago. They have gone through many hard experiences during the war years. For this reason we admire Edith's spirit and integrity in our College.)

MESSAGE FROM THE DETROIT PEACE CONFERENCE

(Continued from page 105)

historically the non-violent love enjoined by the Sermon on the Mount has been an individual witness or the program of only a small minority. Yet in our century for the first time we find both the imperative and framework for an agreed understanding among peoples which can make war impractical or obsolete. The Church, pacifist and non-pacifist, must by prayer and intelligent internationalism support every move toward such ends as are consistent with its mission.

Vocation to Peace—If it is to fulfil its calling to heal and reconcile, the Church must disentangle itself without reservation from violence and war, from allegiance to class or color or any narrow nationalism. It must stand particularly for freedom of conscience and expression, for justice to every individual under guarantees of democracy. In Church membership our vocation to peace must involve outgoing individual pacifism and responsibility for conscientious objectors, tireless work for peace in family and community, concern for political decisions, devotion to true Christian missionary activity and evangelism, and continuing prayerfulness by persons and fellowships. We believe that it is God's will for his Church that peace, with all it involves of repentance, sacrifice, dedication, and discipline, be the dominant witness of Christians amid the strife and violence of our time.

Jottings

—First Church, Madrid, Nebr.: Our congregation worshiped in song Dec. 21, when Elvera Voth and her vocal ensemble presented their Christmas numbers. The program was very good and enjoyed by all. Neighboring churches also attended and enjoyed the blessing with us. Frank Hueberts, who are now attending Grace Bible Institute, were visiting with friends here after Christmas. The adult Sunday school class had a Christmas Fellowship evening at the home of their teacher where the evening was spent in singing Christmas carols, discussing the Christmas story, and S. S. problems and prayer. Our annual church meeting took place Jan. 1, when the annual business of the church was taken care of, new officers for the new year were elected, etc. The treasurer's report showed, total receipts for the year $4,300.04; total disbursements, $4,240.85; Balance in treasury, $59.19.—Corr.

—**Eighth Street Church, Goshen, Ind.:** The film "A Wonderful Life," was shown at the evening service Nov. 29. The "Harmonaires," a male quartet from Orrville, Ohio, heard on the Calvary Radio Hour, presented a vesper service Dec. 6. A peace conference, planned for pastors and peace and service representatives of the area, was held at the church Dec. 11. A program of Christmas music was given Dec. 13. Besides several solos and selections by the choir and the Junior Youth Fellowship, there was congregational singing. Dec. 20, the evening program was a play, "The Empty Room," a drama of the first Christmas, performed by members of our church. White Gifts were also given for the new parsonage at McKinley, Mich. Christmas Eve the church was open for meditation while organ music was played. Dec. 27, the program was a film, "A Time for Greatness." Following it was an open discussion on what our nation might be doing for the peace of the world. Jan. 3, J. E. Hartzler, who recently returned from a round-the-world trip, spoke on "India, the Delayed," his observations made during his five-weeks stay there.—Susanne Friesen, Corr.

—**Salem Church, Freeman, S. Dak.:** The Youth Fellowship invited nine Mennonite churches in the Freeman community for a day and a half of "Workshop" during Christmas vacation. We had our final program Tuesday evening and had Bill Goering as our speaker. The Bluffton Gospel Team was in our church Jan. 1. The Ladies' Missionary Society had another meeting Thursday afternoon, Jan. 7. The Christian Service Committee asked the young people to help with church cleaning after the Christmas decorations were taken down. The Young People's Fellowship was invited to a New Year's Eve social in Pioneer Hall. The Salem-Zion Church was host this year.—Corr.

—**Lorraine Avenue Church, Wichita, Kans.:** Thanksgiving Service for our area was held at the College Hill Methodist Church. Many of our people attended this eight o'clock morning service. This fall a fellowship supper honoring those who joined church in the past year and other new friends was a great success. The film strip, "The Greatest of These," sent us home with a soul searching challenge. During the Kansas State Teachers meeting the ladies of our church served dinner to 98 Bethel College graduates, former students and friends. Our pastor, Rev. Stoneback, with his Christmas greetings to us in "The Messenger," urges that we all should put Christ back into Christmas. If we want to keep the true Christmas spirit we must spend more time in church than in the stores. We must spend more time reading the Bible than the newspapers and we must spend more time in prayer. On Dec. 20, our choir again presented the "Messiah." The children's choir assisted by singing, "He Shall Feed His Flock." Two soloists from Friends and two from Wichita University added to the rendition. On Christmas evening the children from our Elementary Department gave in an impressive manner the Christmas story as found in the Bible. Scenes were portrayed from the annunciation, shepherds, nativity and the wise men. A singing and speaking choir aided in the lovely rendition. The gifts of the wise men were emphasized to the children as they brought their offering during Dec. while they were preparing this program for Christmas evening. This money will be given, "in the name of Christ," to the needy children of Korea and Palestine.—Mrs. John H. Gaeddert, Corr.

—**First Church, Wadsworth, Ohio:** The second annual Mission Conference was held on Nov. 21-22, with Rev. and Mrs. Paul Wenger speaking on the new field in India, Sarguja, and also on the Mission Home in Chicago, where they are now located as hosts. Malcolm Wenger spoke on the work among the Cheyennes in Montana, on Sunday morning, and H. A. Driver presented the film, "Light Breaks on the Dark Continent," at a Mite-Box and Thank Offering meeting of the Women's Missionary Society, on Sunday evening. Similar meetings were also held in Salem Church, Dalton, Ohio, and First Church, Sugarcreek, with the same speakers. "The Messiah," sponsored by the Ministerial Association of Wadsworth and community, was presented Dec. 6, by the Community Chorus of over 80 voices. The church where the concert was held was unable to hold all that came and it is hoped that this will become an annual rendition. A "Welcome Home" meeting was held on the evening of Jan. 3, for the Vernon Sprunger family, who arrived in Wadsworth on New Year's Day from Africa. Their two sons, Charles and Wilmer could not be present, since they were on deputation work in churches with two different Gospel Teams from Bluffton College. The Sprungers are making their home in Bluffton, Ohio, so that the girls might attend the public schools and the family be reunited and the boys attend College.—Corr.

—**Carlock Church, Carlock, Ill.:** At our evening service on Dec. 6, the film, "The God of Creation," was shown and on Dec. 13, Dr. Slemming, a Bible expositor from England, spoke. The Men's Fellowship gave a cash gift to the Edward Zehr family of Tolluca, Ill., whose belongings were destroyed by fire. Funeral services were held for S. E. Maurer on Dec. 10. On Dec. 17, the elmentary department had a Christmas party and the older children went caroling. Our choir's Christmas program on Dec. 20, consisted of music and readings accompanied by projected pictures. The Christmas program was given Dec. 23. Two Sunday evening services were given to open discussion on how we could improve our church.—Corr.

—**Menno Church, Ritzville, Wash.:** Pastor Wiebe, a member of the mission board, attended Council of Boards meeting at Bluffton, Ohio, the first week in December. The Men's Brotherhood was in charge of the service the Sunday he was gone. Several of the church organizations had Christmas programs. The Women's Mission Society had a very impressive candlelight consecration service and the Senior C. E. had a family talent night when each family present volunterred a part of the program which included readings, book reviews, poetry and music. A group of young people went caroling on two evenings before Christmas. Many miles were traveled and most of the homes of members within a twenty-mile radius of the church were visited. A large audience enjoyed the children's Christmas program Christmas Eve. The Christmas morning sermon was entitled "A Gift With a Future." The New Year's Day Sermon, "An Open Door to 1954." A Watch Night service was sponsored by the Y.P.U. The evening began with an hour of fellowship, then a service of installation for the new officers, and closed with a candlelight devotional service. About 140 new books have been added to the church library the last year. The library is a source of excellent reading material.—Mrs. Walter Reimer, Corr.

—**Alexanderwohl Church, Goessel, Kans.** Missionary and Mrs. Frank Enns from the Congo Mission spoke in our Church on Sunday morning Nov. 22. On Dec. 9 Mrs. Enns spoke to the Alexanderwohl Sewing Society. Willard Claassen, Secretary of the Publishing Board of the General Conference held a series of meetings in our church the week of Nov. 1-6 Guest speaker in our church on Dec. 6 was Harvey Jantz from Friedenstal. Our Pastor, P. A. Wedel attended the Council of Boards meeting of the General Conference in Bluffton, Ohio. On Dec. 17 he spoke to the Bethel College ministerial students. The choir presented the annual Christmas program in the evening of Dec. 25 before a large audience. The program, under the direction of Prof. James Bixel, consisted of numbers from Handel's "Messiah," and other features. Herbert Ediger gave us the morning message on second Christmas Day. A Sylvester program sponsored by the Junior and Senior C.E.'s was given in our church on Dec. 31. A large group of young people of the Goessel and Alexanderwohl churches attended the New Year's Eve party in the Goessel High School on Dec. 31. A religious film, "The Two Kingdoms" was shown. There was a short inspirational talk by P. A. Wedel. Then, as the New Year dawned, Roland Duerksen led the group in a candlelighting service. On Jan. 11, Alvin Voth spoke and showed pictures of the Arizona Mission field. The Annual Business Meeting was held on Dec. 28 and 30 in the evening. In the year 1953, 20 young people were baptized, 4 were received by the Right Hand of Fellowship, 8 funerals were held, 48 children were born. There were 17 marriages, 14 members had their church letter transferred. There are now 992 members in our church. —Katie Wedel, Corr.

—**Fairfield Mennonite Church, Fairfield, Penna.** During the first week in January our church participated in community Week of Prayer meetings held in the various churches of Fairfield. On Jan. 3 the Bluffton Gospel Team had charge of the morning service. On the evening of Jan. 24 the Voluntary Service workers led us in worship with a musical program. We all enjoyed a time of fellowship together after the service. The Women's Service Guild met on the evening of Jan. 27 for its monthly business meeting and work night. The community choir, under the direction of Arthur W. Roth of our church, is at present working on music to be used during Lent and Easter. —Mrs. H. Dyck, Corr.

—**East Swamp Church, Quakertown, Pa:** Our Watchnight Fellowship was held Dec. 31, closing the year calling upon the Lord in prayer. Jan. 1 was the occasion of the wedding of Jacqueline Barndt and Raymond Gruver. The Congregational meeting was held Jan. 5 when the revised Constitution was accepted. James Gerhart was elected trustee and Horace Awckland to the cemetery committee. The Intermediate C. E. celebrated their 20th. anniversary Jan. 17 with music on the marimba, chimes, and piano by the Engler family. Milton Jones, evangelist of Philadelphia Bible Institute, gave a challenge on Christian living.

—**Zion Church, Souderton, Penna.:** The Sunday evening vesper service on Jan. 17 was in charge of the Peace and Service Committee of our church. Elmer Neufeld, Associate Secretary of the National Service Board for Religious Objectors, Washington D.C. gave a very helpful message on peace. Later in the evening he also spoke on the same subject to the Youth Fellowship. On Monday, Jan. 18, sixty-three young adults met for a fellowship supper after which the Rev. Lester Kriebel gave a very helpful interpretation of a painting of the last scene of "The Robe." On Sunday, Jan. 24, we saw the religious mission film "A People Without Fear." After the film we were privileged to hear from Dagmar Froese, a German youth now working at Frederick Home for the Aged, and also from Missionary George Smedley, who with his family was enroute to Paraguay where he serves as a Disciples of Christ missionary.—Corr.

—**Goessel Church, Goessel, Kans:** Mrs. Marvin Funk entertained the young people at her house the evening of Dec. 17. They first played games and ate cookies, then went to carol at the Hospital and Home. They also sang for Richard Fast who was ill. The young people's Bible class made up a grocery Christmas basket for a family in Newton. The junior Sunday school classes and choir gave their Christmas program on Sunday evening, Dec. 20. The young people of the Goessel and Alexanderwohl churches met in the high school auditorium on New Year's Eve for watch service. The opportunity for Christian service through sharing in the project of finishing and decorating bedroom No. 21 in the Prairie View Hospital was presented to the women of our church. The cost of this project amounted to $170.00. This was raised and an additional contribution of $96.97 was made. This was used for the purchase of a toaster for the diet kitchen.—Corr.

—**Gospel Church, Mountain Lake, Minn.:** The New Year began with a week of prayer each evening, Monday through Friday. In connection with the worship service on Jan. 3, an installation of new officers was held, also C.A. Stoesz was installed as deacon. Dr. Mark Fakkema was the guest speaker at our worship service on Jan. 10. He was the speaker at the Bible Conference sponsored by the Local Bible School for the community. The King's Co-Workers and Co-Workers Daughters mission societies met for their January meeting which was prayer month. Mrs. Gladys Kampers of India was the guest speaker. Installation of new officers was part of the program of the Lightbearers Sunday evening, Jan. 17. Old officers, with a Bible verse, handed a lighted candle to the new officers, who also responded with a Bible verse. Missionary Louise Loewen underwent an appendectomy in India in January. According to the Sunday school secretary's report, of an enrollment of 230, 82 had perfect attendance and 34 missed one Sunday during the last quarter of 1953. At the Christian Endeavor program Sunday evening, Jan. 24, Rev. Christianson of Windom was the special speaker. Rev. and Mrs. J. P. Suderman and Missionary Anna Quiring attended Founder's Week at Moody Bible Institute in Chicago which began Feb. 1.—Mrs. Waldo Stoesz, Corr.

—**Deep Run Church, Bedminster, Penna.:** Pastor Claude F. Boyer is giving a series of sermons on "Psalms of Trust" as follows: Ps. 27, "In God we trust"; Ps. 121, "Where do we go for Help?"; Ps. 23, "Formula for Security"; Ps. 36, "The Delight of God's Presence." The Swamp chapter of the Brotherhood held their meeting at our Church Jan. 21. Some brought their wives along who visited with our Missionary Society ladies for their Janary meeting. As a service project for the month the Youth Fellowship went to the McCollough Rest Home, Eureka and gave a religious program for the aged folk there; one of our members, Mrs. Laura Myers, is living there. A course in Bible Study is being planned beginning Feb. 15. —Corr.

Frieda Claassen
4614 Woodlawn Avenue
Chicago 15 Illinois

—**Menno Church, Ritzville, Wash.:** We observed Universal Prayer Week with open panel discussions each evening re-evaluating our church in worship, witnessing, stewardship, fellowship, and prayer. A season of prayer followed each discussion. Each family is being encouraged to turn in o list of their favorite radio and television programs, both religious programs and wholesome programs of an entertaining and educational nature. These will be compiled and shared with the whole congregation. Some interesting facts from the annual church report are: seven new members received, two of them by baptism, seven children born, one church letter given, one wedding, and no deaths in 1953. We had seventeen guest speakers. The present church membership is 164. The World Missions Treasury handled $34,174.29. The Local Ministry Treasury handled $16,245.02. This treasury includes pastor's and caretaker's salary, building maintenance and improvement. Church and Bible School supplies, cemetery, insurance, etc.—Mrs. Walter Reimer, Corr.

—**Eighth Street Church, Goshen, Ind.;** Martin Friedmann, a member of our church who graduated from Julliard School of Music and who is now doing I-W service in New York, presented a vesper program of violin music, Jan. 10. The following Sunday the Lyric Choir, made up of ladies from the community and directed by Miss Grace Yoder, gave a program. J. E. Hartzler brought the second of his addresses of his round-the-world trip, "The Jewish-Arab Question," at the evening service on Jan. 24. The Men's Brotherhood met with other men from the surrounding churches to hear Dr. Hartzler speak January 12. Nicolas Leal, a Goshen College student from Tampico, Mexico, gave an account of the life in his country to the Women's Missionary Society.—Susanne Friesen, Corr.

—**Greenfield Church, Carnegie, Okla.:** Sunday, Jan. 3, missionary P. J. Boehr was our guest speaker, both morning and evening. This was sponsored by our Mission Sewing Society. Sunday, Jan. 17, we had Mr. and Mrs. Alvin Bergens in our church. They are going as missionaries to Ethiopia. May God bless them. On Wednesday, Jan. 20, we had Richard Wolff from the "Back to the Bible" broadcast with us. He brought us a stirring message. The male quartet from OBA was here also.—Esther Schmidt, Corr.

Into the Beyond

MRS. ANNA METTING COOLMAN, of Wadsworth, Ohio, and member of the First Mennonite Church, was born July 27, 1874, and died January 24, 1954.

When Elihu Root was called into the Roosevelt cabinet as Secretary of State, an intimate friend wrote him: "Why not wait three years and get the substance instead of being the shadow now?"

Mr. Root wrote back: "I have always thought that the opportunity to do something worth while is the substance, and trying to get something was the shadow."—C. R. Havinghurst, in

NEW SERMON ILLUSTRATIONS
By G. B. F. Hallock
(Fleming H. Revell Company)

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Photo by PHILIP GENDREAU

". . . For of Such is the Kingdom of God."

Just as I am, Thine own to be,
Friend of the young who lovest me,
To consecrate myself to Thee,
O Jesus Christ, I come.

In the glad morning of my day,
My life to give, my vows to pay,
With no reserve and no delay,
With all my heart, I come.

Just as I am, young, strong, and free,
To be the best that I can be,
For truth and righteousness and Thee,
Lord of my life, I come.

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Reflection of Christ

How lovely are the faces of
Those who talk with God—
Lit with an inner sureness of
The path their feet have trod;
How gentle is the manner of
Those who walk with Him!
No strength can overcome them,
And no cloud their courage dim.
Keen are the hands and feet—ah
Yes of those who wait His will,
And clear as crystal mirrors, are
The hearts His love can fill.

—Pauline Prosser-Thompson
in *NOW*

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. E. Smucker, Maynard Shelly, Willard K. Claassen.

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The Reader Says

Dear Editor:

. . . I would like to heartily endorse the editorial you wrote (Feb. 9), on "A Problem of Youth."

This is rather a touchy subject I'll admit, and do admire someone who does understand the problems of those who do not have the privileges of attending colleges, retreats, etc., and form such acquaintances. So very often communities are so closely related, which also presents a great problem.

I think also they should be considered and not made an object of endless teasing. Ofttimes the person in question will laugh it off, but it doesn't always say they really feel that way deep down in their heart . . . .

(Name withheld by request)

MCC News Notes

THREE MENNONITE CO'S SENTENCED TO PRISON

While most Mennonite, Brethren in Christ and Amish conscientious objectors have no difficulty securing proper classifications and performing government service in accord with their convictions, there are those who go to prison for conscience sake.

On Jan. 26 three Indiana Mennonite men — Manas Kuhns of Milford, Charles Wenger Jr. of Wakarusa and Freeman L. Wingard of Shipshewana —received two-year prison sentences for refusal of induction.

With the sentencing of these three, there are now five men from the Mennonite Central Committee constituency in prison because they refused induction to live up to their convictions as Christians. The other two are Amish men from Buchanan county, Iowa — Melvin J. Chupp and Emanuel J. Miller — who were previously sentenced to three-year terms.

M. C. C. MEDICAL PROGRAM TOUCHES MOST OF FORMOSA

The M. C. C. medical program in Formosa continues to cover all of the island and is in touch with most of the desperately needy aboriginal mountain and hills people. A total of 33,314 medical and surgical treatments during December have been reported by Glen D. Graber of Wayland, Iowa, Formosa M. C. C. director.

The facilities for these services include the main medical clinic at Hwalein which also provides eye treatment, eye clinics at TaiTung, Ping Tung and ChuTung which also do considerable medical treatment and the mobile clinic which serves eight villages. Milk feeding stations are in operation in ten villages.

A new development in the program at Hwalien is the construction of additional buildings. The first building will be a hostel for those who need treatment for a day or two and for quarters for relatives who accompany patients. A hospital will also be built. These buildings are being constructed with the assistance of the Joint Committee on Relief and Reconstruction.

A great variety of diseases and ailments are treated. They include bronchitis, pulmonary tuberculosis, hookworm, snake bite, sprains and trachoma. A large number of primary school children were treated for trachoma during December.

The aborigines whom M. C. C. serves are tribes people who are in great need of medical assistance, but who are unable to afford such treatment. There are approximately 150,000 aborigines in Formosa. In recent years there has been a mass movement to Christianity among these people and the M. C. C. program has been of significance in this movement.

The six M. C. C. workers are assisted by Formosans in the operation of the M. C. C. program. In addition to the medical program, other services include aid to lepers, supplying of food and operation of an orphanage.

The M. C. C. workers are Mr. and Mrs. Glen Graber of Wayland, Iowa; Roy Eby of New Providence, Penn.; Harold Becker of Marion, S. D.; and Dr. and Mrs. Roland P. Brown of Freeman, S. D.

Of Things to Come

March 3—Ash Wednesday (Lent begins)
March 7—World Day of Prayer
March 13—Central Kansas Evangelism Workshop, First Mennonite Church, Newton
March 22-26—Bethel College Bible Lectures, Bishop Leslie R. Marston, speaker.
April 1-2—General Conference Retreat Workshop, Chicago
April 11—Palm Sunday
April 11-18—Week of Witness
April 18—Easter Sunday
April 23-24—Western District Retreat Workshop, Camp Mennoscah, Murdock, Kansas
April 23-25—Joint Middle and Central District Inspirational Conference
April 25—Conference Sunday

Editorials

CENTRAL CONFERENCE MEMORIAL

The Central Conference Ministers' Retreat, held at the Seminary, February 9-11, dealt with some very practical problems confronting ministers and churches today. There was a full session devoted to the question of divorce, its cause and prevention, whether ministers should marry divorcees and if and how remarried divorced people should be received into church. The frank and friendly discussion so characteristic of the Central Conference, did much to point up the need of more uniform methods of dealing with such problems.

Another half-day session was devoted to the problem of ministerial ethics; dealing with such items as the calling of the minister, relationship of minister and church, the minister's attitude toward his former parish, ministerial courtesy in dealing with fellow-ministers and similar problems of proper relationships.

But the high light of the Retreat was the unveiling of the plaque in the Seminary library in honor of the founder of the Central Conference. The plaque reads: "Stuckey Memorial Library; this Room Provided by the Central Conference of Mennonites in Memory of Rev. Joseph Stuckey, 1825-1902." The students and seminary group joined with the Central Conference Ministers in this impressive service. There was a brief history of the life and work of "Father Stuckey," as he was affectionately called, and an impressive consecration of all present to the "Faith of our Fathers."

BROTHERHOOD WEEK

This year marks the twentieth anniversary of the observance of Brotherhood Week—the week in which Washington's birthday occurs. It is sponsored by the National Conference of Christians and Jews, with the thought that all racial and class distinctions should be obliterated, and all men should act like brothers. While it is not strictly Christian only, it is intended to do away with discriminations among the peoples of the earth. In this respect it is a good thing.

Prejudice is hard to overcome. There is something of its power in all of us even though we try to convince ourselves that we are free from it. Prejudice is composed of hate and envy and the chilly feeling of false superiority. It is most certainly one of the major causes of war.

But there are various evidences that progress is being made toward the breaking down of discriminations. The segregation of white and colored is yielding to the pressure of public opinion. Schools are doing much to break down this color barrier. The government, too, is gradually abolishing segregations. Churches are taking an active part in most cases, in trying to break down class, and color, and national dicriminations.

But we should never forget that true brotherhood goes further than mere tolerance. God is no respecter of persons, but loves all alike. To respond to that love and acknowledge Him as our common Father is to be brothers in Christ with other Christians. As such we have a deep concern for all mankind, and seek to bring them to the saving knowledge of Christ our Lord.

CONSCIENTIOUS OBJECTORS MAY BECOME AMERICAN CITIZENS

The Supreme Court's recent reversal of decisions of the lower courts and the virtual granting of citizenship to Arthur Jost of Reedley, California, is an event of significance.

Mr. Yost, who is administrator of King's View Homes, is a Canadian who first sought United States citizenship in 1950, but was denied because of his conscientious opposition to war. The case was carried to the higher courts which in turn affirmed the judgment of the lower courts.

The case is one of the few, if not the only Mennonite case ever to be carried to the Supreme Court of the nation. This decision strengthens the position of other conscientious objectors to war who may desire citizenship in the United States. It is good news that one may have this position recognized and at the same time be granted citizenship.

THE GROWING VALUE OF VISUAL AIDS

As this is written, a special committee, with a group of missionaries and others interested in visual aids, are in the process of going through the available slides and moving pictures of the different mission fields. Their object is to select and arrange series of such pictures as would be useful for showing in churches.

Nearly every missionary takes a camera along, and returns with many pictures and slides. These are then usually shown in churches to make more clear and meaningful the actual experiences and conditions on the fields. This method has created a great deal of new interest in mission fields.

A committee appointed by the Board of Missions is in charge of the selection and arranging. It is a new venture and should make for better presentations of our various mission fields. The value of visual aids is slowly becoming recognized among our people, and the demand for such selected aids will be increasing.

Connected with the visual aids is now the new audio aid as made possible through the tape recorders. Already we have pictures with running commentaries, by means of the recorded tape, by missionaries on the field. The advantage in this is that we may have both pictures and reports by missionaries even though they are still in the field. The combination of the two, audio-visual aids, should mean much to our churches in keeping abreast of the mission news of the Conference.

Christian Assurance

PAUL R SHELLY*

A few weeks ago I was riding in a car with a number of students when one of them said that he was sure he was a Christian. Some of the others wondered whether a person can be certain that he is a Christian.

This little incident raised the issue of Christian assurance. In this article I will not attempt to give the teachings of the entire Bible on this subject but base my comments on John 10, which is the Scriptural background for our Sunday school lesson for February 28th.

I am not thinking of eternal security; I am thinking rather of Christian assurance. I am convinced that when a person becomes a Christian that he enters into a covenant relationship with God through Jesus Christ. God never breaks His part of the covenant! Man can, however, break his part of the covenant if he so desires.

It is somewhat artificial to separate God's part in producing Christian assurance from man's part but it will make our discussion more meaningful to do so. We want to realize, however, that God's part and man's part in Christian assurance are very closely related to each other and in John 10 in a number of instances the two aspects of the one whole are given in a single verse.

I.

Jesus says that He knows us!

We are told very definitely in John 10, as we see throughout the Gospels as a whole, that God has made provision for our salvation through Jesus Christ. In verse 11 we read: "I am the good shepherd: the good shepherd giveth his life for his sheep." This is the heart of the Gospel, the fact that Jesus Christ died on the cross for our sins.

In verse 14 Jesus informs us that He knows who belongs to Him, "I am the good shepherd, and know my sheep." The figure of speech of the shepherd is used throughout John 10. The meaning is clear in this instance. The shepherd always konws his own sheep even though his flock of sheep is mixed with other flocks. Jesus suggests that He also knows those who belong to Him just as definitely as any shepherd knows his sheep.

We are told in verse 9 that Jesus guides us: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." The shepherd is concerned about the welfare of his sheep. He takes care of them. He provides for them. In a similar way we are told that God provides for His children. Guidance is taught throughout the entire Bible.

II.

Jesus says that we can know Him!

The teaching of Jesus is just as clear on the idea that we as Christians can know Him. To begin with Jesus says in verse 3 that His sheep hear His voice. The sheep hear the voice of the shepherd; so we also hear the voice of the living Christ as He speaks to us.

We are also told in verse 14 that we can know Christ: "I am the good shepherd . . . and am known of mine." The sheep know their shepherd. They can recognize their shepherd in a group of shepherds. Jesus suggests that we too can know our shepherd. This teaching means that we need have no question concerning our relationship to Christ for we can know Him and can have fellowship and communion with Him.

Jesus also pointed out in verse 27 that we can follow His leading, "My sheep hear my voice . . . and they follow me." Guidance is a part of our assurance as Christians. We can have the assurance that not only do we hear the voice of the living Christ and know Him but that we can also know his will and follow his leading a step at a time. The more we continue to follow His guidance the more we will grow in our Christian assurance.

Jesus also said that as we accept Him into our lives that we receive life. In verse 10 we read: "I am come that they might have life and that they might have it more abundantly." If a person has this life he is aware of it. As we receive this abundant life which Jesus gives to the human heart we know that we are children of God.

The most important factor relating to Christian assurance is not that we can fully explain it but that we experience it. A little more than a month ago I visited a woman who is in her early nineties. She said that in a short time she was going to be with her Lord and Savior Jesus Christ. Christian assurance to her was not a theory; it was a reality. She knew that she was a child of God and that soon she would see her Savior face to face. Jesus here in John 10 says that this kind of assurance is available for all of us as we respond to His redeeming love and as we are transformed by Him.

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PONDERABLES

Pleasure comes to those who are too busy to seek it.

Blessings are most appreciated when gone.

The more devotions in the home the fewer the divorces.

Improve the time and time will improve you.

When we make trouble for others, we make it for ourselves.

Remote control doesn't work with churches or children.

Preventative Evangelism

In my recent article, "Why Evangelism Workshops?" I misquoted Brother Andrew Shelly. The other day I heard the tape recording of the Cannon Beach discussions on evangelism and discovered that Brother Shelly spoke of "Preventative Evangelism," not negative evangelism, although he may have called this a negative approach. (By the way, these tape recordings are available for use in churches. The Committee on Evangelism will gladly let churches use them.)

I might add that the point which Brother Shelly makes in speaking of "Preventative Evangelism" is tremendously important, more so than most Christians realize. The Christian people of our land could change the radio industry greatly if they were alert to their opportunity. "TV programs for children in Los Angeles are 70 percent based on crime; 82 per cent of all acts of violence took place on programs designed for children under 12. TV editor Jack Mabley of the Chicago Daily News reports that four Chicago TV stations average 2,500 crimes annually on TV shows aimed at a children's audience and that 93 TV murders are shown in one week." With this crime diet given our children is it any wonder that crime continues to increase? Is the "British Weekly" right when it accuses America of bringing up a generation of violent people?

Recently a lay member of a neighboring church wrote to the director of a radio station, telling him that she appreciated the work of the station, but not the jazz music. The director replied as follows:

"A letter such as you wrote to me about the music sent to the station at Newton would have a great effect on the type of music used. Get your friends who object to the type of music to write also. The people who are not saved have us far outdone when it comes to writing radio stations, and often those at the stations get the idea that most of the people like 'jazzy' music because of the number of letters received requesting it. I am sure a few letters from you and those you know will do more than you can imagine....Many letters pour in telling how much they enjoy the other type of music and thus your letters would do much to help me improve this matter. The Commission in Washington requires us to operate the station in the interest of the public and **we must go by letters and phone calls."**

What an opportunity this presents to Christian people! If a sufficient number of Christian people would write to radio stations and ask that crime programs be kept off the air, it might change the radio program output to an astonishing extent. Think of how many children are daily kept in the company of outlaws and criminals in our front rooms and led astray in this way because Christian people do not write in to ask for something better. To write to broadcasting companies and to program sponsors about this matter is truly "Preventive Evangelism." With this power for good in our hands, is there such a thing as guilt by consent or neglect if we fail to write? **—W. F. Unruh**

Chosen

"The Lord hath chosen you to stand before Him, to serve Him and that you should minister unto Him." II Chron. 29:11

There are many opportunities for service, many open doors and a great need abounds everywhere. The hungry need to be fed, the poor and destitute clothed, and the sick and suffering need care. Hearts are hungry for love, souls in darkness are groping for the Light. The Lord still says to us as He did to his Disciples: "Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest" Matt. 9:38. This call comes to each of us. He also says: "I chose you and appointed you, that ye should go and bear fruit." John 15:16. If we earnestly seek to know His will and are willing to follow all the way, He will lead us into the place of service where we can be the most blessing to others.

My life as a Deaconess has been a life full of blessing. The opportunities for service are varied and many. Each new day calls not only for strength and guidance from above but also a new commitment and faithfulness in all things. In the housekeeping department of a hospital you never need to be idle for lack of work. The great majority of the patients we may never see, but there is a blessing to know that we have a part helping care for them. It is encouraging to see the many who are willing to come and help in this work. No great deeds have been done in the work, but gladness has been given when we could show some one how to clean a patient's room, or acquaint a new worker how to put the wet linens through the ironers, fold them, and stack them in the closet ready for use. There are many opportunities to witness for the Lord, and speak words of encouragement. Yes, I am thankful that the Lord has called me, for it is a great challenge to be a Deaconess.

"But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves" II Cor. 4:7.

—Sister Lois Schmidt

Until we can find time to pray there can be no time for work. The hardest work we have to do as Christians is to pray. That is the reason most of us would rather work—at something else. We are just that human. We would find some other way than God's way for doing God's work. Yet in our sanest moments we discern that there can be no power without prayer. Prayerlessness or ineffective prayer reveals itself in a lack of poise and in fatigue and a sense of frustration.

A Mennonite's View of Projected Visual Aids

WILLIAM M. ZEHR*

For a short discussion on Visual Aids to learning let us open our Bible to Matthew 22:15-22. This is the story of the trick question about paying tribute to Caesar and Jesus' astonishing answer. Here we find the Master teacher giving a perfect example of teaching. Let us briefly analyze the teaching procedure: first, the penny (visual aid) before the eyes of the hearers; second, the directive question as to whose image and superscription appeared thereon; third, the response, Caesar's"; and fourth, the splendid finality of that conclusion, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." The inductive method and visualization used by Christ 1900 years ago shows perfect reasoning; from the concrete to the abstract, visual to the invisible. This method of teaching has not been improved upon in the past twenty centuries.

The only honest reason for using visual aids in the church and Sunday school is to help teach and inspire people to follow the pattern of Christ and lead a devoted Christian life. Since the Bible was written some twenty centuries ago for the adult, it is more or less difficult to interpret these writings to a child in an intelligent and understanding manner. The teacher is dealing in many abstractions and her underlying motive for teaching is to make these truths live within each pupil and become a part of the pupil's life. I believe that the consecrated teacher is justified in using whatever proper means she finds to clarify the teachings of the Bible. One of these means is the use of projected visual aids.

In the field of projected visual aids we find several pieces of equipment such as the opaque projector which projects on a screen from books, photographs, and small objects. It is adaptable to any age group, as the teacher, with this projector, is limited only by her own imagination. Slides and filmstrips are another type of projected visual aid to learning. This type is the most popular with teachers who have been using visual aids. The main advantage in the slide projector is the fact that one frame, or picture, may be held on the screen as long as desired by the teacher. Material may be purchased or rented for a very nominal fee. In purchasing a projector for this type of material one should secure a combination slide and filmstrip projector of at least 300 watt for auditorium and classroom work.

Just recently I attended an evangelistic meeting in Los Angeles in which the background of the entire evening's program was projected. When the slide projector was turned on and the church lights turned off, there appeared on the screen the first hymn of the evening. After this song was sung, the Scripture reading followed. As the minister read the Scripture, there appeared on the screen a picture of Christ. Before the evening prayer, there appeared on the screen a beautiful scenic picture; a small sample of God's wonderful creation. After a solo, the message was delivered with a picture of Christ overlooking Jerusalem on the screen as a background. This was followed by a brief motion picture and then the invitation was given while another slide was thrown on the screen. I relate this because it was a complete visually aided program, although I realize it represented one extreme. In analyzing this type of meeting, it took the work and cooperation of several people to make the different events run as smoothly as they did without any disturbance whatsoever. Are pictures during the reading of the Scripture and prayer distracting? I can only answer for myself—they were not. They were well chosen and correlated perfectly. The continued semi-darkness was inductive to thought and meditation. The quiet response attested to this fact. It is possible to have a projected program using only one slide, as, for example, Sallman's "Christ at Heart's Door." The music, Scripture, and prayer, and message can all be based on this picture-slide.

In bringing up the subject on the motion picture projector in the church, I mentally hear some one say, "an instrument of the Devil." The answer to this is briefly, that it all depends in whose hands lies the responsibility. I cannot emphasize too strongly the necessity of always previewing material before the scheduled showing. This will prevent showing unsuitable or embarrassing pictures. Only material which will bolster and support the planned program should be used. A motion picture need not be elaborate, but good, true, and attractively presented to serve the purpose in teaching the Bible.

It is important to prepare each individual in the group for seeing the picture because it is an essential in any good learning situation that we have individual participation. This participation may be within oneself, as emotional or mental, or it may be an outward physical reaction. This preparation is a motivation process or may be just a simple introduction. The theme of the film should be pointed up, but not over-explained. Above all, never refer to a sacred motion picture program as a "show." Keep it above the level of mere entertainment.

The visual aid program should be in keeping with the over-all program of the church, and its selection be made very critically. In this manner a well selected program will provide a continuity of thought which will enable you to direct and encourage audience participation whether it be directing a song, contributing to the support of a missionary project, or perhaps a forum or group discussion. Many subjects lend themselves to this type of program which is not only interesting at the time, but

(Continued on page 122)

***Manager, Better Films, Portland, Oregon.**

Trouble Caused by Little Things

A butterbean clogged the safety valve of Mrs. Ethel Ray's steam pressure cooker in Atlanta, Georgia, and here's what happened:

The cooker exploded and blew the lid through the kitchen ceiling. The hot water heater, 12 feet from the stove, hopped off its moorings. Bottles on a shelf flew in all directions.

Flames in the gas stove flared six feet high.

Food was sprayed all over the newly painted kitchen walls. A stove leg punched a hole in the floor.

Mrs. Ray was hurled to the floor on her face. She was later treated for bruises.

The incident is another forceful reminder that it is often the little things that cause much trouble to persons as well as things.

The Holy Scriptures warn us of the vast amount of damage that can be caused by "a little sleep, a little slumber, a little folding of the hands to sleep" (Proverbs 24:30-34).

A "little folly" can spoil the influence of one who was esteemed for wisdom and honor (Ecclesiastes 10:1).

The "little foxes" can ruin the blossoming vineyards (Song of Solomon 2:15). "A little leaven leaveneth the whole lump," and "evil communications corrupt good manners" (I Corinthians 5:6; 15:33).

The Apostle James said: "The tongue is a *little* member, and boasteth great things. Behold, how great a matter a *little* fire kindleth."

That which the Lord Jesus said concerning stewardship is equally true of the things just mentioned, viz: "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much" (Luke 16: 10).

Taken from "Now."

The Weaver

My life is but a weaving
Between my Lord and me;
I cannot choose the colors
He worketh steadily.

Ofttimes he weaveth sorrow
And I in foolish pride,
Forget that he seeth the upper,
And I the under side.

Not till the loom is silent
And the shuttles cease to fly,
Shall God unroll the canvas
And explain the reason why.

The dark threads are as needful
In the weaver's skillful hand,
As the threads of gold and silver
In the pattern he has planned.

—Author Not Known

Flashes of Thought

Stormy Weather

WALTER GERING

Hardly had they gone on before I realized my mistake. I should never have taken the risk; every moment of delay only increased the danger. For some time the breeze which had been gently blowing had been rising; the swishing of the waves against the side of the boat was a constant reminder that the trip back against the wind would be difficult. But the lure of fishing had fascinated me; I stayed on and cast in the line.

For one experienced in the art of handling the oars—for one conditioned for the task through hours of previous rowing it might have been comparatively easy. But I was a novice at this matter of handling the oars. Muscles which had been used so seldom in his manner were straining at the task. It was a long distance to the shore and the waves were threatening. No—I was not afraid but I was tremendously sobered. There was no doubt about it, this was going to be a hard test. I should never have risked it. I should have gone in earlier.

How little did I realize that out on the shore my friends were anxiously watching my struggle. They knew my inexperience; through their field glasses they could see that I was having a hard time of it. In their concern they finally waited no longer; the time for action had come. A motorboat was sent out to tow me in.

And now I had refused the offered aid. The boat went on, swung around to head for the shore. Swallowing my pride I called out: "Take me in!" A few minutes later I had been towed in and safely fastened the anchor rope to the pier. My friends had come to my rescue.

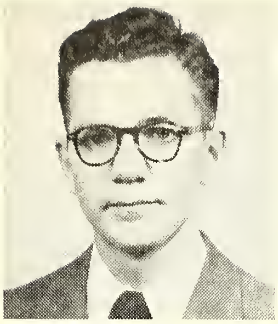
I thought of the disciples, battling against the waves, threatened with death in the storm. Of them too we read: "They were distressed in rowing for the wind was against them." How often in life we are distressed at the oars; the winds are contrary, the waves dash up against the little boat. We are in danger of being submerged in the sea of despair. In such moments we read: "And he saw that they were distressed in rowing, for the wind was against them. And about the forth watch of the night he came to them . . . and said, Take heart, it is I; have no fear" Mark 6. All along he had been watching them in their struggle. In the darkest hour He appeared and there was a "great calm."

THANK GOD FOR A FRIEND ON THE SHORE!

Eternity is the divine treasure house, and hope is the window by means of which mortals are permitted to see, as through a glass darkly, the things which God is preparing.

PAX Service Rugged

CARL R. JANTZEN*



CARL JANTZEN

My four months spent in PAX at Wedel-Holstein, Germany, have been an experience rich and unique in various ways. Upon landing at Antwerp, Belgium, August 8, we Wedel assignees were told to expect primitive conditions because the project had barely started. Ready for anything we were not shaken by the simple little shack which we finally found along Breiterweg, nestled in the trees behind the mounds of an obsolete shooting range now filled with a healthy growth of oak, birch, fir and pine trees. To be sure, the place was crowded with 13 fellows, and with two more coming no one objected to a small addition giving everyone room enough to sleep inside.

It did not take long for most of us to feel quite at home in spite of the lack of certain comforts to which we had been accustomed at home. Our spirits had retained enough of the element of adventure to appreciate our conditions. We cut wood for fuel; built shelves; stamped our straw mattresses into shape (I was lucky enough to get a bed with springs); washed our faces once a day, if that often; and in general lived a life that would not have seemed too unusual for our grandfathers when they were boys. About the only modern conveniences we had were electricity and our Chevrolet carryall truck. The experience, then, of living a relatively simplified life with a group of fellows is the first thing that made these four months so enjoyable. At this writing we no longer miss the accustomed luxuries of home, but as a whole are thoroughly enjoying our situation.

A second contributing factor to the richness of my stay in Germany is acquaintance with the German people. Although we are absorbing less of Germany by living in the essentially American environment of a PAX unit, there are still many opportunities to meet Germans. Helping us with cooking and washing clothes are Herr und Frau Lose, refugees from the Danzig area. They are Mennonites and will eventually be living in one of the houses we are building. Unable to speak English they help to give our unit a German flavor, besides giving us practice in the use of the German language which is still in infancy for most of us except for the fellows who have been here a year or more.

The many children in the neighborhood apparently find us amusing if not fascinating. At any rate our project seems to be a regular stop for a number of them each day. We fellows have a great time with them. Their conversation is simpler than that of their elders so we have little difficulty in talking with them. Our unit leader teaches a Sunday school class for them at the request of one of the mothers in the neighborhood.

Contacts with German families have been fewer than we would like, but when refugees begin moving into the PAX houses there should be more opportunities. Several of the neighbors have been quite hospitable, though, and we have felt no real hostility. In fact, most of our relationships with our German working partners and the people we deal with in town have been quite friendly. They show a real interest in our work; although many fail to understand our motives. Why should we leave our fine homes in America, come to Germany, work for almost nothing, do without much of the luxury to which we were accustomed? In attempting to explain our religious basis for this we cannot omit the fact that we are also serving two years in lieu of military service. This factor of "have to" makes it easier for them to understand our presence but not in the way we would like it understood. It is for this reason that we cannot afford to be careless about our conduct and thus lose an opportunity for Christian witness. It is here that we find our greatest task in working for and with the German people; true witnessing can be such a subtle thing, often operating when the Christian least suspects it. While we claim Christian love to be our motivation, we are finding a real challenge in making our religious beliefs practical to those about us as well as to ourselves.

On first entering MCC service I was disappointed at not being able to finish my college education before being drafted. But as so often happens when one looks back on something not of his own choosing, the whole situation looks different. A period of time like this can be used to a real purpose. Sometimes I think many of us are too anxious to

PAX men at Wedel, Germany, preparing for home construction.

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*(Since writing this report Mr. Jantzen has transferred to Iraq where he is working as a sanitation engineer in a village improvement project near Bagdad.)

But Rewarding

succeed, too impatient to get somewhere, to flex our young muscles as it were. What a surprise the fledgling gets when it hops from the nest with feathers barely starting to grow. God sometimes has to apply the brakes for us when we start flying a little too high. After all Christ did not feel ready to start His ministry until He was thirty years of age. I'm thankful that such opportunities as MCC work are available, and that we are not forced to spend these formative years in the army where men are taught to hate instead of love.

Naturally my stay in Germany is made more pleasant by learning to know something of both the natural and cultural surroundings. Wedel with a population of 17,000 is in the lower end of Schleswig-Holstein—Germany's northern most province. For the most part the country here is flat or gently rolling, good for farming. Driving through the interior, one sees many thatch-roofed farm houses and hofs (farm yards). What we think of at home as a Dutch windmill is not uncommon here either. Just a few miles from our project are the outskirts of Hamburg, except for Berlin, Germany's largest city having a population of approximately 1,700,000. More than half Wedel's working population are employed in Hamburg, but Wedel boasts several industries of its own including an optical factory. The mighty Elbe River borders Wedel on one side, and on nice days a favorite Sunday afternoon past-time for us fellows is to go to a riverside restaurant and watch the ships go by. Each vessel is greeted there by a loudspeaker playing its national anthem and welcoming those on board to Hamburg.

Hamburg is a beautiful city with an interesting history dating back to 804 A.D. when the emperor Charlemagne founded a castle, "Hammeburg," on the Elbe. Its position as Germany's greatest seaport gives it an international flavor with many foreign visitors. Although the city suffered terribly during World War II with almost half of its dwellings totally destroyed, it has risen again out of the rubble and ruin to become a city of world-wide importance. In spite of the stream of incoming refugees, Hamburg has retained her character of being distinctly North German with its vigorous population.

We new fellows at Wedel have been privileged to see much of Germany already in the short time we have been here by virtue of the fact that we are stationed in the north. We came up by way of Backnang near Stuttgart when we first arrived, and made another trip south for the MCC conference in October which was held at Bad Boll, south of Stuttgart. Some of the interesting stops along the way were Heidelberg and its famous castle, Bad Duerkheim and the MCC Children's Home, and the great cathedral at Cologne. Shorter trips were made to Luebeck for the dedication of the PAX houses there, to Bremen and Bremerhaven, to Bad Oldesloe to work on a Menno Simons memorial, and points of interest in and around Hamburg.

Although Germany is a consistently powerful attraction to tourists and of course to visitors like me, it also has a deeper interest for me in that my forefathers called this country "home" before conflict with their religious beliefs forced them to leave their well-kept farms and seek religious freedom in a new and far-away land. While the modern advancements of the twentieth century have had a vast influence on this country, it is not impossible to find the old-fashioned dwellings, forest pathways, and peaceful countryside which was so well known to my ancestors. With the Germans' characteristic nationalism and almost fierce love of country it must have been a sacrifice that was extremely difficult. I cannot help but wonder if our faith is that strong today.

PAX men laying wall for one of ten houses.

Other Gods. The people of Israel had forsaken God for Ashtoreth, Chemosh and Milcom. We call that idolatry—and we still practice it.

A famous Chinese gentleman stood in the New York Stock Exchange not so long ago, after having visited our half-empty churches. He was so impressed with the furore and intensity of the Exchange that he cried, "Ah, this is their *real* religion! This is what they care about!" Well, is it?

Wouldn't you say that we are worshiping Mars, the god of war, as much as we worship Jesus Christ? Every able-bodied boy in the country may be forced to give two years of his life to the art of war; how many give two years to Jesus Christ?

Others worship Bacchus; they live to have a good time.

Others worship the god of the machine, or the god of the cash register, or the god of athletics, or . . . . How many more can you supply?

Frank S. Meade in
TARBELL'S TEACHERS' GUIDE 1954
(Fleming H. Revell Company)

She Wanted a Bible

A little more than a century and a half ago, a girl's craving for her own Bible opened a new field of Christian endeavor which has had no parallel in history.

Then—as now—millions were without the Word of God. But little Mary Jones, daughter of a Welsh weaver, did not think of the problems of millions. She knew only that she wanted a Bible as her own and that it was her own personal problem.

The story of Mary, and how she got her Bible, is one of the most heart-warming tales of faith. First she had to learn to read, then spend six years saving. When at last she had accumulated enough for her purchase, Mary trudged barefoot for 25 miles to learn that Bibles no longer were being published in her native Welsh and that none was obtainable.

It was the Reverend Thomas Charles, of the village of Bala, in Wales, who gave the girl her Book in the year 1800. From that small incident in a remote hamlet, sprang a movement which has seen the publication in more than 1,200,000,000 copies of the Scriptures in more than 900 languages and dialects.

To the minister it had been evident for years that the supply of Bibles for the Welsh people had been pitifully inadequate and every effort to get more had fallen upon agencies already overburdened with other duties or had resulted in prices too high for the scanty means of the people.

In that same year 1800, an edition of 10,000 Bibles was exhausted in four months and whole districts failed to receive any. Two years later, Mr. Charles tentatively suggested to some friends on a committee of a Religious Tract Society his idea for a new Society. The society would supply Scriptures for the people of Wales.

The idea caught fire. The alert mind of Joseph Hughes saw its possibilities. "If for Wales, why not for the kingdom? Why not for the world?" Why not, indeed?

On March 7, 1804, the British Foreign Bible Society was launched. One hundred and fifty years later, people of at least 60 nations will commemorate the historic event. There are now 24 national Bible societies, all joined in the United Bible Societies and they are currently distributing 20,000,000 volumes of Scriptures each year.

Other Christian organizations, in Britain and Germany, had undertaken some responsibility for Scripture supply prior to 1804, but they had only signaled the comming event. With rare foresight, the British committee realized it could not accomplish its task alone. Representatives were dispatched to other countries in Europe and America and 48 Bible societies grew in the next 12 years.

In America, the first Bible society was formed in Philadelphia in 1808 and a hundred others followed quickly, until, in 1816, a national body, the American Bible Society was established. Today, the American society provides more than half of the total world distribution.

The entire year of 1954 will be a year of special observance to commemorate the beginning of the Bible societies.

Growth -- a Law of Life

We must grow in our knowledge of God's will. Growth is the law of life. From infancy to childhood to youth to maturity our bodily development continues. Likewise, moral insight and spiritual power come by stages of growth.

It is written in the record that Jesus grew in stature and in wisdom and in favor with God and man. We also must grow in knowledge of God's will. Just as a human mother cannot reveal herself fully to the babe in her arms, so it is with our Father. He can reveal as much as we can receive and no more. Day after day we must become more at home in the invisible world of the spirit. Bit by bit we must apprehend the mind of Christ, little by little we must capture his spirit, step by step we must toddle and then walk confidently down his way. We must alternate from silence to activity, from communion with God to service among men.

God's opportunity to provide guidance in the hour of decision is measured by our total sensitivity and responsiveness and maturity. We come to know what is right in a given situation as habitually we endeavor to do God's will. Day after day we must seek to know, and week after week we must do. Right action comes from knowledge, but fuller knowledge of God's will comes from fidelity in action.

We must learn to do God's will because it is right, not because of calculations that such action will be pleasant or successful. Discipline of mind and emotion is required if we are to persist in doing what is right in God's sight because it is right and leave the results in his hands.

—K. P.

PROJECTED VISUAL AIDS

(Continued from page 118)

which often results in an increased interest and cooperation with other phases of church activity. In the inspirational type of program, it is usually advisable to encourage audience participation in the preliminary worship period and to permit the inspirational film to close the program. Often the inspirational film achieves its greatest impression in the quiet meditative thoughts of the congregation and these meditations should not be disturbed by superfluous comments.

Carefully selected visual aids can be a useful tool in various parts of the church program. They should never be used as an end in themselves, but always as a means of presenting some religious truth or creating a spiritual atmosphere. When so used to the glory of God, they can preform a helpful ministry.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Leola Schultz, 4614 Woodlawn, Chicago 15, Ill.

Voluntary Service Among The Mennonite Youth in Paraguay

Voluntary Service is a history making chapter in the development of the Mennonite Church. First tried in the USA, it has reached out to other places that the Mennonite people call "home," with its power to harness the strength and ambitions of youth to not only give a service but to give them an early vision of what Christian service can mean.

To our Mennonite youth in Paraguay it is a new thought, but they too will benefit greatly if given the opportunity for voluntary service. Besides having had very little opportunity for Christian service of any kind, they have lost the sense of owing anyone anything, neither God nor the country which took them in when they were homeless. They rather seem to think that just their being in Paraguay is such an asset to the country that they have no further responsibilities. Probably the fact that they have had a great difficulty in making a living plays an important part in the retarded development of any kind of a service program here.

We feel that the Voluntary Service program here at the Hansenarium (Leprosarium) will fill a great need for the Mennonite youth in Paraguay and that, with the Lord's blessing, it could have far-reaching effects.

Because of this need, one of the aims of this project, the development of the Hansenarium in Paraguay, is that it shall be an opportunity for voluntary service for the Mennonite youth here in Paraguay. Even more than in the US young people's work is an area that is probably most neglected in the colony churches. Here even the good influence of the Sunday school is relinquished when the questioning youth reaches the age of fourteen. What an opportunity to challenge at least some and give them a chance to develop their spiritual lives!

This is to give them a chance to put the words of Scripture into deed—for biblical teaching to become a reality. The effect of the individual young person's decision goes much farther than this one person's life. The neighbor or friend who sees the young person making a decision to go into voluntary service checks himself to see in how far he is living to serve God and his fellow men or his own selfish desires. We hope that the experience these young people will have will continue to grow back home after their return to the colonies so that eventually there will be an increasing number of colony people who feel they are God's witnesses, serving Him.

This program is to be an outlet for short term service for a project which is fundamentally a mission venture. Though we do not as yet have actual patients, there are many native Paraguayan visitors coming to see what these "Mennonitas" are doing. By their lives and actions even though limited in their knowledge of the Spanish language, these young people are having, some for the first time in their lives, the opportunity to bring the Word of God to someone in darkness. We have a huge mission field right here in this land to which the Lord is opening the door!

A second aim of the project is to give the Mennonite people an opportunity to say "thank you" to the country that gave them a home. Though they work hard at making a bare living, still they have unmatched freedom, a quiet place in a war-torn world to call their home. The "Privilegium" gives our Mennonite youth freedom from military training which is universal in this country. The young people feel no responsibility in accepting this privilege as it is given to them as a group. We would like to foster a sense of responsibility and a conscience, by giving them this opportunity for doing something in return, something to which we can refer as also a service to their country. By giving care and refuge as well as the gospel to the unfortunate outcast victims of Hansen's disease, we want to say "thank you" to Paraguay.

Thirdly, it gives the youth of the five different isolated colonies an opportunity to work side by side, learning to know each other and understand each other better. It is the first project of any kind where all of the colonies are working together. As we have seen voluntary service draw the numerous conferences of our Mennonite churches closer together in the USA by learning to know and understand each other better, we trust that the program will serve to draw the colonies together here in Paraguay.

Fourthly, it gives the young people a chance for a change. Though this may not seem an important factor, one who has not been in the Chaco can hardly realize how isolated and without change life there can be. Some members of the VS unit here are seeing something different for the first time. Though we hope they will go back to the colonies with their outlook for service unspoiled, it is a real opportunity to "see the world" while they serve.

The Hansenarium is still in its beginning stages; the 3,000 acres of rolling land hold many opportunities and we hope that it will serve not only as a haven for the sick, but as a place for young Christians to serve the Lord. The spirit and the help of

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Rebuilding the Lives of Baltimore's Delinquents

The spirit of Voluntary Service became real through the work of 13 young people from Mennonite Central Committee Headquarters, Akron, Penn., who spent Saturday, Jan. 23, painting in McKim Boys' Haven, a home for delinquent boys in Baltimore, Maryland.

But their services like those of the four young people in long-term Voluntary Service at McKim consisted of more than just painting. McKim director Robert S. Meyer commented that "the spirit of your work impressed our boys and showed them a new way of life.

"Actions and deeds are what count with these boys. Words don't mean a thing. Your presence and your work showed them there's more than living for self and that there are those who won't take advantage of them."

The McKim program serves in the heart of Baltimore's slums and consists of a delinquent boy's home, a community recreational and educational center, and a Sunday school and church. The volunteers serving here do all the types of work needed to operate such a program. They serve as house parents, they cook, they supervise recreation and crafts, and they assist in the church services. These volunteers are Myron Krehbiel of Conway, Kan.; Verda Miller of Nampa, Idaho; and Robert Peters of Henderson, Nebr.

The fourth volunteer, Bernice Nofziger of Wauseon, Ohio, had to terminate her services Jan. 23. She was called home by an illness in her family. As she left the haven, one of the boys began crying and seemed to sense the loss of security he had gained through her service of love and interest.

The 13 Akron people who worked at McKim were Howard Bauman of North Lima, Ohio; Dan and Mary Margaret Graber of Murrel, Penn.; Marion and Esther Kliewer of Hillsboro, Kan.; Angelina Maniaci of Elkhart, Ind.; Wendell Metzler of Nappanee, Ind.; Robert Regehr of Inman, Kan.; Shirley Schmucker of Alliance, Ohio; Grace Troyer of Elkhart, Ind.; Mary Ellen Yoder of Elverson, Penn.; Delbert Wiens of Reedley, Calif.; and Nelson Yoder of Davidsville, Penn.

The McKim Boys' Haven where the VS'ers live and work accepts the worst delinquents of Baltimore. Their histories include every crime known to man. They are youngsters from the courts and training schools and those unwanted by their parents. They include those who have been hated by everybody, who have roamed city streets for days and who have been sought by the police.

The ultimate aim of this McKim program including the haven and the community center is to lead these boys to a commitment to Christ and the Church. The haven was opened by Rev. and Mrs. Meyer Jan. 2, 1950, and since then 25 boys have lived in the haven. Their average time in the home is about one year. More than 80 per cent of these boys have turned good, Rev. Meyer said. Some of them are holding down good jobs in industry and paying their own way. Others are making excellent records in school and preparing for useful lives.

Asked on what philosophy he operates in seeking to rehabilitate these delinquents. Rev. Meyer replied it is part religion and part psychology. "We have to go very slow on religion as these boys who've known hate all their lives are very anti-religious. They are very emotional cases and we seek to give them the fundamentals of security." He suggested that the presence of the VS'ers will teach the boys to live for others and turn from asking: "What do we get out of this?"

Boys in McKim live in a home-like atmosphere. They eat together with the Meyers and the VS'ers. They attend public school. They are required to attend church and Sunday school. Plans are to increase the capacity of the haven from eight to 12 boys.

McKim Haven is an extension or outgrowth of the McKim community center. More than 3,000 persons participate in the center's activities during a month. McKim center anticipated greater services in behalf of the unfortunates in Baltimore's slums. Housing projects for 500 white families and 900 Negro families are under construction in the immediate area. The coming of these families will increase the number of boys McKim can serve.

Coming Events

Retreat Workshop: Young People's Leaders and Others Interested in Retreat Workshop—ATTENTION! Reserve April 23 and 24 for the Retreat Workshop at Camp Mennoscah, Murdock, Kansas. Resource leaders will be Mr. Carlson, associated with the University of Indiana; Mr. Oswald Goering, engaged in graduate work at the University of Indiana; and, Miss Betty van der Smisson, who is also at the University. There will be particular emphasis on "special interest" activities in the camping program.

ATTENTION!

Summer Service in Mental Hospital: General Conference Voluntary Service is again offering the opportunity to young people to render a useful service with a Christian group during the summer months at the North Battleford, Saskatchewan mental hospital.

Number needed—Eight women and seven men

Duration of Service—May 1-August 31

Wages—$155.00 a month

Fees: A unit fee of $25.00 for the whole period. The unit will board and room in town at approximately $35.00 a month.

Application must be made **immediately**. Write to Dick Friesen, Box 338, Rosthern, Saskatchewan, Canada.

Summer Bible School in Berlin

"But I don't want to go to Berlin to Bible School, Mother," said Heinz. Mother replied, "Oh, I'm sure you'll like it at Menno-Heim. And there will be other 14 year-old boys like you. You will enjoy the three weeks there."

Heinz's brother broke in again with "If I were you, Heinz, I'd go right away. I've been at Menno-Heim for baptism instruction and I liked it very much. I only wish I could go in your place but I'm too old." So Heinz reluctantly packed his suitcase and made ready to go to Berlin. He did not know it at the time but he would travel the greatest distance to go to Bible School (110 miles). He was one of the 12 children who were from the East Zone and East Berlin. The other 24 were from West Berlin. Heinz was also the oldest for the ages ranged from 6-14.

This was the first Summer Bible School for the Berlin Mennonite congregation and for Menno-Heim (sponsored jointly by MCC and the congregation). So children and parents did not really know what to expect. Twelve children, among them Heinz, who lived quite a distance from Berlin or who were too young to use city transportation, stayed in the Heim during the entire three-week period. The others returned home each day.

School began each morning with a chapel service. Heinz and the other children filed in while worship music was being played. The children took turns lighting the candles on the altar. Then they sang a German translation of "The Lord is in His Holy Temple." Then came the best part of the period, an interesting and exciting story about people who tried to live as Christians.

Then came class time with Bible stories, coloring and handwork for the youngsters and more memory and workbook work for Heinz's class. They would have liked to color too but soon found out that Bible School meant work as well as play.

The afternoons were grand. On Thursdays there were films about children in other lands. On Tuesdays there were excursions to different parks in Berlin. When at the park, they played directed games or took a hike or played their beloved "Volkerball" (a variation of basketball.)

And on Monday, Wednesday and Friday afternoons, there was something special for the 12 children who slept in the Heim. There was crafts work —some leather work, weaving, woodburning, and for the young ones, finger painting and coloring. That was fun. Heinz was proud of the pencil case he made in brown leather.

Recesses were fun too. But now when Heinz thinks back, he thinks of a lot of different things that gave Bible School its real meaning. For instance, there was the story of Kim, the Korean war orphan. And Heinz remembered the times in chapel when he and the other children had filed to the altar to put their money in a box for these Korean war orphans. The teacher had said that the war was just over and relief work could really start. So Heinz had put in some money he had intended to use as bus fare to see Berlin. And he remembered how the girls (and several boys too) had knit sweaters and shawls for Korean orphans. Heinz kept seeing the picture of Kim and his crying little brother in the ruins of what had shortly before been their house. And then Heinz remembered bombing in Germany. And then he tried to forget.

Or he remembered how one of the teachers told them about God's love. He had always been afraid of God before. But God really loved him. That was something to think about. Or he remembered the morning when the teacher spoke about deciding to be Christian. It was really an important thing, Heinz thought. To be a follower of Christ meant to do what He wanted us to and to live as He lived. Did he decide to be a follower? We don't know for Heinz never talked about it. But he has a much better understanding of what it means now than he did before.

But then the three weeks were over and it was time to go home. Heinz really didn't want to. That surprised him. But there was so much to do at Menno-Heim.

A letter from Heinz's mother later said this about the boy who didn't want to go to Bible School: "Our hearty thanks for everything. For Heinz, we want to say a special thanks that he could experience the wonderful weeks. Heinz says it was much fun and he is sorry that the Bible hours are over..... "

(Mrs. O'Ray Graber, Menno-Heim, Berlin taken from "European Relief Notes")

VOLUNTARY SERVICE IN PARAGUAY

(Continued from page 123)

the youth who have served here has been very commendable, they have demonstrated the spirit that the colonies are showing for this mission work among their fellow countrymen. The project is a long range program. Plans that have been drawn up call for some twenty buildings. These will be built as needs arise and as help and material are available. The voluntary service workers who are with us serve for a period of from three to six months, depending on the circumstances of their home lives and their wishes.

Even with visions and plans, Paraguay remains a land of "manana" and "paciencia." Pray that we may be fitted from above for the work for which we have been sent as your representatives, and that we may have the vision and the patience that we need so much. Also that the Mennonite youth here may catch the vision of what it really means to serve in the name of Christ.

(Dr. and Mrs. John Schmidt, taken from "Southern Notes")

Freedom lives only as a people uses it and proves worthy of it. Unless the people actively participate day by day in the making of significant decisions that affect their lives, neither democracy nor its product, freedom, can long survive.

—Jerry Voorhis

Our Schools

BETHEL COLLEGE

A Christian Service Workshop, presented jointly by the Western District Conference Young People's Fellowship and the Student Volunteers of Bethel College, was held Sunday afternoon and evening, February 14, in Memorial Hall, North Newton. The purpose of the workshop is to focus attention on needs and opportunities for Christian Service in communities in the immediate proximity of Mennonite localities. Discussion groups are also going to discuss questions like how to discover needs and how to come to grips with the responsibilities and opportunities these present. Churches have been invited to send representatives to participate in this workshop.

A debate squad of three teams participated in the annual Kansas State Teachers College invitational debate tournament held in Pittsburg, Kansas, February 5 and 6. These three teams include Helen Zitzlaff, North Newton; Marian Kaufman, Freeman, South Dakota; Annegret Voelcker, Germany; Hilda Regier, Walton, Kansas; Shirley Germany, Newton; Dale Mueller, Freeman, South Dakota. The intercollegiate debate question for this season is "Resolved that the United States should adopt a policy of free trade."

A religious drama workshop jointly sponsored by the First Presbyterian Church of Wichita, Kansas, and Mr. Wilkoff of the Department of Speech and and Drama, Bethel College, is being held in Wichita on Feb. 11-14. Amy Goodhue Loomis, an authority on religious drama, participated in this workshop. They will discuss the question of the religious drama as a religious education technique in the work of the church.

Bobby Standingwater spoke at the Cooper School, Newton, to the third grade on Friday, January 29. The pupils had been studying the American Indians and now were greatly interested in having Bobby tell first hand about the life of the American Indians today.

BLUFFTON COLLEGE

A reception was given by the faculty for the students on Tuesday, February 9. The games, planned under the leadership of Miss Edna Ramseyer and Mrs. Carl Smucker, included some old-fashioned parlor games such as dominoes, authors, etc. Providing background music for the games was "Der Olde German Band," composed of Dr. Delbert Gratz, Dr. Richard Weaver, Luther Shetler, Laurence Burkhalter and Jim Gundy.

High light of the evening was the program featuring Kenneth Mast as Master of Ceremonies; specialty numbers by "Der German Band," Dale Dickey, Russell Lantz, Betsy Jackson, Luther Shetler, Elam Ater; and a quartet composed of Richard Boehr, Dean Niswander, Earl Lehman and Fred Amstutz.

After the program, refreshments were served by the Social Committee of the Faculty Club and the evening, planned by the faculty, with Dr. Howard Raid as chairman, came to a close.

The Vesper Choir presented its first full length concert of the season at the Ebenezer Mennonite Church on Sunday, February 14. Approximately 55 students compose this choir directed by Russell A. Lantz, and accompanied by Marjorie Yoakam of Lafayette, Ohio.

The Men's Gospel Team quartet, composed of Robert Coon, Martin Strayer, Fred Hoenicke and Wilmer Sprunger gave a program at the Beaverdam Church of Christ on Sunday, February 14. Speaker for the service was freshman pre-ministerial student Paul Selman from Creve Coeur, Illinois.

The annual meeting of the Bluffton Alumni in the Chicago area was held here Saturday, February 6, with Dr. Robert Kreider, of Bluffton, as speaker. A similar meeting of Bethel Alumni was held on Friday, February 12, with Dr. Eldon Graber as the speaker.

MENNONITE BIBLICAL SEMINARY

Herman Tan, student here from Java, spoke and showed pictures of Indonesia at the Woodlawn Mennonite Church on Sunday evening, February 14. This was the third in a series of "School of Missions" programs. A forum on the topic was held at the 6:30 meeting, with Dr. S. F. Pannabecker and Mr. Tan serving as resource leaders, and Marvin Ewert as discussion leader.

The Central Conference Ministers' Retreat was held here February 9-11. A number of the ministers visited classes on Thursday, February 11.

A special service was held in our library on Wednesday evening, February 10, commemorating Rev. Joseph Stuckey, the early leader of the Central Conference. A plaque in his memory has been placed in the library marking a memorial gift by this conference toward the church purchase. Several Central Conference ministers participated in the service. Rev. Ben Esch spoke of the Christian life and service of Rev. Stuckey, emphasizing his great spiritual influence in the Central Conference Churches. Rev. Harry Yoder told of the growth of the Conference and of its work today. This was followed by a message challenging to dedication by Rev. R. L. Hartzler who also led in prayer. President Pannabecker expressed the gratitude of the Seminary for this memorial gift.

CANADIAN MENNONITE BIBLE COLLEGE

Twenty students, choir conductors of various churches throughout Canada, registered for the choir school sponsored by the college with Prof. Marvin Dirks of Chicago Mennonite Biblical Seminary as guest instructor. Provinces were represented as follows: Ontario, 3; Manitoba, 11; Saskatchewan, 2; Alberta, 2; British Columbia, 2.

Courses taught by Prof. Dirks were Basic Musicianship, Choral Tone, and Vocal Production. A workshop was held on conducting and materials with the college students also participating. College instructor Jon Konrad held lectures on the following subjects: Instrumental Music, German Choir materials and Tempo, Time and Rhythm. During chapel services Rev. Dirks illustrated the use of various types of hymns for church worship. We wish to thank Prof. Dirks for his inspiring week of instruction and wish him God's blessing as he returns to his work in Chicago.

The difference between the Spirit-filled life, and the life that is not filled with the Spirit is the difference between life abandoned wholly to the will of God, and a life that wants to have its own way and please God too. Abandonment is that of which it is most easy to speak, and yet it is the one thing from which all men shrink. Men are quite prepared to sign pledges, to do any amount of work, even to sign cheques or give money, if only God will let them have their own way somewhere in their life. If He will not press this business of abandonment, if He will not bring them to the Cross, they will do anything; but they draw back from the place of death.

Yet it is only in that place that the Holy Spirit is able to flow out into every part of the life and energize it, until in all conduct Jesus is crowned Lord, and the fruit of the Spirit is manifest in character. Nothing can take the place of abandonment. Some there are who attempt to put prayer where God has put abandonment. Others profess to be waiting until God is willing to fill them. Both are wrong! While they think they are waiting for God, the fact is God is waiting for them. At any moment, if they yield to the Spirit, He will sweep through every gate and avenue and into every corner of the life.

G. Campbell Morgan in
THE SPIRIT OF GOD
(Fleming H. Revell Company)

Retreating. We hear a lot about "retreats," in the modern church; these retreats are whole days or week ends in which busy men get away from the monotony of business and the fast-moving, noisy world they live in, to spend a few hours in quiet meditation.

It is not a bad idea; Jesus did it occasionally! But if those retreats become just occasions to forget the world while we rest and enjoy ourselves, they are sinful. Jesus not only meditated; He meditated on what He was to do next in a world filled with sin!

Mr. J. C. Penny puts it well when he tells of a friend of his who was packing his bag for a weekend retreat. His young son couldn't quite understand it. "Retreat, Dad?" he asked. "Who is after you?"

When you pray—whom and what are you retreating from? Or whom and what are you preparing to meet?

Frank S. Mead in
TARBELL'S TEACHERS' GUIDE 1954
(Fleming H. Revell Company)

YPU FINANCIAL REPORT FOR NOVEMBER

Cash Balance, October 31, 1953	$ 538.08
Receipts for November	289.63
Receipts, Jan. 1—Nov. 30, 1953	3,974.44
Percentage of $5000 budget	79.5%
Cash Balance, November 30, 1953	$ 799.71
General Fund	$ 117.91
Missionary Education Fund	281.80
Notes Payable	400.00
	$ 799.71

Jottings

—Friedensfeld Church, Turpin, Okla.: Feb. 4 we had our monthly Sunday school teachers' meeting. These meetings have been very helpful. Franzie Loepp was in charge of the last meeting. Our church gave $71.41 to the work of the Gideons. The first Thursday of February we had all day Ladies Aid meeting. There were thirteen ladies present in the morning, more came in the afternoon. — Mrs. Chester Windsor, Corr.

—Woodlawn Church, Warroad, Minn.: Walter McDowell from Delft, Minn., and missionary Herman Friesen, who served a term in Eucador, South America, spoke at the morning service, Jan. 17. They came in the interest of home mission work. Harry Harder of Mountain Lake, on Jan. 24, showed a film and slides of the bulldozer which the men of the Northern District sent to Paraguay. He was the operator of this work, building roads for the Mennonite colonies. Rev. Soltau, state director of the Minn. Government League spoke in the Woodland Church, Feb. 1. He also showed a film on the first atomic bomb. The Ladies Aid packed new and used clothing again for relief at home and overseas at our February meeting. Born—to Mr. and Mrs. Jake Unruh, a daughter, Jan. 11; to Mr. and Mrs. Leonard Heppner a son, Jan. 13. At this writing Mrs. Frank Heppner is still a patient at the Warroad hospital.—Mrs. Nick Fast, Corr.

—First Church, Chicago, Ill.: Accomplishments of the Women's Missionary Society for 1953: February, gift of money for a widow in South America; March, gifts for children in Colombia; April, layettes for mission in the Congo; May and June, collected $100 to be used toward fixing the mothers' nursery room; June, grocery shower for Chicago Voluntary Service workers; September, soap for migrants; November, yard goods for Jordan, knitting for Korea, knitted slip-over sweaters, knitted bonnets, booties and afgans for baby beds.—Mrs. Nattalie Barz, Corr.

—Ebenezer Church, Gotebo, Okla.: Jan. 3, in the evening union services were held in the Methodist Church with Rev. Keith of the Methodist church bringing the message. Jan. 10 and Jan. 24 Raymond Reimer, a student from Bethel College, served us. Jan. 17, Mr. and Mrs. Alvin Bergen, who have been accepted as missionaries to Africa, presented to us the need in that country. Jan. 28, the Mission Study Society met in the home with Mrs. Ted Schmidt. The afternoon was spent in cutting quilt blocks. Jan. 29, Missionary Alliance met in the Christian Church. A nice program was presented.—Mrs. Arnold Brandt, Corr.

—Bethesda Church, Marion, S. Dak.: At the regular C. E. meeting in January, the Christian Youth Volunteers presented the program. The fifth Sunday in January a fellowship evening was enjoyed by the C. E. members. Janet Soldner will speak at the Ladies' Mission Society meeting, and also to the congregation at an evening service. The pastor has begun a class for the young people during the Sunday school hour. The group is studying "The Way of Life." The catechism class is meeting at the parsonage every Saturday afternoon.—Corr.

—Mission City, British Columbia, Canada: Our church started out the new year by observing a Week of Prayer, which was a great blessing to all who attended. The theme was "Do Not Worry," and this thought was carried into every phase of Christian life. A fervent prayer meeting, in which many took part, closed this blessed week. Truly an inspiring beginning for the new year. The B. C. Conference, which was to have taken place in our church, had to be postponed because of the deep snow. There were drifts up to four and five feet deep. Church services were cancelled one Sunday. Truly we do not realize how much this fellowship with one another and together with Christ means to us till we are denied it. May we all take advantage of this privilege and be effective witnesses for Him.—Mrs. Peter Rempel, Corr.

—Newport Church, Newport, Wash.: The Christmas season was a busy one with the program on Christmas Eve by the S. S. and several members taking part in the "Messiah" presentation in Newport. Watch-night prayer and praise service was held. The annual business meeting was held Dec. 27, with the new officers taking over the responsibilities with the start of the new year. The Men's Brotherhood has been working at the parsonage, fixing a study for pastor

Frieda Claassen
4614 Woodlawn Avenue
Chicago 15 Illinois

Schmidt. The Christian Endeavor is having a number of programs on our missions in India, so everyone may get better acquainted with the work and the workers there.—Mrs. Henry D. Hiebert, Corr.

—Zion Church, Donnellson, Iowa.: Dec. 15 the Good Will Mission Circle presented a candle-light Christmas program in the church. The Sunday school Christmas program was given on Christmas morning, and in the evening a group of our young people sang Christmas carols to our shut-ins. On Jan. 2, the Bluffton College men's Gospel team gave a service of message and song. Communion services were held Sunday morning, Jan. 3. Our annual business meeting was held in the evening of Jan. 8. New officers elected were Robert Krebill, deacon; Leron Myers, trustee. On Jan. 10 our pastor and choir gave a radio program over KXGI. In the afternoon our pastor and the young people gave a program at the County Home. Jan. 31 representatives of the four Iowa churches met to plan the 1954 retreat.—Corr.

—Upper Milford Church, Zionville, Penn.: The men of the congregation held their first Brotherhood meeting Saturday evening, Nov. 14. Officers elected were Henry Mohr, pres.; John Spangler, vice-pres.; Monroe Teissinger, sec.; James Miller, treas. On Nov. 17 a group of 26 women from the church did relief work at Ephrata. Dr. Harvey Bauman showed pictures and spoke of the mission work in India on Monday evening, Dec. 14. The children of the Sunday school presented their annual Christmas program Sunday evening, Dec. 20. On Dec. 27, the Bluffton College men's Gospel Team presented their program. On Christmas Eve a group of young people from the church went caroling. A New Year's Eve fellowship was held at the parsonage. The annual business meeting was held Jan. 3.—Elaine Hiestand, Corr.

—Bethany Church, Quakertown, Penna.: Our very busy Christmas season included our annual Christmas party; a cantata, "The Heavenly Story"; the Sunday school program and pageant, "Journey to Bethlehem"; and Christmas caroling and a New Year's Eve party sponsored by the Christian Endeavor Society. Communion was observed Dec. 27. Our church was host to the Eastern District Quarterly District Conference on Jan. 18. The ladies of the church served the evening meal to those attending. The oil burner recently installed in the parsonage by the two congregations, Flatland and Bethany, is very much appreciated by Pastor Denlinger and his family.—Corr.

—First Church, Paso Robles, Calif.: Mr. and Mrs. George Gaede were received into our church in December, formerly of Reedley. The 40th wedding anniversary of Rev. and Mrs. M. J. Galle was remembered with a program, and refreshments on New Year's Day in the evening. Canadian visitors were Mr. and Mrs. Klaassen from Clearbrook, B. C. In December, Dennis Henry Toevs, and Frederick James Osman were the latest arrivals to be added to a nicely growing cradle roll. A surprise house-warming party was staged for Mr. and Mrs. William Wiebe Jan. 17. Out of town guests were two Heppner families from Winton. The business meetings of the church have met and new officers have been elected for all the organizations, and many re-elected that have served faithfully for a long time. Our pastor and a group of members were in charge of the devotional period in the Caldwell Nursing Home Jan. 24. The patients are most appreciative.—Corr.

—Zion Mennonite Church, Souderton, Penna.: Youth Sunday was observed on Sunday, Jan. 31, with the young people of the church in charge of the evening service. They presented a varied and interesting program. On Feb. 1 the Youth Fellowship enjoyed a roller skating party at Jamison with the Deep Run Youth Fellowship as guests. William T. Snyder, Assistant Executive Secretary of the M. C. C. spoke to us on Sunday, Feb. 7 on the theme "Frontiers for Mennonite Christian Service," and gave us a more complete picture of the work we are doing through the M. C. C.—Corr.

—Mt. Olivet Church, Huron, S. Dak.: Our congregation is enjoying the new pews which were installed recently. At a special dedication service on Sunday, Jan. 31 the congregation set aside the pews for the glory of God. Two new pulpit chairs were also dedicated at this service. The nursery room in our church was enlarged and dedicated for the use of mothers with children so that they may have more of an opportunity to receive a blessing in the services. Reports at our Annual Meeting showed an increase in giving over last year. Enrollment in our Sunday school is the highest in the church's history with 159 enrolled.—Corr.

—First Church, Reedley, Calif.: Each S. S. class presented their White Christmas offering at the annual Christmas Eve program. On Dec. 10 and 15 the annual church business meeting was held. Reuben Bergthold was elected as the new deacon. A new seating plan was adopted and additional pews are to be purchased. Pastor Epp has begun a special adult catechism class. Universal Week of Prayer (Jan. 3-8) was observed with J J Esau bringing us the messages throughout the week. The Bethel College banquet will be held Feb 13, the culmination of our Bethel College Fund Drive during January. Pres. D. C. Wedel will be the speaker. Beginning Feb. 28 through March 5, Dr. J. E. Hartzler will bring to us a series of lectures; 1954 marks his 50th anniversary in the ministry and his sermons will be adapted to the occasion. Our church has begun its Christmas Bundle project for 1954. The Men's Brotherhood dinner was held on Jan. 28 and the Worthwhile Circle will have their annual guest night dinner on Feb. 8.—Mrs. Ray Goossen, Corr.

—Pulaski Church, Pulaski, Iowa: On Monday, Jan. 4, our church met for a fellowship dinner followed by our Annual Business Meeting. In summary of the year's work of the church our pastor, Ernst Harder, has compiled The Yearbook for 1953-1954. It is a challenge and inspiration to all and will be kept for reference through the year. On Jan. 17 we welcomed back into our fellowship Rev. and Mrs. Vernon Sprunger with their two daughters Jeanette and Shirley. They are home on furlough from the Mission Field in Belgian Congo and God has blessed them in their work. Brother Vernon gave the morning message and the church service was followed by a basket dinner. In the afternoon they shared with us some of their experiences in Africa. Sunday evening they were guests of the Companion Class and Builders Fellowship at the home of Mr. and Mrs. Lloyd Augsburger. The Triangle Class met at the home of Mr. and Mrs. Herman Bachman in their honor on Monday evening. The Young People's Fellowship met at William Sherman's home on the evening of Jan. 24, and after a devotional period led by J. Ogden Augsburger, Donald Payne showed colored slides he took while in the Far East. The Bible Study and Prayer group have been meeting on Wednesday evenings during the month of January at various homes of the members of the congregation. We have been enjoying a study of First Corinthians. —Mrs. H. C. Baughman, Corr.

Into the Beyond

DAVID J. KLASSEN, of Hillsboro, Kansas, and member of the First Church was born Jan. 19, 1882. and died Jan. 5, 1954.

MISS JOHANNA KINSINGER, of Collinsville, Ohio, and member of the Apostolic Church, Trenton, Ohio, was born March 30, 1878, and died Jan. 10, 1954.

WILLIAM C. AUGSBURGER, of Winchester, Indiana, member of the Apostolic Church, Trenton, Ohio, was born Oct. 10, 1862, and died Jan 31, 1954.

BERNARD S. KREHBIEL, of Hesston, Kansas, and member of the First Church of Christian, Moundridge, was born July 25, 1885, and died Feb. 4, 1954.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Thy Word is a Lamp Unto My Feet.

MENNONITE LIBRARY BIBLICAL SEMINARY

O make Thy Church, dear Savior,
A lamp of purest gold,
To bear before the nations
Thy true Light, as of old.
O teach Thy wandering pilgrims
By this their path to trace,
Till, clouds and darkness ended,
They see Thee face to face.

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The soul is like a mirror, in the depth of which God is to be seen reflected. But to behold Him the soul must be free from distractions. A plan for recollection is to make outward things as steppingstones to rise up unto God. If I see a dragonfly flit across the road, or a butterfly basking in the sunbeam, I may at once rise from the sight of these objects to the God who made them. Nature is full of God.

—*Selected.*

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. E. Smucker, Maynard Shelly, Willard K. Claassen.

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Winona Summer School of Missions

Winona Lake, Indiana

The following are some of the high lights:

Bible study—John 17—Dr. Jacob Prins, Board of Domestic Missions, Reformed Church of America

Foreign Missions—India, Pakistan, and Ceylon—Dr. C. Herbert Rice, Chicago

Junior Missionary Leader—Mrs. Olin Krehbiel, Berne, Indiana

Evening Features—The Coming World Assembly, Evanston, Ill. Miss Elizabeth Moreland of India will speak.

The Film "The City," will be shown Monday evening.

Vesper Service—Thursday eve.

Banquet, Friday evening.

For further information write to:

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Of Things to Come

March 3—Ash Wednesday (Lent begins)
March 7—World Day of Prayer
March 13—Central Kansas Evangelism Workshop, First Mennonite Church, Newton
March 22-26—Bethel College Bible Lectures, Bishop Leslie R. Marston, speaker.
April 1-2—General Conference Retreat Workshop, Chicago
April 11—Palm Sunday
April 11-18—Week of Witness
April 18—Easter Sunday
April 23-24—Western District Retreat Workshop, Camp Mennoscah, Murdock, Kansas
April 23-25—Joint Middle and Central District Inspirational Conference
April 25—Conference Sunday

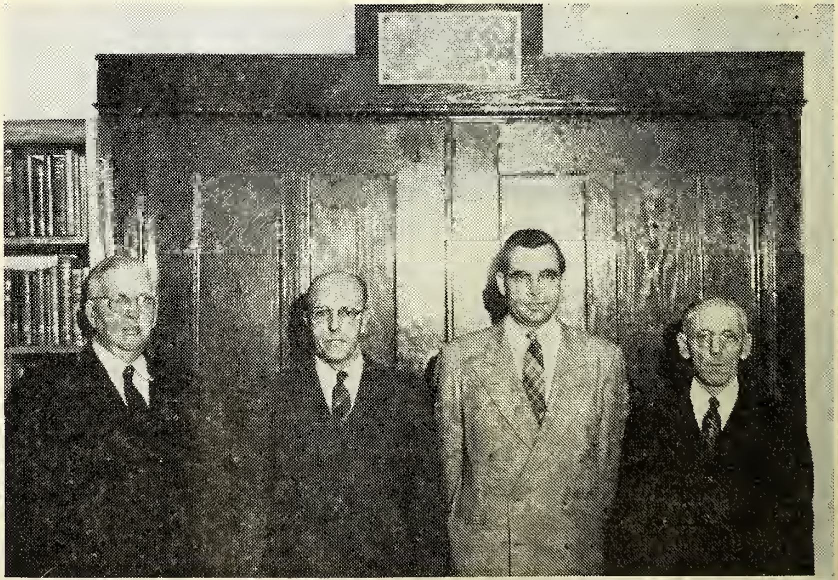
Note Kansas Churches

The Student Christian Association of Bethel College and the College Age Youth Fellowship of the College church are sponsoring a series of meetings to stimulate interest in Voluntary Service and PAX. These meetings are planned for the evening of March 7 and the morning and evening of March 8.

Leola Schultz, General Conference V. S. director, and Mervin Miller, representing the MCC headquarters at Akron, will discuss opportunities in V. S. and PAX, respectively, on Sunday evening. During the chapel hour Monday, Roy Just, professor of sociology at Tabor College, will present the challenge. Monday evening several former V. S.ers will share informally their experiences and show pictures of the work.

The evening programs will be held in the Student Union Room of Memorial Hall at 7:30. The chapel hour on Monday begins at 9:45 a.m. Mervin Miller and Leola Schultz will be available for counseling Monday.

Unveiling of Memorial Plaque



Central Conference ministers taking part in the unveiling of the plaque; Stuckey Memorial Library, Mennonite Biblical Seminary. Left to right: Ben Esch, Harry Yoder, Robert Hartzler, R. L. Hartzler.

Editorials

INTERN PASTORS

An idea that is growing and that has real merit is the plan of churches to use summer intern pastors. Notice the treatment of this subject from three angles elsewhere in this issue. We believe more and more churches could adopt this method with profit.

It is good for the regular pastor. It gives him an opportunity to work with a younger man and share his experiences with him. It may also enable the regular pastor to have a change and perhaps engage in some Voluntary Service type of work for the summer and so enrich his experience. Or he may be able to take the much-needed vacation since someone is in definite charge of his church work.

It is a good arrangement for the local church. They can learn what the younger preachers are thinking and doing. It may give them a new approach to the problems of religion and life. It provides opportunity to encourage and help the young minister as he seeks to learn the practical work of a parish. The church may also be doing their regular pastor a favor by allowing him to spend time in another field. He will probably come back refreshed and with new ideas to improve his own church work.

But perhaps the greatest value is to the prospective preacher. He "learns to do by doing," one of the best methods of learning. He may receive plenty of theory in the classroom, but, however good that may be, it can never take the place of firsthand experience out in the field. He can be directed and encouraged by the settled pastor and learn much from his experience. He has a better understandng of what to expect and for what to prepare as he returns to the classroom.

All in all it seems like an excellent idea, and we would commend the plan to the churches for serious consideration.

A PRACTICAL KIND OF RELIEF

Ten years ago the Church of the Brethren began a practical type of relief working by sending livestock to needy people in various countries. First it was heifers, then gradually the project included also the sending of horses, goats, chicks, and hatching eggs to places where it seemed most needed.

Instead of diminishing, this work has increased until this past year has been the most active in the history of the "Heifer Project," as it is called. Over 11,500 families in nine countries have benefited from shipments of livestock and poultry, in 1953. There were dairy heifers sent to Germany and Iran; goats to Puerto Rico, Japan, Kentucky, and Korea; chicks were sent to Egypt and Iran; and flights of pigs were completed to Panama, Honduras, and Korea.

This livestock, distributed by church groups, service organizations, and individuals, is given to carefully selected rural families on the basis of need and ability to give proper care. In most cases, those receiving these gifts also promise to give the first-born offspring to some neighbor who did not receive any of the pigs, goats, cows, or chicks in the first distribution.

The actual distributions are usually made by drawings. Each animal is numbered and a corresponding number drawn by the refugee whose name was in the list. Much groundwork in locating the most needy refugees and determining their worthiness to receive the animals, is done prior to this distribution.

One who was present at such distribution writes: "I wish there might be some way by which everyone contributing to this program might understand what it means to a poor, cold, hungry, ill-clad people who, for the most part, are deserving and trying to learn our way of life; also how much it means for us who, in our little meager way, are trying to help them along that road."

Heifer Project goals for 1954 are 100,000 chicks, 1,000 heifers, 500 goats, 400 pigs, and there is a possibility of a shipment of 40 rams.

This is a practical way of giving aid to needy people. Our people have responded well to this opportunity. But it is interesting to note this work is increasing.

NEW INVENTIONS BUT OLD MOTIVES

We are now celebrating a half century of the invention of the airplane. Such progress has been made since the Wright brothers' plane first took to the air for a few minutes, that the modern jet plane would scarcely be recognized as a descendant.

Yet, as Colonel Lindberg pointed out at a half-century celebration, the advancement of the airplane has been more for the means of war and destruction than for peace purposes. It is tragic that this is so. Peace-time uses of the plane could be a great boon to the people if developed for the general good.

We have also been informed of the recent launching of the first atom-powered submarine, the "Nautilus." Here again we have a similar story. The leading developments in atomic power have been along the lines of war and destruction, and only tardily do we begin thinking of its peace-time possibilities.

Why must such new inventions be taken over by military-minded men for the uses of destruction instead of being used by men of peace for improving living conditions around the world? Are we so war-minded that we invariably give our first thoughts and best efforts to the promotion of bigger and more horrible wars? We need new hearts and new motives that we may adapt the new discoveries to the will of God to relieve suffering and poverty around the world and lift mankind to better ways of living, and to a knowledge of our Father God.

The Place of Prayer in the Bible

FRANK R. MITCHELL

It may be said with much truth that the place of prayer in the Bible cannot be evaluated. Who can attempt to measure the influence and power of prayer upon even the people of the Bible? One cannot imagine what the Bible would be like with every reference to prayer removed.

It may be possible, however, for the reverent student to seek to analyze prayer in the Bible. To face such a task one should examine his motives for making such a study. The study of prayer in the Bible must not be made for its own sake, but for the honor of God. The study of prayer is exceedingly dangerous if it has no effect upon the practice of prayer in our own lives.

In considering in briefest outline an analysis of prayer in the Bible, we find at the outset that there are three areas of interest or importance in our study. First, there is the area of the personal prayers of the Bible. In personal prayers we know something about the author. There is a context which tells us something about when the prayer was written and why. With this background, such a prayer tells us more than the mere words of expression.

Second, there is the area of the anonymous prayers of the Bible. In anonymous prayers, of course, we are deprived of a knowledge of the author. We may not know when the prayer was written nor the details of why it was written. The prayer must speak for itself as far as that is possible.

Third, there is the area of the prayer references in the Bible. This is a large field which will include all of the allusions to prayer found in the Bible. These many references also include exhortations to prayer, teaching and information concerning prayer. There will be room in this paper for only a few words of descriptive introduction to these three areas of prayer in the Bible.

There are approximately 128 personal prayers in the Bible, 114 of which are in the Old Testament and 14 in the New. They are scattered through 29 books of the Scriptures, that is, in 24 books of the Old Testament, and in only five of the New. There are no personal prayers in Leviticus, Ruth, The Psalms, Proverbs, Ecclesiastes, Song of Songs, Lamentations, Obadiah, Micah, Nahum, Haggai; The Letters of Paul, Hebrews, James, the Letters of Peter and John, Jude nor Revelation.

The personal prayers of the Old Testament may be divided into two groups, those prayers offered before the exile, and those prayers offered during and after the exile. The personal prayers of the New Testament may also be divided into two groups: the predominating group of the prayers of Jesus, and a small group of five prayers by others. The personal prayers of the Bible are offered by 41 people and the content of their prayers include Vows, Petition, Intercession, Confession, Complaint, Thanksgiving and Praise.

There are at least 42 anonymous prayers in the Scriptures, with 26 in the Old Testament and 16 in the New. These may be found in 10 books of the Old Testament and in only two books of the New. Many of these anonymous prayers are represented as being prayed by a group of pray-ers. All of the prayers of Lamentations represent the cries of anguish and despair uttered by the trapped citizens and refugees of Jerusalem as the city was being besieged. Again and again even down through our own day these prayers are freshly repeated by the victims of war and cruelty on the earth. Or, again, there is that group of martyrs and living creatures before the very throne of God, recorded in the Book of Revelation, crying out either in awful supplication for vengeance for the blood spilt on earth, or in exalted praise and adoration to the only One who is able to redeem the world from its sin and wickedness and rebellion. Many of these anonymous prayers are both timeless and universal.

Third, there is this largest area, of all of the references to prayer in the Bible. In Romans 8:26-28 it is revealed that the Holy Spirit is the Author of all the true prayers that rise from the heart of man to God. To pore over this immense mass of mingled prayer fragments, references and exhortation to prayer, deeply impresses one of the picture in the second verse of the Bible showing the Spirit of God brooding over the waters, breathing and pleading ceaseless prayer to God.

These prayer references are found in sixty books of the Bible: that is, in 33 of the Old Testament Books and in all of the Books of the New Testament. The six books where there is no reference of any kind to prayer are Ecclesiastes, Song of Songs, Obadiah, Nahum, Zephaniah, and Haggai. These are the only exceptions that prove the rule of prayer in the Bible.

For the sake of more careful study these particles of prayer reference scattered throughout the Bible may be separated and set out by themselves. For the want of a better name they may be called pericopes. There are over a thousand of these pericopes in the Bible; some 250 or more in the Psalms, with more than 500 in the rest of the Old Testament, and with another 250 or more in the New Testament. Some of these are large and some are small. While they are quite evenly spread throughout the Scriptures, a second look shows that they tend to run in clusters. There are many clusters in the Old Testament, the largest of which is the Book of the Psalms. The Book of Psalms which means the Book of Praises might just as well have been called the Book of Prayers. And yet its prayers can hardly fall under the classification of a collection of prayers, as such. They are intermingled and intermeshed cries of prayer and praise. There is no beginning nor end but simply the outpouring of the heart in every kind of mood. They may be the despair of the student who tries to mark them out or to classify them, but they may not be ignored in the study

(Continued on page 144)

Deepening the Spiritual Life

DON. E. SMUCKER*

The weeks before Easter always call us to check our spiritual resources. Today the inner hurt is there as never before. Recently an American mother said, "I adore my children but lately I have caught myself wishing I had not brought them into this crazy world." Or, here is the sensitive Christian poet, T. S. Eliot. He looked out over a materialistic English suburb and wrote these words, "Here were decent godless people." **Decent, godless people!** Perhaps that describes more of us than we are willing to admit.

In seeking the way out the first truth is this: we cannot help others when we have not been helped. Or, to put it more directly, we cannot save others if we have not been saved. When this is true, we meet people as fellow sinners and tell them the story—the factual story—of what Christ has done in our lives and the lives of many others. Because we have experienced this, it is contagious and real for others.

The second truth is that we cannot help people unless we love them. What did our Lord say when he summarized the whole Christian faith? First, "Thou shalt love the Lord thy God with all thy mind and with all thy strength"; and second, "Thou shalt love thy neighbor as thyself."

These two belong together. Without love for God through Christ there can be no love for the neighbor. Without love for the neighbor there is no really convincing love for God. In Christian work nothing exceeds this insight. If you are a teacher you must love your pupils. If you have a Sunday school class you must manifest love for the class members. If you are a minister you must have a tender compassion for your people. It is hard to define this. But everyone knows when it is present. And when it is absent.

Given direct experience with Christ and given love for people then we are ready to really move forward.

To be converted is to encounter the amazing grace of Christ, the wonderful forgiveness of Christ manifest on the Cross and confirmed by the resurrection. The break with sin must be specific and real: temper, fear, sex, inferiority, pride and greed must be faced at the foot of the Cross. Then, cleansed and redeemed we invoice our resources and say, "Take them, Lord and do something with them." Take my talents, property, home, name, reputation, friendship, skill and education—take these and use them in the Kingdom. Beware at this point however. Such a surrender of all these things will permit God to do things with your life which may take a surprising turn. I say, "beware" only because nothing much happens to an unsurrendered person; and everything happens to a fully committed person.

All this logically suggests evangelistic outreach. Fundamentally the Gospel is caught rather than taught; the Gospel draws rather than drives. The one kind of evangelism open to all members of the church is lay visitation evangelism. This pattern of Luke 10:1 is the two-by-two approach. It permits the use of laymen. It permits a natural setting in the home or in other informal places of living. It permits a real meeting with the actual problems of a person who is either not a Christian or not a member of a church.

Since living in Chicago I am impressed how evangelism demands everything: Faith, biblical knowledge, psychological insight, courage, time and moral achievement. All over the city churches are collapsing because they will not face the race problem. Huge congregations of 1,000—2,000 members dwindle down to a mere handful. When such a dying congregation seeks the answer, it is shocked to discover that the way out demands everything which true Christianity has always demanded.

Finally, our spiritual invoicing may lead us to yearn for the fellowship of the church. The true church is God's down payment on the Kingdom of God. It is the meeting place of our souls on the deepest level. It is a fellowship which is greater than any other fellowship. It is a fellowship which moulds us and makes us. It is a fellowship which all men need—and need desperately. It is a fellowship which transcends all others.

Peter tells us to love the brotherhood. (I Peter 2:17). And I believe that the word brotherhood is used entirely too little in General Conference circles in referring to the church. The church should be a real brotherhood. Here the love and grace of God have brought us together. The needs of our redeemed brothers and sisters in Christ are also our needs. The triumphs of our brethren are also our triumphs. The sufferings of our brethren are also our sufferings.

While we are to be especially concerned about the household of faith we are also taught in Galatians to do good unto all men. Thus the spiritual reality of the inner brotherhood sends us out to those who do not know this tender fellowship on earth and the Lord who made it possible. We clothe, feed, heal, educate and serve **all** men. They are sinners for whom Christ also died. When any of these men accept Christ they come into the brotherhood. Here they will find (they **should** find) people who really have been helped and people who love them. Not just decent godless people. Not people who regret bringing their children into the world. But twice born men and women rejoicing in the abundant life in Christ and the brotherhood. May these weeks before Easter bring us closer to just such a solid spiritual reality.

***Associate Professor of Biblical Theology and Christian Ethics, Mennonite Biblical Seminary, Chicago, Ill.**

One Church's Experience With The Intern-Pastor

The word 'intern' is very common in our day. Generally speaking, it means—one serving in preparation. This word received a new meaning for the people of the Reedley Church when in 1939 the congregation secured Reynold Weinbrenner as the first intern-pastor under Dr. J. H. Langenwalter. This plan had already been discussed in 1938, but it was considered too expensive. The following is a note of Dr. Langenwalter's letter to a probable candidate.

> "They feel that with present crop and price outlook they are not justified to add to the budget . . . they can get substitute ministers for the four Sundays for $50.00. . . .The matter is also somewhat new to them, but they are very ready to face new undertakings which have a forward look about them."

The church had a twofold aim in mind—receiving needed help for themselves and performing a service to men who are preparing themselves for the ministry. The pastor is gone for a number of Sundays during the summer months and with this arrangement the church need not find an outside speaker and at the same time has a man at work during the week. The student minister has an opportunity of going into a well organized church and getting the feel of things. It allows him to make some mistakes which he won't have to make when he takes over his first charge. Again I would like to quote from one of Dr. Langenwalter's letters.

> "Would it interest you to spend at least part of a summer getting acquainted with church problems as they exist in a growing field? We could work together part of the time and consult with each other often. Then, for about a month, you would be given a chance to try yourself out. After my return, we could sum up matters together."

This arrangement proved to be very satisfactory and has been continued since that time. The following have served as intern-pastors: Reynold Weinbrenner, Edgar Toews, Arthur D. Wenger, Jacob T. Friesen, Elmer Friesen, Orlin Frey, Rudolph Martens, Marvin J. Ewert and Peter J. Ediger. Edgar Toews and Arthur Wenger also served in the capacity of assistant minister following their summer's experience.

When an intern arrives at the church the work is carefully reviewed and outlined for the summer. The work involves (a) being in charge of the work in the absence of the pastor; (b) carrying on visitation, especially among the sick and lonely; (c) helping with certain administrative duties and other pastoral duties as assigned.

The church has had a deep appreciation for the work that these men have done. These men have brought a new vigor and freshness into the pulpit and work. They have helped to stabilize the work. In a certain sense it has helped to combat the seemingly inevitable slump of the summer months.

This plan also places our church under a great responsibility in providing a program, materials and equipment that will be a challenge to the young men and allow them to receive a rich, helpful experience. They should receive an understanding of how good church records are kept, how the organizational pattern of the church works, how the program functions and also catch a spirit of the need for the disciplined life of the pastor.

It is also hoped that an intern-pastor may see areas of work within the congregation that need adjustment. Certain areas could be overworked or underworked. Often it takes an outside person to see these things. He comes upon the scene supposedly unbiased and is able to approach the program and the people of the church objectively.

God has blessed this arrangement of intern-pastor in our church and we would recommend it to others.

—Aaron J. Epp, Pastor

OF WHAT VALUE IS THE SERVICE OF A STUDENT INTERN-PASTOR TO A LOCAL CHURCH?

The First Mennonite Church of Reedley, California, has followed the practice of using a student intern-pastor for a number of years. To evaluate this practice I want to summarize it briefly as follows:

1. The service of a student intern-pastor comes at a time of the year when outside help in the church work is appreciated by the local pastor and by the official board of the church.

(a) In assisting with DVBS work.

(b) In carrying on uninterruptedly the program of the church during the absence of the regular pastor attending conferences or on his annual vacation.

(c) It affords our young people an opportunity to share and exchange ideas with a person near their own age who is still "going to school." It is impossible to place value on such contacts.

2. It places the church on a cooperative position with our colleges and seminary in giving the student pastor an opportunity to put into actual practice the theories taught in classroom or found in books. At the same time this relationship should give the membership of the church an opportunity for a greater appreciation and insight into the work done by our church schools.

3. This experience has widened our scope of acquaintance, friendship and understanding with those who have served us. As they take up their field of labor in the several churches of our conference it should foster a closer feeling of kinship and a clearer understanding of our common problems. Since mutual understanding is one of the basic elements that makes for better human relationship, only time can evaluate the good that comes from such an undertaking.

—Reinhold Ewy, former deacon

BENEFITS TO THE INTERN-PASTOR

Much can be said about the benefits a ministerial student receives from the work as intern-pastor. In this experience the student has an opportunity to "get the feel" of the work of a minister. He meets first hand many of the opportunities and problems of the ministry. As he is called upon to serve in various ways in the total work of the church, he has a chance to use the spiritual resources and the knowledge and skills he has acquired in seminary. Preaching sermons, while it is a vital part of such a summer's program, is by no means the only experience through which a student pastor may gain much in his preparation for the ministry. Other important areas of work are visitations of church members, personal ministry to people in special need, work with young people, participation or teaching in Sunday school classes, meeting with various boards and committees to help plan the work of the church, ministering to church-related institutions (such as Kings View Homes, Reedley), taking responsibility for certain administrative duties, and other similar tasks.

As in any occupation or profession, one who first begins active work in the ministry will make mistakes. The intern-pastor can avoid some of these mistakes as he works together with the regular pastor. The mistakes he does make as intern-pastor need not be made when he begins work in his first regular charge. The intern-pastor will realize certain needs in himself or areas in which his training is inadequate. As he goes back to seminary, he can make special efforts to work more intensively in these areas of weakness.

Besides the practical experience gained from specific activities, an intern-pastor receives other values from his total summer's work. Prof. Don. Smucker has said that the greatest price a seminary student pays for his education is that he loses contact with his people because he has to be away from the local church and community. To serve several months as intern-pastor in a local church can help a student who has been away to feel anew the "pulse" of our people—how they think, feel, act; their hopes and aspirations, their problems and concerns; their spiritual triumphs and their secular temptations. All these a minister must know if he is to be a good shepherd to his flock. In a summer's work, an intern-pastor can become more sensitive to the needs of the people and in his further training prepare himself to meet these needs more effectively.

Finally, an experience as intern-pastor can give a ministerial student more confidence in his calling, and, even more significant, make him realize more definitely his dependence upon the One who called him—the Lord Jesus Christ.

—Peter J. Ediger, former intern-pastor

PONDERABLES

We should be content with what we have—not what we are.

It takes two to make a quarrel but only one to end it.

Flashes of Thought

Not One of Us

WALTER GERING

Where was he? All day long I listened; but not a sound could be heard. Early in the morning, at break of day I heard him singing as though all of life was but one grand song. For several days I had been awakened in the morning by the concert of melodies which filled the air. High up on the tree top, somewhere nearby this little creature of God greeted the rising sun with his joyous refrain. What tiny little creatures are these warblers; so small that it is often difficult to see them hidden away in the leafy tree. But with what gusto and power they sing to the praise and glory of their Creator. What joy it was to be awakened each morning with such burst of song. It inspired my own heart to lift its notes of praise.

But where was he now? Not a sound could be heard. It was noon time and the rays of the sun were beating down mercilessly. All about me nature seemed to wilt under the burning heat. The flowers drooped and hung their heads; waves of heat rose from the parched earth. Where was he now? Why did he not break forth in song now and inspire the weary soul?

The clouds began to gather; there was rumbling of thunder and threatening gusts of wind. There was evidence of approaching storm. But where was he now? Why did he not fill the air with his melodies of praise and joy now as in the beauty of the early morn? Could not he sing also in the heat of the day and in the shadows of threatening clouds?

I was disappointed in my little friend. How human he had become. Was he not like all of us? With joy and praise we go about in the cool of the day when life unfolds in the presence of a new day of hope. Our whole heart bursts with song. But how quickly we lose that song. Trials, temptations and hardships come; the burning heat of the day and the threatening clouds steal away our song. With muted lips and aching hearts we tread our weary road. So it was with my little friend. He had become one of us.

No—no—it was not true! He was NOT one of us. There he was, off in the distance pouring out his heart in song as in the early morn. He had been singing all the time. He had not changed his tune, he had only changed his location.

Thank God for the little warbler; thank God for men like the psalmist who could cry out: "I will sing praise unto my God as long as I live."

LORD, HELP ME TO SING TODAY

Congregational Singing • •

DA

Congregational participation in hymn singing has been an integral part of worship in Protestantism since the days of Martin Luther. This is not to say that no congregational singing happened earlier. The Ambrosian plain song chants were definitely intended as unison congregational singing. But since the time of Gregory the Great (540-604), the singing was largely given over to selected singers. Martin Luther gave congregational singing an emphasis that was thoroughly in keeping with Protestant congregational participation in the act of worship. Every worshipper was to sing as every one was to participate in the other acts of worship. Direct access and responsibility to God was at the very heart of the Reformation.

The Mennonite Church fully incorporated Luther's emphasis on congregational singing. The hymns stood in importance next to the Scriptures. This has sometimes been expressed symbolically by saying that the Bible was to be carried under the right arm and the hymn book under the left. The point is that hymns part of the very woof and fiber of the regilious experiences. The emphasis on the actual singing of the hymns was therefore important.

Until comparatively recent times, formal instruction in hymnology and the singing of hymns was provided in the Church. Many of the older readers may recall their own experiences in the old Singing Schools as they were called. The main emphasis was on rudiments of music to insure a minimum skill in reading music and in carrying a part. It also provided opportunity to learn many new hymns. And since many of these hymns were quite difficult such as the chorales, some skill was necessary to be able to sing them. Probably one reason for omitting at times the chorales today is their difficulty. Contrast a simple hymn tune where an entire phrase moves on one chord with a chorale, for example, where each note progresses to a new harmony. In other words, the chorales cannot be sung by "ear" as many tunes can that are frequently used.

In America, music in the public schools had its origin in these early Singing Schools. Through his demonstrations with children, Lowell Mason, the father of public school music, was able to convince the school boards of Boston to include music as a regular subject in the school curriculum in 1837. In other words, Mason successfully carried this idea of total congregational participation into the public schools.

Because of the tremendous growth of the school music movement, nearly all music instruction has shifted from the Church to the public school. This has some serious implications for the Church. Many fine things can be said about the excellent work that is being done in the public schools in music. However the emphasis there is not on music that relates directly to the Church. Hymns are almost entirely omitted. Hence young people do not gain enough experience in, nor have sufficient understanding of, the great hymns to make them a part of their religious experiences.

Witness the lack of interest among young people in good hymns and observe what is used instead. Even some entire congregations are satisfied with a level of hymnody that several generations earlier would not have been acceptable. It is an area in which only the Church or the church-related schools can instruct.

At best, good congregational singing of the best hymns of the Church is an uphill task as ministers and choir directors will testify. If we, as a Mennonite church, wish to preserve this part of our heritage, we will need to appropriate with renewed effort, the meaning of the great hymns of the Church. We will also need to make clear that participation in the actual singing of the hymns in the worship service makes them most meaningful to us.

PRACTICAL SUGGESTIONS

Though it may be somewhat hazardous to make practical suggestions toward the improvement of congregational singing, the following are given in the spirit of concern and helpfulness.

First, it is important to recognize that a hymn, as St. Augustine defined it, is a hymn only if it contains the elements of praise, praise of God, and is sung. This, by definition, makes hymn singing an act of worship, and the highest fulfillment of this act can be reached when the worshipper actually sings. When the soul is filled with desire to praise God, it simply wants to burst forth in song, hence it is natural to praise God in song.

Second, as the Church rightfully devotes time to the teaching of its doctrine, so also should time be given to a study of its hymns, both from a musical standpoint, and from the standpoint of the content of the text. Rev. Lester Hostettler's "Handbook to the Mennonite Hymnary" is an excellent commentary.

Third, to encourage the use of hymns in the home—singing as a family or in connection with the family altar. As in the Church, singing can also be an act of worship in the home.

Fourth, is it appropriate to teach even the more difficult chorales to the children in the home, in Sunday school, or in other teaching situations. They will not fully understand them, just as they do not fully understand all of the Scriptures. But they do catch something of the spirit and it becomes an intimate part of their religious experiences. The capacities of children are often underestimated.

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*Chm., Humanities Division, Bethel College, on leave on a Ford Foundation Grant in residence at Stanford Campus, Palo Alto, California.

• • • How To Improve It

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Fifth, in spite of the music instruction children receive in the schools, parents should assume responsibility for the musical education of their children. This can happen through a study of the piano, some orchestral instrument such as the violin, or through singing. It is doubtful whether any mother can claim exemption from this responsibility because she has no qualifications to teach music to her children. Somehow mothers can all sing.

Sixth, as an adult, you need not lament your lack of musical education at the age of 50, or 30, or 22. No one is too old to learn. Direct help is available to any and all if it is desired and sought. Adult education, we are told, is just beginning. We will live to see much more of it as the working week is shortened.

Seventh, every church choir carries a heavy responsibility toward the congregation in congregational singing. The choir is not to sing **for** the congregation, but to **lead** in the hymn singing. It is taken for granted that the organist will have a good musical grasp of the hymns and be most sympathetic to the purpose of hymn-singing. The organist, the choir director, the choir, and the minister make a wonderful team when they work together understandingly.

Eighth, to reread John Wesley's rules for good congregational singing periodically as suggested by Rev. Hostettler in his handbook. These are found in the handbook on page XXXIX, and are as follows:

A. "Learn these tunes before you learn any others; afterwards learn as many as you please.

B. Sing them exactly as they are printed here, without altering or mending them at all; and if you have learned to sing them otherwise, unlearn it as soon as you can.

C. Sing All. See that you join with the congregation as frequently as you can. Let not a slight degree of weakness or weariness hinder you. If it is a cross to you, take it up, and you will find it a blessing.

D. Sing lustily and with a good courage. Beware of singing as if you were half dead, or half asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sang the songs of Satan.

E. Sing modestly. Do not bawl, so as to be heard above or distinct from the rest of the congregation, that you may not destroy the harmony; but strive to unite your voices together, so as to make one clear melodious sound.

F. Sing in tune. Whatever time is sung be sure to keep with it. Do not run before nor stay behind it; but attend close to the leading voices and move therewith exactly as you can; and take care not to sing too low. This drawling way naturally steals on all who are lazy; and it is high time to drive it out from among us, and sing all our tunes just as quick as we did at first.

G. Above all sing spiritually. Have an eye to God in every word you sing. Aim at pleasing Him more than yourself, or any other creature. In order to do this attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually; so shall our singing be such as the Lord will approve of here, and regard you when He cometh in the clouds of Heaven."

Honesty

If someone on his job could steal
A little time from day to day,
Although 'twould be an unfair deal,
For which he's getting full-time pay,
But in his heart resolves to be
Far with the one for whom he works,
And serves his time quite full and free,
And through the hours no duty shirks—
That's honesty.

If one could take a dime or so,
And maybe now and then much more,
And feel perhaps no one would know
How much he's laying by in store,
But says deep in his heart and mind,
"I can't do this, 'twould not be right;
For in my own account I'd find
What's hidden from another's sight,"—
That's honesty.

If one could skip a debt he's made,
Or fail to pay an honest bill,
And use his money in a trade,
And by so doing climb the hill,
To wealth and fortune on the earth,
Though minus honor in his plan,
But says, "I'll live a life of worth,
I'll pay my debts and be a man,"—
That's honesty.

If one is straight when no one sees,
And no one knows but God above,
And has a conscience full of ease
Because he has a heart of love,
And treats his fellows as he should,
With fairness unto every one,
That he may stand where saints have stood
At life's triumphant setting sun—
That's honesty.

—Walter E. Isenhour.

Evangelism - - "Week of Witness" - - April 11 - 18

"Must Stones Cry Out For Christ?"

There is great excitement; a spirit of expectancy pervades the atmosphere. Huge crowds have been seen milling about. One group has left Jerusalem and is moving toward Mt. Olivet. The other crowd has been seen coming toward the city. As these groups meet, we observe that their attention is focused on a stately person who is being seated on a colt. Now the great crowd begins moving again, and those who came from the city have turned around and are leading the procession. While slowly moving along, they are spreading their garments on the roadway; others have broken off palm branches and are carpeting the narrow road. As God's Son rides in triumph, we hear the multitudes shouting: "Hosanna to the Son of David: Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest."

As the procession nears the city, its inhabitants observing all the attention being heaped on this remarkable person, ask curiously: "Who is this?" The multitude answers "This is Jesus the prophet of Nazareth."

MUST STONES OR DISCIPLES WITNESS?

Then as Jesus enters the Temple, His disciples continue to acclaim Him, saying: "Hosanna to the Son of David." The Pharisees hearing the witness of the common people, are irked. They say to Jesus: "Master, rebuke Thy disciples." He answers them in tones not to be misunderstood: "I tell you, if they keep silent, the stones will immediately cry out." This event took place over 1900 years ago when our meek and humble Savior rode triumphantly into Jerusalem. And though its excitement and shouting has long since died out, yet the commanding voice of our Lord Jesus still keeps ringing in our ears: "I tell you, if they (Christ's disciples) keep silent, the stones will cry out."

CHRIST'S COMMAND TO WITNESS

Just before Christ ascended, He commissioned His disciples to go forth, proclaiming His Salvation. Said He: "Thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations. AND YE ARE WITNESSES OF THESE THINGS." Again we hear Him speak: "Ye shall receive power after that the Holy Ghost is come upon you: and ye SHALL BE WITNESSES UNTO ME."

THE CHURCH MUST WITNESS

These and many other Scriptures convincingly prove that it is the Church's task to bear a Spirit-filled witness to the Redemptive work of Christ in order that souls might be saved and established in the Faith.

Dr. Norman B. Harrison gives a very timely statement on this in his book: "Evangelize or Fossilize." "Soul winning should be the supreme passion of the Church today. To neglect souls is treachery to our trust, and treason to our Lord. If the Church fails to evangelize, she must fossilize. Such a church has her prayers—but no passion; form—but no force; liturgy—but no love; creeds—but no compassion. For her existence, establishment and extension the Church must depend upon Evangelism. Ceasing to win—she wastes. Failing to save—she stagnates."

The very presence of the Church in the community ought to be an appealing witness for Christ. Is it? The spirit of its ministry, as well as the character, conduct and conversation of its members should point men to Christ. Do they?

A SPECIAL WEEK OF WITNESS—April 11-18

To help stimulate a consciousness of this divine obligation, the COMMITTEE ON EVANGELISM, working under the Board of Missions, is again suggesting that each local congregation of our Conference constituency plan for a special effort in Witnessing. And what time of year could be more suited for this purpose than during the season in which the Church universally commemorates Christ's Passion, Suffering Death, and Resurrection. The week preceding Easter — often called "HOLY WEEK" is most appropriate. When hearts should be most tender is the time for all of us to lovingly witness by life, deed and word, to bring men to Christ.

HAVE DEFINITE PROGRAM FOR WEEK OF WITNESS

Pastors, with the help of your local Evangelism Committee, enlist every member of your congregation in a definite Program of Witness. Challenge them by preaching on this vital subject. Plan various endeavors, such as: "Laymen's Visitation Evangelism; Tract and Gospel Literature Distribution; Radio and Newspaper Evangelism; Cottage Prayer meetings; services in jails, hospitals, homes and other needy places; special evangelistic services in your Church during Holy Week if possible; and other effective methods that will win people to Christ.

Laymen of the Church, we appeal to you to renew your efforts in witnessing for Jesus! Support the Church's program and work of soul winning. Make up your mind to live out and out for Christ; to represent Him in a winsome manner; to show His love in a practical way; to speak out boldly in telling others what He means to you; let your light shine for Him!

WITNESSING COUNTS FOR ETERNITY

In Daniel we read: "They that turn many to

(Continued on page 141)

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Leola Schultz, 4614 Woodlawn, Chicago 15, Ill.

General Conference Voluntary Service
Summer 1954

The General Conference is again offering opportunities for Christian Service to our young people through the Voluntary Service program. Plans are being made to have fourteen units open for volunteers. This is the work of the Lord. He is calling youth to serve Him. Who will heed the call?

AMERICAN INDIAN MISSION

Volunteers teach Summer Bible School, do home visitation, serve as cooks, painters, plumbers, farmers, camp leaders and counselors. Living with the missionaries and sharing all that mission life holds is one of the significant features of this work. Supported by the Foreign Missions Section.

Arizona:

Dates: June 1 for 6 or more weeks
Needed: 6 or more people

Montana:

Dates: May 24 for 6 weeks
Needed: 6 Bible School teachers
Dates: Middle of July for 6 weeks
Needed: 4 general helpers to do repair work, take over while missionaries are on vacation, to do interior housework, gardening, Sunday school and young people's work.

Oklahoma:

Dates: May 24 to June 26
Needed: 2 people (couple or two women; a car would prove helpful)

CITY MISSIONS

Chicago, Illinois:

Unit has headquarters at the Mennonite Biblical Seminary. Unit works in the three General Conference churches—Woodlawn, Grace and First Mennonite—serving as summer Bible School teachers, assisting in the camping, crafts and recreational programs carried on by each church. Some home visitation is done. A two-day orientation is held for workers before unit work begins. Supported by Home Missions Section.

Dates: June 25 for 6 or 7 weeks
Needed: 10 or more people; also possibility for minister and family.

North Topeka, Kansas

Work is carried on in areas once damaged by flood and where the MCC reconstruction work is now being carried on. Volunteers will work in trailer camps and with Negro churches of the city, teaching Summer Bible School, conducting religious surveys and directing recreation. Sponsored by the Western District Youth Organization and Home Missions Committee.

Dates: June 1 for 4-6 weeks
Needed: 4-6 people

Winnipeg, Manitoba:

Unit will teach Summer Bible School at the Bethel Mission Church and in the St. Vital district, help with Sunday school work, in community projects, contacting summer students in the city, helping with summer young people's work, give assistance to the pastor and do home visitation. Supported by the Bethel Mission Church.

Dates: Beginning in July for 2-4 weeks
Needed 2-4 people

EASTERN DISTRICT

Paint Rock, North Carolina:

Volunteers will assist with work on the mission station, do construction work and teach Summer Bible School. Sponsored by the Board of Missions and Eastern District Peace and Service Committee for Eastern District and other volunteers.

Dates: June 15-July 15
Needed: 4-6 people

FOREIGN MISSIONS

Colombia, South America:

Unit will assist in work at our mission home for children of leprous parents. Construction work, farming, clearing land for gardening, teaching English, recreation, sewing and assisting in the spiritual ministry make up the work. A real insight into the nature of foreign missions. Travel by air from Miami to Bogata. Maintenance by Foreign Missions Section.

Dates: June 1—August 31
Needed: 2 women, 2 men. Minimum age: 20 years
Expenses: Round trip plane ticket from Miami to Bogata is about $240, plus travel to Miami Other personal expenses in Colombia.

MENTAL HOSPITAL

North Battleford, Saskatchewan:

Volunteers will serve as attendants making beds, bathing patients, feeding, and otherwise caring for mentally ill. A real opportunity to witness to the way of love and receive experience in this needy field.

Dates: May 1 for 16 weeks
Needed: About 10 people
Wages: Regular attendants wages minus unit fee of $25 for the summer period.

MIGRANT WORK

Eloy, Arizona:

Volunteers will be working in area where permanent work has been established by our Mission Board for migrants. They will help on first Summer Bible School program for the migrant children, do home visitation and help with the spiritual ministry.

Because of the warm climate the Bible Schools must be held soon after school closes for the summer.

Dates: Beginning between May 1 and 15 until July 1

Needed: 2-3 people (couple and single woman, or three women, a car and, or trailer house would prove very helpful)

RETREAT GROUND UNIT

Camp Friedenswald:

The camp is located near Cassopolis and Union, Michigan, in a beautiful wooded area. Volunteers will serve on camp staff as cooks, maintenance workers, assist with recreation, and in other ways help provide facilites for the retreat programs. In some cases, volunteers may also have opportunity to serve as cabin counselors. Supported by Central and Middle District Retreat Committees.

Dates: June 1 to August 31

Needed: 3 women, 2-3 men

Camp Men-O-Lan:

The camp is located near Finland, Pennsylvania, in the beautiful rolling country of the Quakertown area. Volunteers will serve in camp offce, recreational program and snack shop. Interested in pianist.

Dates: June 27—July 25

Needed: 3 people

DELINQUENTS

Manitoba Home for Girls:

Volunteers work with the girls in the Manitoba Home for Girls located in Winnipeg, Manitoba. Giving recreational assistance and helping with general maintenance of the Home; work together with trained social workers.

Dates: Beginning about the middle of June for 6 weeks

Needed: 2 or more women. Minimum age: 20 years

CANADIAN YOUTH FARM

Rosthern, Saskatchewan:

The Saskatchewan young people have established an Invalid Home and two Children's Homes on a farm near Rosthern, Saskatchewan. Unit will help care for patients, assist in construction work, farming, cooking and gardening. Opportunities to participate in retreats held on the farm and to go to other areas in Saskatchewan to teach Bible School. Supported by the Saskatchewan Mennonite Youth Society.

Dates: June 1—August 31

Needed 8-10 people

GENERAL INFORMATION

Volunteers are taken from age 18 and over except for Colombia and the Manitoba Home for Girls units where they must be at least 20.

Young married couples and older people are encouraged to take part.

If you cannot remain on the project for the entire length of term, volunteer for the length of time you can serve.

Workers will receive a weekly $5 allowance except in: Mental hospital where workers receive a salary.

Local churches are urged to help the volunteer with his traveling expenses.

Maintenance is provided on the field of service by the sponsoring agency.

For further information write to: **Leola Schultz, director, General Conference Voluntary Service, 4614 Woodlawn Avenue, Chicago 15, Illinois.**

The Missionary Football Team

My dear Missionaries:

Have you heard about the recent literary hoax here in the States? A self-styled spy who claimed to have survived so many thrilling episodes in France told his story so convincingly that an author and publishing house published a book repeating it and it became a best seller. Recently it has been found out that the self-styled spy has never been in France and people who thought they had been reading an authoritative work find it was **only fiction.**

Now there is nothing wrong with reading fiction; it is often an educational and broadening experience. But it is at its best a poor substitute for the joy and excitement of vital living. If we are missing these, something is wrong with our lives that adventure stories cannot cure—something which can only be cured by a renewed dedication of our entire selves to our cause; hard work, high thinking, deep love, and true hearts are required.

At Buck Hill Falls I had good fellowship with an African from Sierre Leone who is studying at Lincoln University, preparing for missionary service in Spanish Guinea. He said of the American Missionary who had brought him the gospel in such an effective way, "We knew he loved us and believed his gospel because he got so much joy out of everyday living." Can people really tell whether our testimony is based on fact or fiction?

I have heard "missionaries on furlough" whom I mistrusted were resorting to fiction to get their messages across and others who I was sure were really enthused and thrilled about the accomplishments God had worked through their lives!

I am continually reminded of the facts of our missionary cause and so many times I am reminded of it as a monotonous, uninteresting, work-a-day thing. I want to be dedicated to a cause that has joy and excitement in it. So I was riding home in my car on New Year's Day and listening to all the bowl games—football games—trying to keep up with the scores of four of them. Before I was aware of it, I had all of you playing football on the most exciting game of the ages—

1. The "backs" on this team I call the Evangelists, assistant pastors and actual leaders of the CIM Church of Christ in Congo, who are ever "carrying the ball," the precious gospel message, always trying

for a "touchdown" for the Lord—redeemed souls for an eternal kingdom. We think of our regular worship services where the Word is proclaimed publicly and directly to many and to few; of our "Institut Biblique" and "Evangelistique Bibliques"; of the DVBS and regular intinerating; of catechisms and baptisms and everything directly connected with the Church as the "backfield ball carriers" making that touchdown. (I might add that the missionaries of CIM have been on the first team and the African leaders of the church have been sitting on the bench rather impatiently waiting to be called into the games).

2. But we may have ever so good a "backfield," if there is not a good "line" you cannot expect to make touchdowns and win games. On a football team we have seven or eight players on the line and only three or four in the "backfield" and then all but one of the "backfield" men "back up" the line. On my missionary football team I have a defensive line that is airtight to the devil's attacks.

A. The "center" of our line is **Christian education.** The "center" starts each play of the game tossing the ball to one of the "backs" who attempts to make a touchdown. The gospel cannot penterate into "pay dirt" unless it is in words, ideas, facts, computation, reasoning together. Our Christian education program provides: 1. Literacy and primary learning for the masses. All must taste and see that the Lord is good. 2. It provides more learning for those who purpose in their hearts to "go a little farther" with their Lord. 3. It provides special learning and training for those who are "called" or "led" to teach others.

B. Then we must have two stalwart "guards" on each side of the center and in front of the "back." These guards on our forward line are those working directly in establishing Christian homes. Especially those working with the girls and mothers. A good pun I recently heard says Africans must learn to earn their living by the sweat of their **brow** and not by the sweat of their **frau.** The Christian home is the institution on which all civilizations have been built. Christian homes will "guard" the gains made by the church of Christ and the individual lives of each born again believer. We must not only have missionaries and Africans who have women's and girls' work as their major responsibility, but also their work must be integrated into the total mission program. The Ladies' Auxiliary has taken up this work as their major project and their goal is to provide money for at least one girls' dormitory—$375.00 on each station per year. They are also raising the money for this share of the work included in your budget askings. How we need stalwart "guards" on our Missionary team!

C. I used to play "tackle" in football. A "tackle" must "break through" the opposing line and tackle the man with the ball. "Hit 'em" low and hard we were urged; "tackle them before they get a chance to tackle you." Who do we have on our missionary team better able to tackle sin, superstition, witchcraft, ignorance, filthiness, adultery, and all the other hideous "imps" of the devil—who is better equipped and qualified than our medical missionaries? Lord of harvests, send doctors and nurses to Congo—touch the hearts of African young men and women to be medical ministers and full of the Holy Spirit to preach the gospel! If we are to make "touchdowns" for our Lord, we must have alert, fast, hard-hitting "tackles." How about it doctors and nurses?

D. I always wished the coach would let me play an "end" position in the line because the "end" is the only lineman to whom the "backs" may pass the ball. The other lineman can only tackle or guard the opposition or fall on the ball if it is grounded so they can never make a touchdown unless the ball is grounded in scoring territory and they happen to be there to fall on it. But the "end" is an opportunist. If he can "get in the clear" and the "back" is trapped so he cannot run with the "ball of salvation" he can pass it to the end who can run speedily to "pay dirt." How we need missionaries who are versatile and ready to seize opportunity! Those who can catch the "ball of salvation" and speed on to victory! When the running attack fails we "take to the air" with forward passes, lateral passes, pitches, sneaks, fakes, and every legitimate means of winning the goal of winning precious souls for the eternal kingdom! Our "ends" are the translators, writers, printers, visual aids, agriculturalists, linguists.

Do you have a place on the Missionary team or are you still on the side lines? You must study the rules hard—they are found in the Gospels, the Acts and throughout the New Testament. The **Coach** is not only directing the players but He is none other than the **Lord Jesus Christ** Himself. He has promised to stay with the team until the game is won and the victory is complete.

My dear missionaries, your secretary on the "home end" counts it a privilege to be "water boy" on your team and rush in once in a while to replace a shoe string, or tape an ankle and maybe take to you a suggestion from the Coach now and then. I hope this little "brainstorm" may help someone get a little joy and excitement from your vital daily living. Maybe you should have someone who understands football read and explain it to your station group and try to get some real laughs and enjoyment from it. Yea team!!!—fight—watch—pray—

Sincerely,
Mr. Driver, Secretary
Congo Inland Mission

"MUST STONES CRY OUT FOR CHRIST?"

(Continued from page 138)

righteousness shall shine as the stars, forever and ever."

When Dr. Lyman Beecher lay dying, a ministerial brother asked this aged man of God: "Dr. Beecher, you know a great deal; tell me, what is the greatest of all things?" He replied: "It is not Theology; it is not controversy; IT IS TO SAVE SOULS."

—A. H. Schultz
Secretary of the
Committee on Evangelism

Our Schools

BETHEL COLLEGE

President Wedel announces that Bishop Leslie R. Marston of Greenville, Illinois, will be the speaker for the annual week of Bible Lectures on March 22-26. As usual, they will be held in Memorial Hall.

The topic of his chapel series will be "The Bible Interprets Man: Studies in Christian Psychology." The topics of his evening series will be "Basic Christian Relationships." The topics for the individual days will be released in later publicity. Dr. Marston has also consented to speak to the Western District Minister's Conference, which convenes here on March 24 and 25. He will give two addresses on the general topic "The Pastor and Youth," speaking one day on "Emotional Hygiene," and the second day on "Character Development."

Dr. Marston is president of Greenville College, Greenville, Illinois. He is also Bishop of the Free Methodist Church since 1925, and serves as president of his denomination's Board of Administration.

After graduating from Geenville College, he pursued graduate studies at the University of Illinois and later at the University of Iowa, where he received his Ph.D. degree in 1925. Much of his professional work has been done in the field of science and higher education. For 17 years he served as dean and then as president of Greenville College. In 1926-28 he served as Executive Secretary of the National Research Council's Committee on Child Development, Washington, D. C. He is considered an authority on child psychology and youth problems and he is the author of the following books: "The Emotions of Young Children," "From Chaos to Character," "Youth Speaks!" He is a recognized leader in the field of Christian service not only in his own denomination but also in other evangelical Protestant groups.

The Christian Service Workshop, sponsored jointly by the Young People's Union of the Western District Conference and the Student Volunteers of Bethel College, received a very encouraging response on Sunday, February 14. Several hundred young people and a good representation of older church leaders participated in its deliberations.

The two main addresses, "The Reward of Obedience to Christ," by Rev. John Thiessen in the afternoon, and the concluding address, "The Challenge," by Rev. Leland Harder of Chicago, brought the challenge of this workshop to the hearers in a very pointed manner. The panel of S. V. representatives which had made a survey of unmet needs in surrounding towns and cities presented these needs to the workshop audience. This presentation opened the eyes of many to numerous unrecognized opportunities for service at their own doorsteps. The discussion groups which followed this panel enlisted earnest and lively inquiry and led repeatedly to the question of how and where to help in meeting the indicated needs.

Th young people sponsoring this workshop were greatly encouraged by this earnest response from the churches and they hope that this workshop may lead to energetic service programs in the surrounding churches.

BLUFFTON COLLEGE

Bluffton College Peace and Gospel Teams have had full schedules recently with programs given at numerous places. The Peace Team presented a program at the First Mennonite Church, Bluffton, on Sunday, Feb. 14, at 7:30 p.m. Participating in this program of message and song were John Bauman. Ruth Gilleom, Arden Slotter, John Gratz, Dot Young and Orlyn Zehr.

The Girls Gospel Team Quartet, Shirley Shelmadine, Carol Miller, Helen Neufeld and Marion Keeney, sang at the High Street Evangelical United Brethren Church, Lima, on Sunday evening, Feb. 14. "The Conquering Christian," was the theme of the evening's message by Ernst Neufeld, pre-ministerial student.

At the Beaverdam Church of Christ the Men's Gospel Team Quartet, composed of Martin Strayer, Fred Hoenicke, Bob Coon and Wilmer Sprunger, participated in the Feb. 14 evening service. Paul Selman, pre-ministerial student was the speaker. The same quartet also sang at a Singspiration at the Evangelical Mennonite Church, Bluffton, later in the evening.

On February 15, Dr. Ramseyer gave a talk at the Leo, Indiana, P.T.A. A second Men's Gospel Team Quartet, including Charles Sprunger, Le Mar Reichert, David Bixel and John Basinger, sang at this meeting.

Approximately 400 books were given to the Musselman Library by Mrs. Edmund J. Hirschler from the library of her husband, the former professor of mathematics at Bluffton. Included in this gift are many mathematics books and Dr. Hirschler's thesis from the University of Chicago.

MENNONITE BIBLICAL SEMINARY

"The Next Major Mennonite Mission Field," was the topic of an address by Professor Don. E. Smucker at our Vesper Service on Sunday, February 21.

A service of thanksgiving and dedication was held in the Woodlawn Mennonite Church on Sunday, February 14. This service marked the close of our mailing campaign toward liquidation of Seminary indebtedness. Representatives of the Seminary students and of the Woodlawn Mennonite Church expressed gratitude for God's blessing upon the Seminary and for the response of the constituency in this campaign. President Pannabecker gave a brief report of the campaign and brought a message on "Gratitude As An Attitude." We are grateful for the many individuals and churches who have contributed and thus expressed faith in this work. This has encouraged us to renewed dedication, and to a new sense of responsibility in view of these gifts in the name of the Lord.

Bad habits are like a comfortable bed; easy to get into, but hard to get out of.

Two marks of a Christian, giving and forgiving.

MCC News Notes

RECENT RELIEF SHIPMENTS TOTAL 115½ TONS

MCC relief shipments during January, February and early March include 204,791 pounds of food valued at $81,970.65 to France, Germany, Jordan and Korea and 26,238 pounds of clothing valued at $29,040.89 to Greece and Korea. Most of this material aid which totals approximately 115½ tons and $111,011.54 in value is currently enroute.

Food shipments include 22,000 pounds of beef to Jordan, 22,350 pounds of beef to Germany, 22,181 pounds of assorted canned goods to Korea, 30,860 pounds of butter to France and 107,400 pounds of dried milk to Korea. The butter and dried milk were available to MCC without cost from the U. S. Department of Agriculture at the point of storage. The milk was shipped from the West Coast and will be used in the relief distribution program in Korea. The butter will be shipped from the East Coast and be used by such institutions as children's and old people's homes. Meat shipments include meat canned by communities in Iowa, Minnesota, Illinois, Indiana, Ohio, Pennsylvania, Virginia and Maryland during the past season.

The 17,559-pound clothing shipment to Korea including shoes, school supplies and soap was processed by the West Coast MCC Regional Office, Reedley, Calif. The 8,679-pound clothing shipment to Greece will be distributed to needy refugees in the Panayitsa-Tsakones area by PAX men.

The first 10 houses in Backnang, Germany, being constructed with the assistance of PAX men are now the homes of 64 Mennonite refugee families who total 226 persons.

With the exception of some painting and plastering the first part of this Mennonite resettlement project has been completed. Construction is underway on the foundation of the third house of the second set of 10 houses which will provide homes for 44 families.

A new pastor for this developing German Mennonite congregation, a Mr. Goetcke, arrived in January. Church services are held every Sunday where as previously they were held only every other Sunday. This group meets in one of the houses. They are urgently in need of a church building, however.

Backnang PAX men take an active part in these church services. They are members of a German chorus and in various ways make themselves a part of the Backnang community.

These men continue to report high morale and repeatedly express the satisfaction of realizing they are building more than houses. They pray that this new body of believers will be an effective witness for Christ and the Church.

Two of the 66 apartments in the first 10 houses are occupied by the PAX men. There are currently 20 PAX men in Backnang.

Other PAX men in Germany are building housing for Mennonite refugees in Enkenbach and Wedel. PAX, the Latin word for peace, is the MCC's overseas program for drafted conscientious objectors.

Jottings

—**Herold Church, Bessie, Okla.:** Our pastor, Richard Tschetter served at the batismal service at the First Church in Clinton on Dec. 6. Elmo Warkentin brought us the message that Sunday. The installation service for the new S. S. staff was held Dec. 20, evening. In connection with our communion service Dec. 27, there was the reception of 11 new members into our church. The Ladies' Prayer Friendship circle enjoyed a pleasant evening together on Dec. 29. There was a program, exchanging of gifts, and refreshments. Rev. and Mrs. John R. Friesen of Laird, Sask., have been with their children for several weeks. Rev. Friesen brought us a message in German the evening of Jan. 17. There was a special drive on Jan. 17 for used clothing for Korea; 230 pounds of clothing were brought and sent. Our Mission Society had two all day meetings to cut and sew children's clothes from used garments, for Korea. Comforters were also made. A week of special meetings began the evening of Feb. 7, and ended the evening of Feb. 12. Arnold Epp was the speaker. God's word went forth in power and in truth.—Mrs. Margaret Horn, Corr.

—**Inman Church, Inman, Kans.:** Jan. 4, several young people of the Alexanderwhol Church gave "Challenge of the Cross," which presented an inspiring sermon through a play. The Rev. Rahn family drove to Mountain Lake, Minn. to help celebrate his parents' Golden Wedding anniversary, Jan. 11. Our new church building is enclosed and windows have been installed. Missionary Friends, a junior sewing circle, was organized last fall. Their project was to sew layettes, and the Feb. project is to tie a comforter. These articles are for relief. On Jan. 31 the men's chorus gave a return program in the First Church, Pretty Prairie. They were assisted by a ladies' trio and a ladies' sextet.—Mrs. Ben Schierling, Corr.

—**Butterfield Church, Butterfield, Minn.:** Sunday morning Jan. 3, Edward Duerksen held a short dedication service for Sunday school teachers of the coming year, reading parts of Psalm 27. Funeral services were held for Mrs. Mathilda Kintzi, Jan. 5. She was a charter member of the Mission Society. The Gideons International presented their work of distributing God's Word, Jan. 17. The service showed to each layman his responsibility to God, since mony doors are closed to the organized church. MCC color slides of Korea were shown Sunday evening, Jan. 31. In addition a Korean-centered service was held. Special missionary services were held Sunday, Feb. 7. In the morning Cornelius P. Klassen of the Gospel Missionary Union brought the message. During the afternoon service, 13 missionaries from the vicinity spoke briefly. In the evening Aganetha Fast showed color slides of Old Mexico and told of her recent experiences among the migrants there.—Willis Linscheid, Corr.

—**Bethel Church, Waka, Texas:** The S. S. gave their Christmas program Dec. 22. Service was held Christmas morning. John Harder, our pastor, gave the message. The business meeting was Jan. 6, with a basket dinner at noon. The Sewing Circle meets once a month in all-day meeting. We sent 238 pounds of new and used clothing, and 11 comforters, to MCC last year. 14 baby quilts and dresses were sent in January to Martha Burkhalter to take to India. Sunday evening, Jan. 24, Mr. and Mrs. Henry L. Friesen of Meade, Kans., showed the film "The Missing Christian," in our church. Jan. 31, in the evening we had a combined C.E program in our church with the Perryton Mennonite Church. These are held when we have a fifth Sunday in the month. They prove a blessing.—Mrs. J. B. Friesen, Corr.

—**Emmaus Church, Whitewater, Kans.:** On Dec. 20, our choir gave their Christmas program with Novalis Toews, director. A number of selections were from the Mennonite Hymnary. Scripture passages were read between numbers by Alfred Regier. The children gave their program on Dec. 25. The morning of Dec. 26 was devoted to a German service, Hugo Scheffler bringing an inspiring message. Missionaries Roy Zuerchers, from Colombia, South America, were with us Dec. 23. Frank Manning spoke at the senior C. E. Watchnight service. After the program, the young people were invited to the parsonage. The Willing Workers provided some Christmas gifts for distribution among the migrants in Arizona. A teacher-training course was held Feb. 1-5, with Clarence Fast as speaker. On Feb. 7 an anniversary praise service was held in memory of the dedication of our present church building 25 years ago. A fellowship meal was served. Dale Nobel, M. C. C. relief worker, spoke to us in the afternoon. Herman A. Wiebe read a paper on "The History of Our Church Building," and the men's chorus sang several numbers.—Marie Reimer, Corr.

—**Bethel Church, Inman, Kans.:** Mr. and Mrs. George A. Regehr celebrated their 45th wedding anniversary Jan. 12. The Charity Society had their missionary day, Jan. 13, with a missionary program in the afternoon, with Miss Eva Pauls and Mrs. Frank Enns as speakers. The wedding of Miss Arlene Regehr from here and Guy Dale Riffel from Buhler took place in the Buhler church, Jan. 17. Brother and sister Herb Ediger worshipped with us on Jan. 24. Brother Ediger brought the morning message and sister Ediger also spoke a few minutes. They are going to Africa as missionaries in the near future. Albert Balzer, Virgil Flickinger, Mrs. Abe E. Neufeld and Mrs. J. J. Harder joined our church by letter Jan. 31. The men's chorus from the Tabor church gave a musical program here Jan. 31. This was sponsored by the Charity Society. On Jan. 28, our congregation had a farewell service for sister Eva Pauls, who left from New York on Feb. 9, to go back to Champa, India, as a missionary nurse. Our prayers go with her. Holy Communion was observed Feb. 7. Nine young people are taking the catechism course.—Mrs. A. F. Enns, Corr.

—**Grace Church, Landsdale, Penna.:** We were unfortunate in losing our pastor, John J. Plenert, through death on Nov. 28. The details have appeared in former issues of THE MENNONITE. We are asking God to point us to the man He has for us as pastor. Henry Poettcker is supplying us at the present time. Four of our members have been ordained to Christian work recently; Mary Bauman, David and Marion Whitermore to mission work, and Burton Yost to the Gospel ministry. Sunday school Christmas service was held Dec. 20, and a cantata was given by our choir on Dec. 27. The Bluffton College Men's Gospel Team was here for our Watchnight service. On Jan. 26, our Brotherhood had its annual father and son banquet with nearly a hundred present.—Jacob R. Fretz, Corr.

—**North Star Church, Drake, Saskatchewan:** A junior choir has been organized under the direction of Viola and Leila Schmidt. Mrs. John Gerbrandt celebrated her 97th birthday on Feb. 8. A Bible study group has been meeting every Sunday evening. The Letter to the Galatians is being studied. The choir is practicing a cantata for Easter.—Mrs. Milton Ewert, Corr.

—**Salem Church, Freeman, S. Dak.:** Missionary Janet Soldner, R. N., who returned from our Colombia, South America mission, brought us the message Sunday morning, Jan. 31. Many went to Freeman that afternoon and evening to hear John Thiessen and J. B. toews, who were here for the mission study conference. Pastor Fretz is leading our catechism study every Thursday evening. The Willard Unruh family presented a program of pictures and song from their mission work in India, Feb. 7. Feb. 12 our pastor met with the young people's fellowship and discussed questions which had been put into a question-box. Delmer Ries recently left for his I-W service in Denver, Colorado.—Julaine Preheim, Corr.

—First Church, **Nappanee, Ind.:** On Sunday evening, Jan. 10, J. E. Hartzler spoke on the subject, "India, Old and New" drawing on experiences of his recent trip around the world. On the four succeeding Sunday evenings Mrs. Salzman gave a series of character studies on the life of Peter. The morning message on Jan. 24 was brought by Paul F. Goossen of Grace seminary, Winona Lake. On Jan. 31 Youth Day was observed during the morning worship hour; the entire service was in charge of our Youth Fellowship. They had secured as speaker, Joe Richards, a student at Goshen Seminary. On Feb. 7, a Peace Team from Bluffton College was in charge of the service; they rendered a very fine program. After the service they were guests at a fellowship dinner. On Feb. 14 H. A. Driver brought a missionary message in the morning and showed the film, "Along African Paths" in the evening. We are happy for the progress toward recovery made by our pastor, Earl Salzman, who recently underwent surgery.—Elva May Schrock, Corr.

THE PLACE OF PRAYER IN THE BIBLE

(Continued from page 132)

of Scriptural prayer. They may be gathered as pericopes of prayer and studied.

Especially valuable are those clusters of pericopes found in the New Testament. Luke and the Acts form such a cluster. Matthew and the Book of James form another. The Letters of Paul are an outstanding group. These last three clusters are loaded with valuable information and teaching concerning prayer which can be found nowhere else.

What is the place of prayer in the Bible? A careful and a prayerful study of these three great areas of interest in the Bible by the help and the guidance of the Holy Spirit of God would lead us well on our way to the answer to that deep quest.

January Receipts For the Four Boards

Cash receipts for the four boards during January, 1954	$68,418
Cash receipts for the four boards during January, 1953	59,704
Difference of cash receipts January 1954 over 1953	$ 8,714

Monthly 1954 budget	$ 62,553 —	8.3%
January receipts	68,418 —	9.1%
Receipts OVER budget	5,865 —	0.8%
Annual 1954 budget	750,625 —	100.0%

Breakdown

Board	**Budget**	**Receipts**	
Missions	$43,492 —	$50,871 —	9.7%
Christian Service	14,398 —	15,067 —	8.7%
Education and Pub.	3,412 —	1,847 —	4.5%
*Trustees and Finance	1,250 —	633 —	4.2%

*Divided into sections:	**Annually**	**Monthly**
General Treasury	$ 7,000	$ 583
Ministers' Aid	8,000	667

(January receipts for these two sections were in the above proportion.)

According to the records of the years 1950, 1951, 1952, and 1953, the pattern of supporting the Conference budget for those years is this:

> November and December are the only months of every year contributions consistently exceeded the budgets.
>
> Out of the total remaining months of January to October for the four years—forty months in all—**only five months** showed contributions slightly exceeding the monthly budgets. **For the other thirty-five months contributions never reached the budget.**

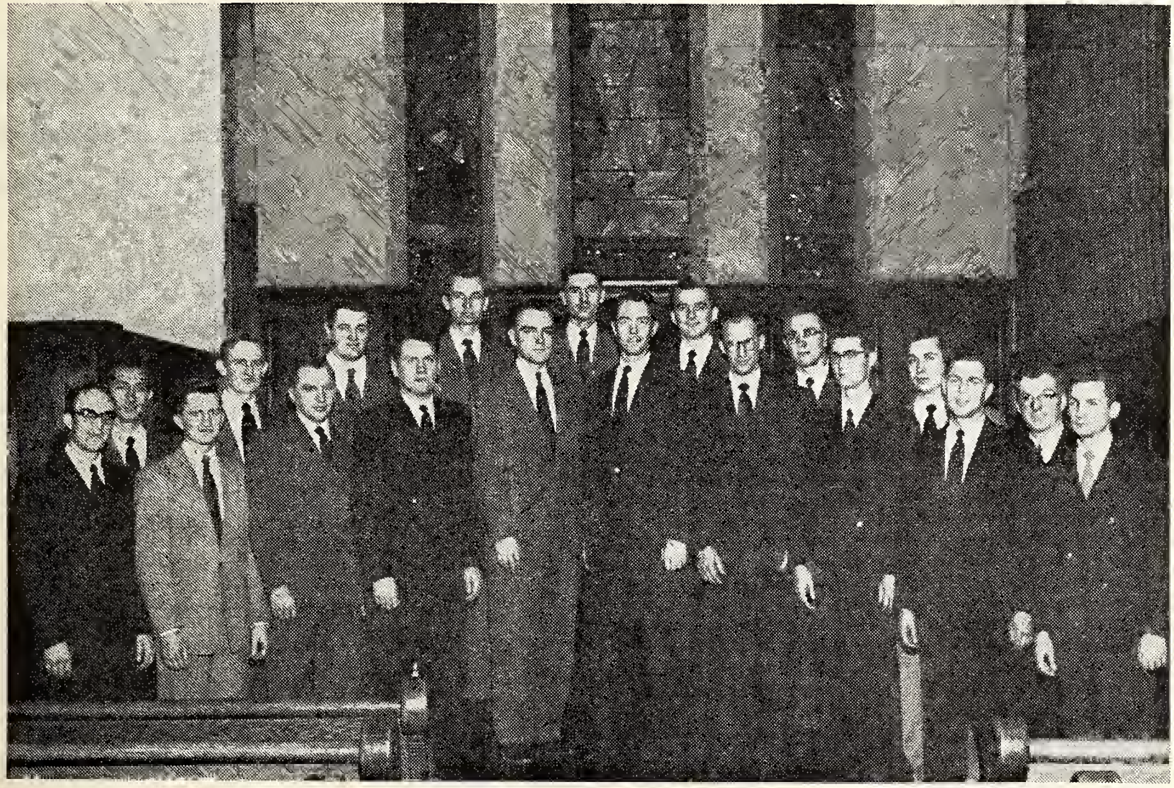
Does this mean that 1954 must follow the pattern of former years, or can it be the exception?

And then, too, we may ask, is it necessary and best that the Conference meet its annual budget **only in the closing months of the year?** Must the boards wait till October or November before they dare venture out and put their program for the year in operation? Of course, where faith was strong, it has worked, so it may be a good way of doing these things. But is it the best?

—A. J. Richert Conference Treas.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.



The Mennonite Biblical Seminary Men's Choir.

Lord, speak to me that I may speak
In living echoes of Thy tone;
As Thou hast sought so let me seek
Thy erring children lost and lone.

O teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

O lead me, Lord, that I may lead
The wand'ring and the wav'ring feet;
O feed me, Lord, that I may feed
The hung'ring ones with manna sweet.

O fill me with Thy fullness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, Thy praise to show.

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COVER PICTURE IDENTIFICATION

Left to right: Earl Roth, Herman Tan, Menno Ediger, Peter Ediger, William Goering, Walter Neufeld, Milton Harder, Eldo Neufeld, Floyd Bartel, Aaron Klaassen, Marvin Dirks, director, Leo Miller, Calvin Flickinger, John Gaeddert, Norman Bergen, James Reusser, Ralph Weber, Malcolm Wenger, Norman Dalke.

(Photo by S. F. Pannabecker)

The Mennonite

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Beyond Our Own

GRAHAM LONDON REVIVAL

The world is watching with interest the Billy Graham Greater London Crusade, which opened on March 1. Intense preparation has been made for this program. Approximately 1,000 London ministers already actively cooperate. Nearly 5,000 prayer groups have been organized. It is stated that on any given Sunday in London less than five per cent attend any church. Meetings are held in the Harringay Arena, seating 12,000 people and situated in the northern part of London. The Arena has been booked for three months.

MENNONITE CO'S

A recent tabulation shows that there are 2,411 Mennonites from seventeen religious groups in the current civilian work program. Listed are 1,089 Old Mennonites and 383 General Conference Mennonites.

CHRISTIAN EDUCATORS

About 1,600 Christian educators met recently in Cincinnati, Ohio, representing 39 denominations. "We want a nation of religious literates," declared one of the leaders. The meeting was to consider ways and means of expanding the entire program of Christian education.

LARGE RELIEF SHIPMENTS

Emergency relief materials totaling nearly 30 million pounds and valued at about ten million dollars were shipped abroad in 1953 by Church World Service. This was twice as much as any previous year. Shipments were made to about forty countries.

O Send Thy Light

O send Thy light forth, and Thy
Truth;
Let them be guides to me,
And bring me to Thy holy hill,
E'en where Thy dwellings be.
Then will I to God's altar go,
To God, my chiefest joy;
Yea, God, my God, Thy name to
praise.
My harp I will employ.

Of Things to Come

March 13—Central Kansas Evangelism Workshop, First Mennonite Church, Newton

March 22-26—Bethel College Bible Lectures, Bishop Leslie R. Marston, speaker.

April 1-2—General Conference Retreat Workshop, Chicago

April 11—Palm Sunday

April 11-18—Week of Witness

April 18—Easter Sunday

April 23-24—Western District Retreat Workshop, Camp Mennoscah, Murdock, Kansas

April 23-25—Joint Middle and Central District Inspirational Conference

April 25—Conference Sunday

Western District Women's Missionary Association Annual Spring Meeting

March 23, 1954

Student Union Room

Bethel College

Morning session—9:30

"The Open Door"—Ann Penner, Missionary to India

"The Greater the Danger—the Nearer God's Help"—Annegret Voelker, Germany

Reports

Sack lunch (beverage provided)

Afternoon session—1:15

"Paraguay"—Pauline Jahnke

Special music, offering and closing.

Immediately following the regular session, there will be an informal fellowship to exchange ideas.

—Mrs. R. J. Bartel, Sec.

Why art thou then cast down,
my soul?
What should discourage thee?
And why with vexing thoughts
art thou
Disquieted in me?
Still trust in God; for Him to
praise
Good cause I yet shall have:
He of my count'nance is the
health,
My God that doth me save.

—Psalm 43.

Editorials

LENT: SEASON OF SPIRITUAL SEARCHING

With the coming of Ash Wednesday, March 3, we began another season of Lent, a forty day period of Penitence and Self-denial. The word itself comes from the Old English word, "lencten," meaning spring. It is a season when the deadness of winter gives way to the power of spring. The days lengthen and nature awakens again to the warm touch of God.

Lent should be a time of penitence. We all take too much for granted. We are too selfish, too forgetful of God, too entangled with the world. We need a special period of true reflection on our ways, and a humble confession of our sins and shortcomings, both to God and man. We all need to pray the publican's prayer, "God, be merciful to me a sinner." The world is too much with us, we need to be more with God.

It is also a time for self-denial. Our selfish nature squirms at this thought. We want what we want when we want it. "Giving up" seems a hard process. But the command of the Lord is clear; unless we are willing to deny ourselves, and take up our cross and follow Him we are not worthy to be His followers.

Lent can be a deeply rewarding experience; or it may be just another number of days to be lived through.

SONG LEADERS WHO DO NOT SING

Recently, before an audience of more than a thousand people, the song leader was attempting the difficult task of getting the audience to do some enthusiastic singing, without singing himself. He made emphatic bodily movements, indicating when to start, the beat of time, by crouching, waving his arms—but he did not sing.

He may have had a cold or sore throat. But he wasn't the only song leader we have observed trying the same method and always with rather poor results. Maybe such think they need not sing themselves, but merely indicate the time and rhythm and let the rest do the singing.

To the average person in the audience there seems to be something inconsistent about the song leader who doesn't sing. How does he expect to inspire others into a singing mood if he is not singing himself? For singing is contagious, and the leader who puts more heart into his singing than into his time-beating can expect a good response.

But we should not be too hard on the singless song leader. Others are guilty of inconsistencies too. How about the preacher who tells others how to live but doesn't follow his own teaching? Living is far more contagious than talking, and when the preacher lives what he preaches he backs his message with a great power. But admonitions fall flat when the preacher "doesn't sing" his own message.

How about the Christian who does not show Christ in his living? He may know and talk about the way of love, but not walk that way himself. He may bear the name of Christ but not exalt that Name by his deeds. It is hard to get another to sing if we do not sing ourselves.

MENNONITES IN NEW AREA OF SERVICE

For many years we have been interested in hospitals to care for the sick of body. Usually one of the first institutions on a mission field is a hospital, even though in its beginning stages it may be quite primitive. We have some of our own hospitals in this country. We have many Mennonite doctors and nurses who give themselves to the care of the physically ill.

But there was a neglected area in the matter of caring for those who were sick of mind. It was in the days of Civilian Public Service that many became acutely aware of the real need of loving care for those mentally ill. Here many young men—and women too—were greatly shocked to note the treatment these people were given. They became convinced that the way of love was not only resistance to war but also a way for mental peace.

As an outgrowth of these experiences, the Mennonite Central Committee became interested in this newer field of human helpfulness. As a result, three hospitals are now established for the special purpose of ministering to the mentally ill: one in Maryland, one in California, and now, just being completed, the one in Newton, Kansas. This opens a whole new ministry to those who so greatly need it.

But with the building of hospitals we also need specially trained workers for these newer fields, that the best possible service may be rendered. Young people now in school could well consider this field of work as a great opportunity for Christian service. Religious counseling and psychiatry have great possibilities for those who are well skilled in its Christian use. There will be more and more people needing this service. May God bless this newer ministry among us.

WORKSHOPS

Practically every farm has its workshop, and many a town-dweller has set up a workshop in his garage or basement. Here repairs are made, new plans wrought out, something creative accomplished.

Recently the word "workshop," an expressive word, has been widely used by educational and religious circles. Groups meet in "workshops" where they plan and work out together certain ideas and methods for their particular tasks.

In our own conference we have Retreat Workshops, Young Peoples' Workshops, Ministers' Workshops, Evangelism Workshops—to name but a few. Instead of listening to speeches the group works and plans together, trying to reach helpful conclusions. They pool their ideas and experiences, and convictions. They try to formulate some workable plans. There is a great deal of creative thinking and stimulating of ideas. It seems to be a decided improvement over the old method of listening to lectures or speeches—some not too inspiring. More power to the "workshops."

Intrusted With the Gospel

R. L. HARTZLER*

With all of his ascendency in spiritual perception and attainment, Paul never got away from what to him were two great wonders. One was the fact that the grace, the unmerited favor, of God through Christ was extended to him. The remembrance of his former determined, bitter and relentless warring against the Lord Jesus and His cause, never left him. He accordingly referred to himself, despite all his high attainment in Christ, as "the least of the apostles,...not meet to be called an apostle," "less than all saints," and "chief of sinners."

Paul would have joined with fervor in the singing of Mrs. Clephane's hymn:

"Upon that cross of Jesus
  Mine eye at times can see
The very dying form of One
  Who suffered there for me;
And from my smitten heart, with tears
  Two wonders I confess,—
The wonders of His glorious love,
  And my unworthiness."

The other wonder which constantly awed and challenged him was the fact that he was "allowed of God to be put in trust with the gospel," (I Th. 2:4) or as another translation put it, God thought him "fit to be intrusted with the gospel." This, too, was amazing as he thought of his former manner of life. Some had been indifferent to the gospel, or had willfully ignored it; but he had purposefully and vehemently striven to uproot it by persecuting those who had embraced it and intimidating others. Yet now God had waived all that and had considered him "fit to be intrusted" with it!

His wonder grew as he thought upon how precious this gospel must be to the heart of God because of the great price He paid to secure it for the good of mankind. As heavenly Father, He saw the Son leave the courts of glory for the sordid haunts of men. He saw Him as a man of earth and subject to the limitations of human flesh. He saw Him try and try again to lead men to a new way of life and to a fuller appreciation of the Father's will for Him and for them, only to see them falter and their understanding fail.

He saw Him wandering about among men, unknown, misunderstood and opposed. He saw Him bowed with grief and disappointment as He wept over the city of His fathers, or cried out over men's failings, "O faithless generation, how long shall I be with you? how long shall I suffer you?"

He saw men plotting against His life, and one of His trusted followers sell Him out for paltry gain. He saw Him "despised and rejected of men," falsely accused and slandered, weakly condemned, shamefully abused, and cruelly slain. He saw the precious life blood of His only Son ooze and drip upon the earth that was not worthy to be His footstool. All through the long hours of pain and suffering, the Father heart agonized with the Son until the narrowing thread of life gave way, and death ended it all.

All this the Father paid to secure an adequate and eternal gospel for men. He had indeed purchased it with the very life and death of His only begotten, His beloved. How unspeakably precious was it then to Him, what a treasure to cherish! Yet it was not for himself, but for men. They must come to know it, it must be brought to them. But how? By those whom He would consider worthy to be intrusted with it. To Paul the fact that He had been so considered, everything erstwhile notwithstanding, was a constant source of wonder, of awe and challenge.

He, as we, was intrusted with it as a possession. He was allowed of God to find it, to have it, to live in possession and daily experience of all that it could mean and impart. This in itself was an exercise of God's trust in him. He might plumb its depths, he might rise to its heights; or he might be content with mere mediocrity. He might regard it as an amazing measure of God's grace, or he might look upon it as a performance to him of his due, considering that after all he was by no means just an ordinary person. He might make it the whole of life, or he might place it in one compartment into which he would retreat once a week, while pursuing the things of this world the rest of the time. He might make the most of it, he might not. Yet in a great exercise of faith God permitted him to be "intrusted with it."

Moreover, Paul, as also we, was so intrusted that he might share the gospel, transmit it to others. "Unto me," he tells us, "who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world, hath been hid in God, who created all things by Jesus Christ; to the intent that now unto principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord."

Would he prove to be an effectual transmitter? Would others get the pure and precious gospel through him? Would what was re-enacted in them through his ministry, be the real increase of God's dearly purchased treasure? God had confidence that he would; and entrusted to him His precious gospel to bear, to share, and to impart.

"Intrusted with the gospel!" No wonder Paul speaks of our "high calling of God in Christ Jesus," —a high calling to receive, to have, to hold the grace of God in Christ; a high calling to worthily bear and effectively share it with those round about. Awed at such contemplation, with joy we recall his assurance that "faithful is He that calleth you, who also will do it." (I Th. 5:24)

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*Field Secretary, Central Conference

Prairie View Hospital Dedication

Prairie View Hospital, the 40-bed mental hospital near Newton, Kansas, and the most ambitious construction project in the mental health field attempted by Mennonite and Brethren in Christ churches through their Mennonite Central Committee, will be dedicated Sunday, March 14.

The dedicatory services will consist of a public program beginning at 2:30 p.m. in Memorial Hall on the Bethel College campus in North Newton and the formal act of dedication at 4:15 p.m. at the hospital site one mile east of Newton. The speakers for the occasion will be C. N. Hostetter Jr., chairman of the Mennonite Central Committee, and Dr. Milton E. Kirkpatrick, director of the Greater Kansas City Mental Health Foundation.

Prairie View Hospital will begin its Christian ministry to the mentally ill Monday, March 15. Initial services will be applied to acute mental cases and those who have been ill for some time but for whom rehabilitation to home life appears possible. Applications for admission are already being considered.

Open house for those wishing to see the facilities of the hospital will be held Saturday, March 13; and Sunday, March 14; following the dedication.

The hospital staff will consist of approximately 24 persons soon after opening. Key staff personnel have been secured. The administrator, Myron Ebersole of Sterling, Ill., has been directing construction which started with ground-breaking Oct. 19, 1952. Harold W. Vogt, formerly of Hillsboro, Kan., will be the clinical psychologist. Mr. Vogt has completed requirements for the Ph.D. degree at the University of Southern California. He specialized in religious counseling.

Dr. Thomas Morrow and Dr. F. Carter Newsom, who are engaged in private practice in Wichita, Kan., have been secured as staff psychiatrists. Dr. Morrow will be the hospital medical director.

The nursing supervisor will be Lucinda Martin, R.N., of Elmira, Ont. Other nursing personnel are Dorene Lichti, R.N., of Deer Creek, Okla., and Eliesabet Janzen, R. N., of Waterloo, Ont.

Prairie View Hospital, like other Mennonite mental hospitals, has been built and will be operated on the conviction that such a service is a logical result of Christian discipleship, and that as believers in Christ Mennonites have a contribution of Christian love and concern to add to a treatment program for the mentally ill. The experience of Mennonite young men in state mental hospitals during Civilian Public Service made the Mennonite Central Committee constituency aware of what could be accomplished through their own mental hospital program.

The hospital building is a "T"—shaped one facing north. Its russet-color shingle roof makes a great contrast with the light buff bricks and aztec green trimming. The section running east and west and measuring 250 feet contains patient and treatment rooms, administrative offices and kitchen and dining room faciltities. The wing extending to the south is 225 feet long and contains the heating plant and patient rooms. The wings have an average width of 35 feet. The building has been constructed so other 20-bed units can be added.

Prairie View Hospital is a result of the money contributions of Mennonite and Brethren in Christ churches, the furnishing of equipment and furniture by women's groups, the gifts of I-W men and businessmen and friends in the immediate Newton community and volunteer labor of Voluntary Service men and members of congregations in the Kansas area. A report of the amount and value of these contributions will be made later.

Lift Up Your Eyes

Absolutely incredible is the way we walk through life with head down, lowered eyes and unheeding ears. In the presence of a veritable miracle we stand as unblinking as an old cow in the meadow. Emerson reminds us that if the stars should appear one night in a thousand years, how we would believe and adore, and preserve for generations the remembrance of the city of God which had been shown. But because the stars always shine at night, even when hidden by clouds, most of us rarely give them more than a fleeting glance.

Thoreau said that if the sight of a flaming maple tree in full color should be seen only once in all time, the memory of it would be handed down by tradition until it became enshrined in the mythology of the race.

If a man were granted in a lifetime but one unhurried view of the full glory of sunset, the recollection of it would be treasured all his days. If a husband knew that merely for a single day would he be blessed with the love of his wife, how indelibly would that experience be burned into his memory. If only on the first day of every year an individual could enter into vital comradeship with the living God, how glorious would be his anticipation and how zestfully would he make preparation for such ecstasy!

All about us are ten thousand marvels and miracles. Passionately must we pray that God will enable us to live daily with open eyes, unstopped ears, sensitive spirit, and devout heart. Wealth untold is ours, we are the heirs of the ages, children of the holy and mighty God. How unspeakable the tragedy of living as mere animals in our Father's blessed home. Let us pray without ceasing that we may come to our right minds.

—K. P.

Releasing the Missionary Challenge Through Projection

"Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

"Publish good tidings, tidings of peace,
Tidings of Jesus, redemption and release."

The missionary challenge is not new: it is inherent in the Gospel itself and was accepted by the early followers of our Lord Jesus Christ. The Gospel was always meant to be first of all experienced and then shared. The normal pattern has always been "from you sounded out the word of the Lord." (I Thess. 1:8)

The Lord has given us as a General Conference a tremendous missionary challenge. He has blessed the efforts of the past decades. It is always difficult to present the picture of what happens on a mission field to the folks at home.

The printed page has done much to present the message; however many in our churches have been asking why we do not use visual aids in the form of pictures, especially motion pictures. They maintain that as the printing press was once new but used for the glory of God; so motion pictures is a useful and legitimate tool.

The Mission Board has appointed a committee to study the question and take some first steps. This committee has sponsored a two weeks session of study and work at the Mission Center in Chicago.

The work of the committee can be divided into three parts:

1. Discussion of the merits of the use of films to present missions. Missionaries present were: Martha Burkhalter, Melva Lehman, Curt Claassen, Helen Nickel, Rev. and Mrs. Paul Wenger and Rev. and Mrs. Malcolm Wenger. Also present were Dr. S. F. Pannabecker, J. N. Smucker, Peter Dyck and Wilhelmina Kuyf. Representing the committee were: William Zehr and Andrew R. Shelly. During review sessions, many more participated.

The need for a more co-ordinated and better prepared program of missionary presentation was stressed. Some were particularly enthusiastic that the Board of Missions proceed to produce some films of our mission work. The impression was expressed that so many of our people do not realize the wonderful results of our mission work.

2. A review of materials now available. The slide-recording sets of some of our mission fields have been widely used. It has been generally agreed that this has been a blessing.

Several thousand feet of films taken by individual missionaries were examined. It was felt that very much of this is valuable. An effort will be made to arrange some shorter films on certain phases of our work in India from these films. Those who were working on this project were thrilled at what they saw—as a panorama of missionary activity unfolded before them. A yearning was felt to somehow release some of it in a meaningful way.

In addition to working on the films, individual missionaries brought their own films to the mission center and were able to work on them with the expert guidance of William Zehr, Mennonite producer-distributor of Portland, Oregon. In a number of cases they worked on into the night.

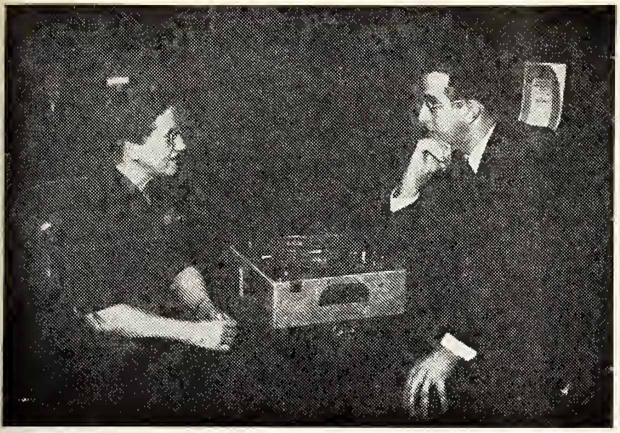
3. An evaluation of missionary films on the market. As is well known many dozens of films are available. That some of these would be much better than others is quite understandable. Seventeen films of quite a wide variety were reviewed. After each one a discussion was held.

It is hoped that a review service can be developed which can give guidance to our churches as to the use of films.

The committee is desirous to serve as effectively as possible. The study continues. A meeting of the

DEMONSTRATING A PROJECTOR—Missionary Curt Claassen and William H. Zehr.

EVALUATING AUDIO-VISUAL AIDS—l. to r., Wilhelmina Kuyf, Andrew Shelly, Rev. and Mrs. Paul Wenger, Martha Burkhalter, William Zehr, Melva Lehman, Mrs. Earl Roth, Curt Claassen, Helen Nickel.



CHECKING ON A TAPE RECORDING—Martha Burkhalter, Andrew Shelly.

committee will take place in April. The prayers and suggestions of our people are welcome. Address any member of the committee.

In the development of this program only funds given for the purpose are to be used. **Contributions should be sent to the Board of Missions earmarked very carefully for the "film project."** Future progress will depend in some measure on the response of our people.

It is our desire that this phase of our work be blessed by the Lord. We do not want to go too fast or too slow. We want to do good work to the glory of God. Above all, it is our desire that this may be one more means toward the salvation of the lost and the building of His Church.

Willard W. Wiebe
William Zehr
Andrew R. Shelly
Committee

J. J. Esau Serves Under Board of Missions

The Board of Missions has asked Brother J. J. Esau, well-known evangelist, to serve under our Board, as itinerant evangelist through 1954. He has already visited most of the churches in the Pacific District, and some in British Columbia. He is available for brief visits, but also for extended meetings of a week or more. Will our congregations in the United States and Canada please avail themselves of this opportunity to have Brother Esau serve them for spiritual refreshing and uplifting.

Expenses are met by voluntary offerings to be sent to the Board of Missions, 722 Main Street, Newton, Kansas, labelled "offerings during Rev. Esau's services."

Please all remember Brother Esau and the special services he conducts, before the throne of grace.

John Thiessen, General Secretary of the Board of Missions.

Flashes of Thought

Trying the Impossible

WALTER GERING

There was one brilliant flash of light and then all was dark. I knew what had happened. Entering the study after dark I had reached for the switch to turn on the lights. There was one flash, then darkness; the bulb had burned out.

It was comparatively easy to replace it. The ceiling of the church study is low enough that it can be touched with the tip of a finger. Unscrewing the glass fixture, a new bulb was turned into the socket and the problem was solved. The switch was turned on and there was light.

It is not so easy to replace a bulb in the fixtures which hang from the ceiling of the auditorium. Suspended by chains they reflect their rays of light, illuminating the entire auditorium. Occasionally one of these bulbs burns out and then the replacement becomes a problem requiring the help of several men. A long ladder is erected and one of the men cautiously climbs to the top. Hanging on to the ladder with one hand he works on the fixtures with the other. It is always an interesting operation to watch.

Ladders are most useful tools of service. How often they have been the means of solving problems. Without the common, ordinary ladder many a simple act would be complicated.

But even the use of a ladder can be quite a feat. There is one thing about an ordinary ladder which is tremendously important: it cannot stand alone. Either it must lean against some object or else some one must hold it. In the case of the auditorium light fixtures it is impossible to use a ladder unless two men hold it upright while the third man makes the climb.

What a figure of life! What useful tools of service our lives may become as we live from day to day. In the hands of the Lord they can be used to advance the Cause of our God; the most humble act can become of great significance in moulding human history. But how much like the common ladder we are; we cannot stand upright alone. Without the steadying hands of friends and loved ones, the Savior Himself, we begin to sway and crash to the ground. That is what our Lord meant when He said: "Without Me ye can do nothing."

HOW FOOLISH TO ATTEMPT THE IMPOSSIBLE!

PONDERABLES

Some folks have no use for their friends unless they are in a position to use them.

Some people are like boats, toot the loudest when they are in a fog.

Weighty opinions are never derived from featherheads.

Our Lord Sends Forth Workers

We consider it a special answer to the prayers of many in our constituency that Miss Eva Pauls could actually arrive in India a little more than two days after she had left New York. Her letter of February 12 says, "Ps. 48:1, 'Great is the Lord and greatly to be praised.' I am truly grateful for the Lord's guidance and help during my journey. We had a fine trip and all along the way I have felt and experienced that the Lord was near, and that I was being upheld by prayer. I want to thank you all for your intercessory prayer. I arrived in Bombay Friday morning, tired but happy to get to the end of the plane journey . . . Left Bombay the same evening on the mail train. Had an uneventful trip, just as dusty and hot as usual. Received a warm welcome at the Champa station. Sunday was hospital Sunday and was also welcomed back in the Compound church in the morning and in the Bethesda church in the afternoon. Sunday evening we had supper together and our regular prayer meeting. The Janjgir folks were in for the occasion Sunday evening."

Rev. Bruno Epp

Mrs. Bruno Epp

Bruno and Mary Epp and their eight months old son, Vernon, flew to Paraguay on March 1. They will work in the colonies among our own Mennonite people. A brother, Henry Epp, and his wife, are already serving in Asuncion.

Rev. Kenneth Bauman

Mrs. Kenneth Bauman

Dr. Frank Kline, Principal, middle of back row; Miss Martha Burkhalter, first from right on front row.

The next to leave was Miss Martha Burkhalter who sailed on the S.S. Queen Elizabeth. Miss Burkhalter is our senior missionary in India and will resume her teaching in the Biblical Seminary at Yeotmal, M. P. India. This worker has had a short but intensive furlough with most of her itinerary time spent in Canada. Her movie film has added to the background information many of our people have on India.

Dr. Harvey Bauman

Dr. Ella Bauman

Kenneth and Mary Bauman and their son, Timothy Dale, born September 2, will sail sometime from March 8 to 10, on the SS Hoegh Silverstream, a freighter. They have had a long wait for their visas. Kenneth has been closely associated with the YPU and their friends will want to pray for them especially.

After the visas for the young Baumans had been in hand for about three months, there was a bit of concern as to why the Drs. Bauman did not get their visas. Suddenly word came that the visas had come through, and they made their plans to go with their son and daughter-in-law on the same ship, as reservations had been made for them.

John Thiessen

Mennonites Meeting in Japan

A meeting of Mennonite and Brethren in Christ missionaries and relief workers in Japan was held in Osaka Jan. 4 and 5 at the invitation of Mennonite Central Committee workers. A total of 43 adults and 19 children attended.

The conference consisted of worship, fellowship and reports from the various groups on the origin, nature and scope of their activities in Japan. Included in the discussions of their activities were those on the peace witness and plans for future conferences of this group.

A guest speaker was J. D. Graber, secretary of the Mennonite Board of Missions and Charities, Elkhart, Ind., who was visiting in Japan at the time while on his visit to (Old) Mennonite mission interests in Japan, India, France, Belgium and England. In the introduction to his address on "The Foreign Missionary in Today's World," he recalled an earlier meeting of eight Mennonite missionaries and relief workers in Japan at Christmas time, 1949.

According to a report by Norman Wingert, Japan MCC director, there are 54 Mennonite missionaries and relief and educational workers in Japan. They represent the following groups or interests: Brethren in Christ, General Conference Mennonite, (Old) Mennonite, Mennonite Brethren, Mennonite Central Committee, Youth for Christ and International Christian University.

Two Brethren in Christ missionaries, Pete and Mary Willms, are working at Hagi, which is near the tip of Honshu, the largest island of Japan. Another Brethren in Christ couple, Samuel and Grace Wolgemuth, direct Youth for Christ activities in Japan.

The General Conference mission field is on Kyushu, the southernmost island of Japan. The 16 General Conference Missionaries include Paul W. and Laverne Boschman, Anne Dyck, Fred and Viola Ediger, Leonore Friesen, Martha Giesbrecht. Esther Patkau, Bernard and Rubie Thiessen, Verney and Belva Unruh, Peter and Lois Voran, and William C. and Matilda K. Voth.

(Old) Mennonites carry on mission activities on Hokkaido, the northernmost island. The 16 (Old) Mennonite missionaries include Ruth Bean, Carl and Esther Beck, Eugene and Luella Blosser, Ralph and Genevieve Buckwalter, Mary Ann Hostettler, Lee H. and Adella Kanagy, Don Michael and Dorothy McCammon, Don D. and Barbara K. Reber, and Ruth and Rhoda Ressler.

The Mennonite Brethren have mission activities at Ishibashi and Osaka, which are about a third of the way from the tip of Honshu. The 12 Mennonite Brethren missionaries include David and Mary Balzer, Jonathan and Alice Bartel, Harry and Mildred Friesen, Rubina Gunther, Sam and Renetta Krause, Roland and Anna Wiens, and Ruth Wiens.

Three workers operate MCC services in Osaka. They are Norman and Eunice Wingert and Alice Fast.

Other Mennonites in Japan include Carl and Evelyn Kreider and Charles Burkhart associated with International Christian University in Tokyo. Brother Kreider is dean and Brother Burkhart is an instructor.

Indian Guest At Missionary Conference

This was my second year at the Missionary Conference. Last year I tried to understand the proceedings of the conference. This year I took part in sharing ideas. We were three Indians invited as guests, with the privilege of speaking from the floor. For the past three years the Missionary Conference has been inviting Indian guests to attend the conference. We had the privilege of the company of the missionaries not only at the meetings but also at meals, socials and times of singing. We enjoyed attending the music program although we were not able to fully appreciate the "western" music. I have had a little taste of the western music from the days of Uncle P. J. Wiens.

Rev. John Sadique was the speaker of the spiritual meetings. His talks were full of challenge for the establishment of the church of Christ. "The church carries down the life of Christ and therefore we must work hard so that the Church may increase and the Mission decrease." The Missionary Conference is trying hard to emphasize the importance of the church.

The different committees of the Missionary Conference seemed to have worked hard during the year, as it appeared from their reports. One new item was the creation of two managing committees, one for the J. M. High School, at Jagdeeshpur, and another for the F. M. Girls's School at Janjgir. The internal management of the schools is vested in these committees.

The conference is also earnestly trying to promote more efficient ministry through indigenization. Many plans have been suggested. The need for local leadership in worship is realized and suggestions to provide for such leadership have been given. The institutions (schools and hospitals) have been asked to do more in serving the village churches in the interior. The conference believes that the church should be related to the soil, and has been considering plans whereby evangelists could buy land and become self-supported preachers of the gospel in the course of four years.

—**S. Stephen**

General Conference Retreat Workshop

Growing out of discussions at the Cannon Beach Minister's Retreat last August, plans have been made to conduct a General Conference Retreat Workshop at Mennonite Biblical Seminary in Chicago on April 1 and 2, 1954. The rapid and diverse expansion of retreat activities in our conference during the last several years makes necessary such a gathering in which representative leaders from every district conference have an opportunity of "coming to grips" with the issues of retreat philosophy, retreat programing, retreat administration, and retreat leadership. This workshop is sponsored by the Church, Home, and Community Committee of the Board of Education and Publication and is being planned together with representatives of the Young People's Union. Delegated representatives to this workshop have been selected by each district. Districts desiring to send additional delegates may do so on their own expense and interested individuals are welcome to attend on the same basis.

The theme of the workshop is "Forward Together in Our Retreats." Papers are being prepared on the following subjects:

"Retreats in the General Conference Today"—Betty van der Smissen; "Various Philosophies of Retreats in the Light of Their Place in the Total Church Program"—Paul Shelly; "Basic Principles in the Planning of a Retreat Program"—Maynard Shelly; "Factors in Effective Retreat Administration"—Robert W. Hartzler; "Problems and Principles in the Selection and Training of Retreat Leaders"—Betty van der Smissen. Miss van der Smissen has made a thorough survey of General Conference retreats and is for this reason given two topics on the workshop program.

These papers are to be duplicated in advance and sent out to those who plan to attend the workshop so that a careful discussion of their contents may be possible at the workshop.

This announcement is being made as an invitation to others interested in this workshop to plan to attend and to register this intention with Erland Waltner, North Newton, Kansas, before March 21, so that proper reservations may be made. It is also a call to remember this gathering in prayer in the realization that only thus can its potentialities come to fruition.

—Erland Waltner

A CHRISTIAN IS

A mind through which Christ thinks,
A heart through which Christ loves,
A voice through which Christ speaks,
A hand through which Christ helps.

Central Kansas - Nebraska Evangelism Workshop

In response to the suggestion of the General Conference Evangelism Committee, an Evangelism Workshop is being planned for pastors, deacons, Sunday School workers, youth leaders, and Evangelism Committees of General Conference churches of the Central Kansas-Nebraska area (Western District) for Saturday, March 13, at the First Mennonite Church, Newton. The following program is announced:

MORNING SESSION—

9:30—12:00 a.m. (For Clarification)

Opening Worship led by Chairman Walter H. Dyck

Paper: "Evangelism Defined"—Rev. Harold Buller
Group Discussion of the paper

Message: "The Urgency and Necessity of Evangelism"—Rev. Homer Sperling

AFTERNOON SESSION—

1:30—4:00 p.m. (For Implementation)

Devotions led by Chairman Walter H. Dyck

Panel Discussion: "The Evangelistic Outreach"

"Visitation Evangelism in the Local Community"—Rev. Abe Wiebe

"Evangelism in and Through the Sunday School"—Rev. W. F. Unruh

"Evangelism in Jails, Street Meetings, Tract Distribution, and Other Service Projects"—Rev. Cornelius J. Dyck

Separate Group Discussions on the above subjects and Group Planning of next steps.

EVENING SESSION—

7:30—9:00 p.m. (For Inspiration)

Worship led by Chairman D. J. Unruh

Song Service led by Brother Alvin Franz

Report by the Findings Committee, Elmer Ediger, Chairman.

Consideration for action of findings and recommendations.

Message by President Roy Roth, Hesston College

Close of Workshop

—Erland Waltner, for the Planning Committee

STEWARDSHIP

First give yourself. You are the fortune God
Has given you, and this you may increase
By giving out. There is no other road
To greatness or to happiness or peace.
And happiness and peace are riches great.
First give yourself, and other things await.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Leola Schultz, 4614 Woodlawn, Chicago 15, Ill.

MCC VS Summer Service 1954

Terms of Service:

1. Voluntary Service is for everyone over 18 years of age who finds it financially possible.
2. Volunteers are welcomed from all Mennonite, Brethren in Christ and Amish groups. (Volunteers from other church groups in sympathy with MCC ideals and standards are also welcomed.)
3. Projects are of two types:
    a. Each volunteer receives prevailing wages and contributes $30 or 10 per cent (whichever is smaller) of all net earnings to the Voluntary Service Office.
    b. Each volunteer receives board and room and pays own transportation. One or two pro- pays own transportation. One or two projects make a small traveling allowance avail-
4. Dead line for applications is April 30.

Individual Service:

Following workers will be added to long-term units for summer:

Wiltwyck School for Boys, Esopus, New York
Date: June 26 to August 24
Number: 1 director for summer Bible School (teaching experience)
Cost: transportation

Portland, Maine, Unit
Date: June 26 to August 13
Number: 2 women to develop community Bible Schools

Institutional Service

Volunteers bring Christian service into institutions of human need. You discover the meaning of religious motivation in all types of institutional vocations. Service is challenging and rewarding. Choose your place of service in mental hospitals, sanatoria, homes for delinquent and emotionally disturbed children or service to mentally defective persons.

Homewood Sanatorium, Guelph, Ontario
Date: June 15 to September 15, earlier if possible
Number: 4 men and 6 women
Salary: approximately $100 a month plus board and room for men, $60 to $100 for women plus board and room

***Bethesda Home, Vineland, Ontario**
Date: July 1 to September 1
Number: 2 men and 3 women
Salary: $50 a month plus board and room

***Ontario Hospital, London, Ontario**
Date: June 15 to September 1
Number: 10 men and 10 women
Salary: approximately $110 a month plus board and room

***Manitoba Hospital, Brandon, Manitoba**
Date: as early in May as possible to September 1
Number: 9 men and 9 women
Salary: $145 a month plus board and room for men, $100 a month plus board and room for women

The Manitoba School for Mentally Defective Persons, Portage la Prairie, Manitoba
Date: May 1 to September 1
Number: 6 men and 6 women
Salary: $145 a month plus board and room for men, $100 a month plus board and room for women

Clearwater Lake Sanatorium, The Pas, Manitoba
Date: June 1 to September 1
Number: 2 men and 5 women
Salary: $100 a month less $39 for board and room

Manitoba Sanatorium, Ninette, Manitoba
Date: July 1 to September 15
Number: 12 women
Salary: $100 a month less $39 for board and room

***Brook Lane Farm, Hagerstown, Maryland**
Date: June 12 to August 27
Number: 4 men and women
Cost: transportation

***Mississippi State Hospital, Whitfield, Mississippi**
Date: June 12 to August 27
Number: 10 men and women
Salary: $70 a month plus board and room

Lake Bluff Orphanage, Lake Bluff, Illinois
Date: June 1 (or soon after) to September 1
Number: 6 men and women (1 recreation director)
Salary: $100 a month

***Gov. Bacon Health Center, Delaware City, Delaware**
Date: June 12 to September 6
Number: 4 men and 2 women (recreation leaders, counselors, directors of crafts and nature studies)
Salary: approximately $125 a month plus board and room

*Mental hospitals

Community Service:

Camp Landon, Gulfport, Mississippi
Date: June 15 to August 13
Project: Volunteers live as a family and work among poor white and colored families. They teach Bible School and shop, crafts and sewing classes and direct recreation. Several will assist in the new Christian community center program.
Number: 10 men and women
Cost: transportation

New York Migrant, Madison, New York
Date: June 21 to August 27
Project: Volunteers live family style and serve migrant labor camps in the surrounding community. You will teach Bible School, hold worship services, direct recreation and crafts and

participate in a home visitation program.
Cost: transportation

California Migrant Unit, Modesto, California
Date: June 21 to August 27
Project: Ministering to 5,000 migrants who follow the fruit and vegetable harvest in this area. Your opportunity to witness of the "good news" to hungry souls, both children and adults. Volunteers sponsor recreation, Bible School and worship services.
Number: 4 or 5 men and women
Cost: transportation

Camp Paivika, Crestline, California
Date: June 21 to September 6
Project: This is the only camp for crippled and handicapped children and young adults in Los Angeles county. Volunteers serve as counselors.
Number: 10 to 15 men and women with two or more years of college
Salary: $135 travel allowance in addition to maintenance

Camp Bennett, Brookville, Maryland
Date: June 25 to August 9
Project: A camp for underprivileged children from Washington, D. C. and vicinity. Volunteers serve as cabin counselors, Bible School teachers and recreation supervisors.
Number: 6 men and women
Salary: small travel allowance

Ontario Hebrew Mission Summer Camp, Sturgeon Lake, Ontario
Date: June 1 to September 1
Number: 4 men and women (1 as a cook, 3 as teachers), some experience desirable
Cost: transportation

Notice: All non-earning projects are open to both Canadian and U.S. volunteers. Most earning projects in Canada are open to U.S. volunteers. No earning projects in U.S. are open to Canadians.

For Further Information:

All U.S. volunteers write to: Voluntary Service, Mennonite Central Committee, Akron, Pennsylvania. All Canadian volunteers write to: Voluntary Service Mennonite Central Committee, 10 Union Street, East, Waterloo, Ontario.

The Financial Scene

Another year for the Young People's Union has passed into history, the year 1953. It has been a very active and challenging year. Within its January through December span, there have been several important events such as the Youth Workshop at Cannon Beach, the General Assembly at Portland, Oregon, a Cabinet Meeting in Chicago, and a Council Meeting at Bluffton. Editing of the Youth Section and the Program Helps has been continued, 1954 Prayer Calendars were prepared and distributed to our young people, a Youth Fellowship Manual was published, and a new constitution adopted. Voluntary Service opportunities were again made available to a good number of our young people, the Jakob Duerksen project has gone forward, several new officers have been elected and appointed to YPU positions, among them a part-time youth worker. And, now to the main subject of these lines, the $5000 budget was almost met—99.6% of it!

It would seem in place to rummage back through the past year's Youth Sections to an article in the February 24 issue. This article was written by Grace Miller Neufeld, who was the YPU treasurer at that time. In her article, Grace presents the 1953 budget with these words: "Our budget for this year, as planned by the Council, is larger than it ever has been. We are not afraid, however, because we feel sure that the Mennonite young people are catching the vision of youth work in our churches." At the time Grace wrote those words, the 1953 receipt book was filled with blank pages—pages which we were confident would be filled through the support of our local youth groups and districts. It is very encouraging to know that all but $20.34 of our goal reached the treasury by the close of the year. You will be interested in studying the statement of receipts and disbursements, the December financial report, and the distribution of receipts by districts, all of which are found in this issue.

We sincerely thank each of you who extended your prayerful and financial support to YPU activities, and we look to our Father in Heaven with gratitude and rejoicing for so richly blessing our conference youth work. May the knowledge that God is with us be an encouragement to each young person, youth group, district youth organization, and each YPU officer as we look forward to new vistas of opportunity in 1954.

The YPU Council has approved the following $5050 budget for the current year:

GENERAL FUND:		
Prayer Calendars and new publications	$ 750	
Program Helps	300	
Editor's salary	336	
Part-time worker's salary and travel	1,000	
Office expense	150	
Secretarial supplies and expense	114	
Travel	500	
Total General Fund		$3,150
MISSIONARY EDUCATION FUND:		
Current project (Jakob Duerksen)	$1,700	
Payment on notes	200	
Total Missionary Education Fund		$1,900
TOTAL BUDGET		$5,050

Whether or not we will meet our current financial goal depends on you. Will you again help us to carry on our work for Christ and His Kingdom during 1954?—**Rosemary Linscheid, YPU Treasurer**

RECEIPTS AND DISBURSEMENTS

January 1 — December 31, 1953*

Cash Deficit, January 1, 1953		$ (455.24)
Receipts:		
General Fund	$4,160.62	
Missionary Education Fund	749.04	
Special	70.00	4,979.66
		$4,524.42

MENNONITE YOUTH

Disbursements:			
General Fund:			
Program Helps	$231.04		
Prayer Calendars	664.07		
Salaries (Editor and Youth Worker)	436.00		
Workshop and Conference	389.64		
Council Expense	690.20		
Office, Building Expense	130.00		
Secretarial Expense	124.56		
Cuts, Pictures	17.64		
Transfer to Canadian Treasury	215.00		
Miscellaneous	33.90	2,932.05	
Missionary Education Fund		255.26	
Special		70.00	
Notes Payable		100.00	3,357.31
Cash Balance, December 31, 1953			$1,167.11

*This report includes Headquarters Treasury receipts and disbursements of January 1 through December 31, and Canadian Treasury receipts and disbursements of January 1 through June 30.

YPU INCOME BY DISTRICTS, 1953

Districts	Percentage Allotment of $5,000 Budget	Amount of Allotment	Actual Receipts	Percentage of Allotment Response
Canadian	22%	$1,100	$ 319.54**	29.0%
Central	7%	350	527.55	150.7%
Eastern	13%	650	650.00	100.0%
Middle	12%	600	658.17	109.7%
Northern	13%	650	476.34	73.3%
Pacific	6%	300	226.00	75.3%
Western	27%	1,350	1,381.26	102.3%
*Miscellaneous	—	—	740.80	—
Totals	100%	$5,000	$4,979.66**	—

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*Such as Workshop, General Conference offerings, sale of materials, etc.

**Includes Canadian Treasury receipts through June.

YPU FINANCIAL REPORT FOR DECEMBER

Cash Balance, November 30, 1953	$ 799.71
Receipts for December	1,005.22
Receipts, Jan. 1—Dec. 31, 1953	4,979.66*
Percentage of $5000 budget	99.6%
Cash Balance, December 31, 1953	$1,167.11
General Fund	$ 463.74
Missionary Education Fund	403.37
Notes Payable	300.00
	$1,167.11

Our Schools

BETHEL COLLEGE

The student Christian organizations of the campus held their elections last week for the new year. Elected to the Student Christian Association were Wendell Wiens, Hillsboro, president; Sanford Miller, North Newton, vice-president; Lillian Galle, Valley Center, secretary-treasurer; Norma Bachman, Moundridge, publicity chairman.

The officers for the Student Volunteers are James Waltner, Freeman, South Dakota, president; Lucille Peters, Henderson, Nebraska, vice-president; Alison Deckert, Richey, Montana, secretary; Delores Suderman, Whitewater, Kansas, treasurer.

The new officers for the Student Ministers Fellowship are Arthur Regier, Laird, Saskatchewan, president; Sanford Miller, North Newton, vice-president; Arthur Dick, Waterloo, Ontario, secretary.

Orville Schmidt, college junior from Marion, South Dakota, has been chosen by the student council as the new editor for "The Collegian." He has selected Marian Kaufman, Freeman, South Dakota, and Jim Banman, Lehigh, Kansas, as assistant editors. The new business manager is Glen Harder from Mountain Lake, Minnesota.

The student council has announced that Marion Deckert, a student from Richey, Montana, and Robert Jungas, from Mountain Lake, Minnesota, have been selected as editor and business manager, respectively, of the 1954-55 "Graymaroon," college student yearbook.

Special features of the chapel services the past week were a panel discussion composed of Norma Jean Bachman, Marles Preheim, Florence Hooge with Erwin Goering as chairman. They discussed the subject "What Do I Expect Bethel College to Contribute to My Religious Life?" On the following Friday Rev. Loris Habegger from Halstead, Kansas, spoke on the relevance of Christ and of the Christian life to present day living.

Banman, Kaufman are Winners in Oration Contest

Jim Banman, Lehigh; Marian Kaufman, Freeman, South Dakota; and Wayne Epp, Hampton, Nebraska, respectively won first, second, and third place in the peace oration contest February 16. The first and second place winners will represent Bethel at the state contest at Sterling College March 13.

The orators will accompany the debate teams which will also participate in the Kansas forensic league debate tourney.

The peace oration contest at Bethel was open to all students and sponsored by the Kansas Intercollegiate Peace association and the Bethel speech department. Mr. and Mrs. Julius Stucky, North Newton, have donated the financial prize not only for the local contest but also for the state contest.

Others entered this year from Bethel were: Leona Goossen, Oakley; Don Kaufman, Marion, South Dakota; Vernon Lohrentz, Moundridge; and Loren Deckert, Larned.

(Continued on page 158)

OUR SCHOOLS

(Continued from page 157)

Choir Provides Music for Film

A ten minute religious film, "Now the Day Is Over," is being released in Los Angeles, by the McMurry-Gold Film Production Co.

The "Mennonite Singers" of Bethel College under the direction of Dr. Hohmann provided the background music for the production. Miss Delia Unrau, soprano, sings the solo part.

McMurry is Glen McMurry, formerly of Hanston, Kansas. He received a bachelor of music education from Bethel College in 1939.

President Wedel is bringing the film back to the campus with him when he returns from the West Coast.

Nelson and Neal

Nelson and Neal, the Australian-Amercian duo-piano team, who will be heard in the Bethel College Memorial Hall on March 10 are a remarkable pair with broad accomplishments.

Mr. Neal, a Tennessean, was for some years a radio announcer in the United States and did much radio commenting for the Australian Broadcasting Commission. In Philadelphia, he held an executive position and produced television shows for the local CBS outlet, WCAU-TV. This was in addition to the year and a half television series which Mr. and Mrs. Neal presented from Philadelphia.

Mrs. Neal, or Allison Nelson, was considered Australia's leading child prodigy. She concertized extensively throughout the country and, in 1944, she became the youngest person ever to tour the ABC Celebrity Concert Circuit, where she played in every major city and with every major orchestra in Australia. On this tour, she played twice with Eugene Ormandy and the Sydney Orchestra. Mr. Ormandy was so impressed that he immediately arranged for her to obtain one of the coveted scholarships to the Curtis Institute of Music in Philadelphia. While studying with Rudolf Serkin at Curtis Institute, she did numerous tours in the south and east and appeared twice as soloist with the Philadelphia Orchestra under Eugene Ormandy.

At Curtis Institute she also met and later married her fellow-student Harry Neal and they became a duo-piano team. They did a television series in Philadelphia, and then went to Australia for a year's work with the Australian Broadcasting Co.

Unique about their travels and concerts is the fact that they take their own Baldwin grand pianos along and tune them personally before each performance.

BLUFFTON COLLEGE

Rev. Vernon Sprunger, Rev. Kenneth and Mary Bauman, and Drs. Harvey and Ella Bauman were the speakers at the first two School of Missions meetings sponsored jointly by the First Mennonite Church and Bluffton College on February 21 and 28.

Rev. Sprunger showed slides of the mission work in Belgian Congo at the first service in Founders' Hall on February 21. The evening, in the form of a family night, began with a pot-luck supper furnished by people of the community.

The second School of Missions meetings was a farewell service for Rev. Kenneth and Mary Bauman and Drs. Harvey and Ella Bauman, held in the First Mennonite Church. Kenneth and Mary Bauman, who are scheduled to leave for India on March 8, spoke on "God's Call to India." The program also included greetings by Drs. Harvey and Ella Bauman, missionaries to India for 28 years, who are planning to return to India with their son and his family.

All three couples, the Vernon Sprungers, the Kenneth Baumans, and Drs. Harvey and Ella Bauman are graduates of Bluffton College.

The last concert series program of the season, on March 12, will feature Glenn Schnittke tenor, well known for his oratorio work, having sung all the major works of Bach, Handel, Haydn and Beethoven. Glenn Schnittke has been soloist at all the annual Baldwin-Wallace Bach festivals since 1948, and has been re-engaged annually for the St. Louis Bach Festival.

Ohio State's radio program "Campus Cavalcade" told of the voluntary service done by Bluffton students during the summer, on its February 27 broadcast, on station WOSU.

MENNONITE BIBLICAL SEMINARY

In a vesper address on Sunday, February 21, Professor Don. Smucker stated that "The next major Mennonite Mission field should be Chicago." He gave various reasons why Chicago should be an area of concentrated mission work by various Mennonite groups. The nature of such work should be such that "brings the total gospel to the total man in his total situation." Such a program should include vigorous evangelistic outreach with many characteristically Mennonite services of love and help, including a hospital, Christian school, and a neighborhood house. Overcoming racial and national prejudices would be indispensable requirements. Professor Smucker's concluding plea was that we win converts and build churches as effectively in America as we have in foreign fields.

Rev. Ora Houston of the Brethren Service Committee gave an unusual and interesting chapel presentation on Wednesday, February 24. He had with him a number of rare and old copies of the various English translations of the Bible which he has collected through the years. Among them were copies of the early translations dating back to the sixteenth century.

Floyd Bartel has been selected to serve as associate pastor and church worker of the Woodlawn Mennonite Church. Floyd has been assisting in church work at the First Mennonite Church, Chicago, this school year.

Registration for the spring quarter was held on Monday, February 22. The quarter begins Tuesday, March 9. We are expecting several new students for this term.

FREEMAN JUNIOR COLLEGE

Mission Conference

The week-end of January 31 through February 3 marked the occurance of an interesting event on the Freeman College Campus. It was the Missionary Conference. Speakers for the occasion were Rev. John J. Thiessen, long-time Missionary to India and present Secretary to the General Conference Mission Board, and Rev. J. B. Toews of the Mennonite Brethren Mission Board. Sunday afternoon, January 31, was devoted to an interesting resumé of the Missionary activity of the four major Mennonite groups in the Freeman area. The evening was devoted to inspiration and challenge.

On the following Monday and Tuesday the two speakers presented in more detail the urgency and need of the present day Mission program. This was done through lectures to the various Bible Classes on both Academy and College level as well as through chapel services. The conference was sponsored by Freeman College in cooperation with the local Mennonite Ministerium.

Coincidental with this conference was the visit of Miss Janet Soldner, G. C. Missionary to Colombia. Miss Soldner, formerly of Berne, Indiana, spent a week in the Freeman area showing slides and sharing her vast experiences in the rather difficult Colombian Mission. Miss Soldner spoke in our Chapel Service on February 3.

The College Drama Department produced the well-known play "The Robe" on January 28 and 29. The play was directed by J. Boyd Cressman Instructor in English and Speech. The characterization of Marcellus Galio was executed by Vern Preheim while the portrayal of Demetrius was done by Jack Mendel. Gloria Hofer played Diana.

On Monday, February 8, the Augustana Players of Sioux Falls performed the Shakespearean Comedy "As You Like It." The Players were on an extended tour that took them across South Dakota.

MCC News Notes

EUROPEAN MENNONITE CONGREGATIONS NEED CHURCH HALLS

The resettlement and regrouping of Mennonite refugee families in Germany are resulting in the organization of Mennonite congregations who need church building facilities to make their worship and service activities effective.

Such congregations are developing in Backnang, Enkenbach and Wedel where PAX men are assisting in the construction of refugee housing. Mennonites in Luxembourg also need help in completing construction of a church building.

The immediate need for a church hall is in Backnang where 266 Mennonite refugees are living in the first 10 houses built by PAX men. This group meets in one of the houses which makes extremely crowded quarters for church services. When the second 10 houses are completed in Backnang, there will be homes for 106 families. Backnang will then be the largest Mennonite congregation in south Germany.

In Enkenbach houses are being constructed for 60 families and in Wedel 10 duplexes are being built.

A fund has been opened at MCC headquarters in Akron, Penn., for contributions to assist Euorpean Mennonites in the construction of the church halls. There will be a continuing need for such assistance. Mennonites in north Germany in the Bielefeld area may also need such help. More information on the need for the financial help for the building of these church halls will be presented in the coming months.

Money for these church halls can be sent to MCC headquarters in Akron or conference headquarters. Immediate contributions will assure early construction of these urgently-needed facilities.

PAX LEADER SAILS FOR EUROPE

Dwight Wiebe of Hillsboro, Kan., sailed from New York Feb. 26, for Europe, where he will assume leadership responsibilities for PAX men working in Germany and Holland. He will be headquartered in the MCC center in Frankfurt, Germany, and will be succeeding Curtis Janzen of Henderson, Nebr., who will be returning to the United States.

A total of 85 men are now serving in the PAX program. The number of men in the nine countries in which they serve: Germany, 52; Greece, 11; Holland, 7; Jordan, 7; Korea, 4; and Egypt, France, Iraq and Paraguay, 1 each.

215 TONS OF FOOD CANNED THIS SEASON

Mennonite, Brethren in Christ and Amish communites in Virginia, Pennsylvania, Ohio, Indiana, Illinois, Minnesota, Iowa and Kansas have already canned 172,391 cans of food for foreign relief this season. Most of this food is meat. Each can contains two and one half pounds which makes a total of approximately 215 tons.

Most of this food has been processed with the MCC portable canner which began the season's operation in Kokomo, Ind., Oct. 12. The remainder was processed by local canners. The MCC canner will likely conclude its operations for the season early in March in Lancaster County, Pennsylvania.

Most of this meat will be shipped to Korea, Germany, and Austria. Some will be shipped to Jordan as well as to other countries in which MCC has relief services. Some of this meat is already enroute.

Jottings

—Emmanuel Church, Moundridge, Kans.: Miss Wilhelmina Kuyf was a speaker for the mission society meeting in September on the subject of "Christian Education." Andrew Shelly was in our midst Sept. 27 to preach in the morning and present the needs of our seminary in the evening. Herbert E. Miller, pastor of the Grace Hill Church, brought the evening message on Nov. 22. The mission society met for their Christmas program the evening of Dec. 1. Cookies and candy were packed for the boys away from home. Our pastor, Garman Wedel, showed some colored slides on his trip to the General Conference at the Grace Hill Church Dec. 13 and the girls ensemble sang several selections. Pastor Wedel has prepared a series of meditations and recorded them on tape to correspond with his scenic slides of our national parks and of Canada. Each group of slides runs for 30 minutes and he has shown them to us by installments. Brother Lee Edward Becker recently returned to the home of his parents from the Bethel Deaconess Hospital where he was a patient with rheumatic fever. Miss Sarah Hiebert was the speaker for the 13th anniversary observance of the mission society Tuesday evening, Feb. 2. She showed pictures of M. C. C. work in Europe and of her recent visit to the Holy Land. A covered dish supper was enjoyed by the congregation and visitors prior to the service.

—Fairfield Church, Fairfield, Penna.: On Jan. 31 a fine representation from our church, along with friends from the Evangelical and Reformed church conducted a program of worship and visitation at the Adams County Home in Gettysburg. The youth of our church were in charge of the morning worship on Sunday, Jan. 31. The Menno Ladies Quartet and Marion Kliewer of M. C. C. headquarters in Akron, Penna., were with us the evening of Feb. 14. Mr. Kliewer spoke on "The Missionary Outreach of the Mennonite Church Through I-W and Voluntary Service." The pastor is conducting a church membership class.—Mrs. Helmuth Dyck, Corr.

—Immanuel Church, Downey, Calif.: Tuesday, Jan. 5, old and new executive members of the Women's Missionary Society met at the home of the new president, Mrs. Fane Quillin. At the Jan. meeting of the Men's Fellowship, Mr. Erwin Yoder, Sr., showed colored slides of his African Safari. Our annual church business meeting was held Sun. afternoon, Jan. 17, following a fellowship dinner. Arlen Deckert was re-elected to serve as church moderator for the coming year. Ted Jantz showed slides on missionary work in Japan at the Adult C. E. Meeting Jan. 24. A missionary film, "They Wait for Peace" was shown at a joint C. E. meeting, Jan. 31. Tuesday evenings and Saturdays have been designated as Work Days at the church, and we are grateful for the fine response in volunteer help for the building of the new sanctuary. The ladies also have a part working with the Church Service Committee, preparing meals for the men who work.—Lorraine Regehr, Corr.

—**First Church, Bluffton, Ohio:** National Youth Week was observed at a Union service of all the churches Sunday evening at the Methodist church. Kenneth Bauman spoke and the high school chorus sang. Kenneth and Mary Bauman, who will leave for India in March, will speak at our church Feb. 28, on "Our Call to India." A farewell tea will be held after the service. This is the second number in our School of Missions. At the first meeting Vernon Sprunger spoke and showed pictures of their work in the Belgian Congo. This meeting was a potluck family night supper at Founders Hall. The Women's Service Group of the Mennonite Memorial Home with Mrs. D. W. Bixler from our congregation as president, will sponsor a bake sale Saturday, Feb. 13. They also served refreshments at the sale of the late Mrs. S. K. Mosiman. Drs. Harvey and Ella Bauman have passage to sail early in March. Two of our young people have been accepted in medical schools. Miss Betty Bauman, daughter of Drs. Harvey and Ella at the U. of Illinois Medical School and John Bauman, son of Dr. and Mrs. I. W. Bauman, Western Reserve School of Medicine, Cleveland, Ohio.—Corr.

—**First Church, Newton, Kan.:** Evangelistic services were held the week of Jan. 24-31, with Bible studies in the afternoons, Monday through Friday, in the book of Romans. Clarence E. Fast of Enid, Okla. was the speaker. Mrs. Peter A. Dick passed away Jan. 27. Aida Reyes, Puerto Rican student at Bethel College, spoke at our January Mission Study Circle meeting. Feb. 16 we had a very interesting and informal program at Mission Study Circle when we had a panel discussion by the officers of the General Conference Women's Missionary Association; Mrs. D. P. Ewert, Hillsboro, president; Mrs. Henry Loewen, Buhler, secretary; Miss Eleanor Camp, Newton, treasurer. Mrs. Albert Klassen, Newton, editor of the "Missionary News and Notes," was also one of the speakers. —Mrs. J. E. Epp, Corr.

—**Bergthal Church, Pawnee Rock, Kan.:** One of the Sunday school classes of our church honored pastor Victor Sawatzky with a surprise birthday party on the evening of Jan. 21. Eact person present gave a cent per year to the pastor as a birthday gift. The February Mission Workers program was given Feb. 3. The topic "Responsibilities." The theme "Christian Responsibilities to Others" was presented by Mrs. J. A. Dirks. The Men's Fellowship meeting was held Monday evening, Feb. 15, with the general theme, "Mental Health." Rev. Lacy Stanifer, chaplain at the Larned State Hospital was the speaker.—Mrs. LaVerne Unruh, Corr.

—**First Church, Upland, Calif.:** D. C. Wedel was our guest speaker Sunday, Feb. 7. Our pastor attended the Pacific District Ministers' Conference, therefore Mrs. Hadley led our prayer and Bible study. Our young people have begun a study of Christian worship in the Early Church, the churches of the Reformation, and present day churches. By invitation of our Board of Deacons, J. E. Hartzler will give a series of Bible lectures during the week of March 14.—Corr.

—**First Church, Aberdeen, Idaho:** The various organizations of our Church including the Ladies' organizations, Men's Brotherhood, and congregation are organized again for another full year's work for the Lord. In December the Men's Brotherhood presented a program in behalf of the American Bible Society on a Sunday evening. All the departments of the children's Sunday school gave their Christmas programs which included the Beginners, Primary and Junior Departments. A good increase in enrollment was in evidence. The ordination and installation of Deacon Herbert Hege took place on the last Sunday in December, at which time we had the Holy Communion service. The Young People of the congregation had their annual banquet during the Christmas vacation. Mrs. Hlida W. Bartel transferred her membership from the Alexanderwohl Mennonite Church near [illegible] G[illegible] choir [illegible]ristmas s[illegible] the Sunday evening following Christmas Day. Farewell services for Rev. and Mrs. Henry D. Becker and family were held at an evening service the first part of January. They will be leaving for India shortly to continue their Missionary work.—Corr.

—**Lorraine Avenue Church, Wichita, Kan.:** A series of Bible study, prayer and church history was started during our Sunday evening services. W. F. Unruh showed the film, "The Family on Trial," on the first Sunday evening. On the following Sunday, Jan. 10, he spoke and led a discussion. Many parents and Sunday school teachers are attending these helpful lectures and discussions now being led by Pastor G. S. Stoneback. Jan. 12 Sister Lena Mae from Bethel Hospital gave an interesting report and led a discussion on Mennonite Deaconess work to a large group of women at the monthly Friendship Circle meeting. Feb. 7 a Community Youth Workshop Service was held in our Sanctuary. A youth fellowship lunch followed this service. Some of our young people then accompanied the dramatic group to the Halstead Mennonite Church where they gave the play, "Where Love Is." This play had been given in our Fellowship Hall to a large audience during the Christmas season. This group also gave this play over KFH Radio on Sunday morning. Feb. 1 through 12 our pastor spoke on the General Conference broadcast program over KJRG, Newton, Kansas. A number of our men have gone to Topeka several week ends to help with the MCC project of rebuilding a colored church. Many of our members heard Pastor Wilhelm Mensching speak under the auspices of the Institute of International Relations. He gave a challenging review of the brotherhood movement conducted by himself and others in Germany.—Mrs. John H. Gaeddert, Corr.

—**Hereford Church, Bally, Penna.:** Linwood Romig and Lucy Stephen were married on Saturday afternoon, January 30, in the church. Larry Schell left for the service and is stationed in Maryland. Mrs. Lee Henry (nee Janet Bechtel) left to join her husband, who is stationed with the Navy, as a lieutenant in French Morroco, Africa. The officers, teachers and Board of Christian Education had a covered dish meal on Friday evening, February 12. Mr. Lloyd Fritz, a Christian layman was the speaker. Mr. Fritz lives in Boyertown. The Home-Makers Class had a class party on Friday evening, February 19, at which Mr. and Mrs. William Moon, who took a trip to Puerto Rico spoke of their trip and showed pictures.—Mae Latshaw, Corr.

Into the Beyond

ELWOOD F. ROTENBERGER, Allentown, Pennsylvania, a member of the First Mennonite Church, Allentown, was born on January 23, 1880, and died on January 17, 1954.

MARTHA RICHERT, Jackson Heights, New York a member of the First Mennonite Church, Allentown was born on July 19, 1870, and died on January 30 1954.

JOHN WARD, Allentown, Pennsylvania, a member of the first Mennonite Church, Allentown, was born on March 15, 1896, and died on February 4 1954.

HENRY D. SCHULTZ, Berea, Kentucky, was born in Mountain Lake, Minn., in 1882. His entire life was devoted to teaching and active Christian service in church, school, and community, having taught a Berea College since 1927. He was an older brother of J. S. Schultz of Bluffton College. Died, February 14, 1954.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

MENNONITE BIBLICAL SEMINARY

Weierhof Scene, Germany.

Jesus, Lord, we look to Thee:
Let us in Thy name agree;
Show Thyself the Prince of Peace;
Bid our strife forever cease.

Make us of one heart and mind,
Courteous, pitiful, and kind,
Lowly, meek, in thought and word,
Altogether like our Lord.

Free from anger and from pride,
Let us thus in God abide;
All the depths of love express,
All the heights of holiness.

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THE COVER PICTURE

One of the most important Mennonite centers of South Germany was the Weierhof. Here educational and church activities center, and from this place Mennonites have emigrated to the New World.

(Photo by S. F. Pannabecker)

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. E. Smucker, Maynard Shelly, Willard K. Claassen.

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MCC News Notes

PHYSICAL AND SPIRITUAL MINISTRY

Migrant laborers in west-side Fresno County, California, suffering from lack of work, money and food, have been aided by Reedley Mennonite churches, the Reedley M.C.C. office and Voluntary Service personnel working in the Coalinga-Huron area.

Large quantities of food were contributed by Reedley churches and have been distributed by West Coast M.C.C. workers. Before this food was distributed a label bearing the words, "In the name of Christ," was attached to each item. These needy people have also been given shoes and clothing from the Reedley M.C.C. clothing center.

A touching experience while serving one of these migrant families is related by Gloria Regier of Mountain Lake, Minn., one of the V.S. personnel:

"Just recently this Spanish family accepted Christ as their Savior and are now living for Him the best they can. There are five little tots and they are expecting another one.

"I returned to the church to make arrangements with other unit members to take the family to the relief office to see if they could get something there. When I returned to tell the family of the arrangements made for them, I saw the sweetest picture I've ever seen. The whole family was sitting around the father listening to him read from the new Bible. I was reminded of Philippians 4:19: 'But my God shall supply all your need according to His riches in glory by Christ Jesus.' How strong is our faith when compared to theirs?"

A "THANK YOU" SPEECH FROM KOREA

Among the clothing distributions in Korea was one to approximately 250 boys picked up off the streets of Taegu and placed in three shelters situated in different areas of the city. A distribution at one of these shelters was concluded by a "thank you" speech by eight-year-old Kim Sun Choul:

"We orphans have never thought of such good articles as we received from the Mennonites. When we received these things it was a big surprise and we did not know how to express our thanks.

"We are about 100 in number without parents and relatives and without homes. We were wanderers with tears and sighs on the dark street, but by God's love we have been led to the orphanage to find a true life.

"We appreciate that you have given us such good clothes. Let us remind you that you are good Samaritans. We cannot help that our tears burst out because of your kindness. When we grow up to the second generation we will struggle for the peace of the world and work for the helpless people and the orphans like us. God bless you and the Mennonites."

This distribution to these 250 boys was reported by Harold and Patricia Yoder of Columbiana, Ohio, who said these boys "were indeed very grateful for the warm clothes. It was written all over their faces as they tried them on.

"One little fellow in the front row found his orange 'In the Name of Christ' label on the inside of his trouser cuff while the fellow next to him had his on his shirt pocket. The first boy soon solved this inequality by transferring his label to his shirt where it could be seen by all."

Each of these boys was outfitted with such clothing as underwear, sox, shirts, sweaters and jackets.

(Continued on page 175)

Of Things to Come

March 22-26—Bethel College Bible Lectures, Bishop Leslie R. Marston, speaker.

March 27—Western District Daily Vacation Bible School Workshop, No. Newton, Kansas, 9:30 a.m.

April 1-2—General Conference Retreat Workshop, Chicago

April 10—Western District Daily Vacation Bible School Workshop, Clinton, Oklahoma.

April 11—Palm Sunday

April 11-18—Week of Witness

April 18—Easter Sunday

April 22-23—Middle District Conference at North Danvers, Ill.

April 23, evening—Joint Session, Middle and Central Conf., Carlock, Ill.

April 23-24—Western District Retreat Workshop, Camp Mennoscah, Murdock, Kansas

April 24, a.m.—Middle District Conf., North Danvers; Central at Washington, Ill.

April 24-25—Joint Inspirational Conf., Middle and Central District, Washington H. S., Ill.

April 25—Conference Sunday

May 2—Mennonite Song Festival, Memorial Hall, North Newton, Kansas, 2:30 and 8:00 p.m.

CORRECTION

An error occurs in the printed Scripture text in the Adult and Young People's S. S. Quarterlies in the lesson for March 21. Wrong verses appear under John 14:21-24. *Refer to John 14:21-24 for the right verses.*

Editorials

SOME OBJECTIVES OF "THE MENNONITE":

1. **Intensifying the Home Mission vision**
2. **Studying inter-denominational relationships**
3. **Stressing the importance of Christian Stewardship**
4. **Expanding Evangelism, and acceptable methods**
5. **Recruiting for the Christian Ministry**

In a recent meeting with the Associate Editors, certain objectives were listed, toward which THE MENNONITE should lend special emphasis during the year. The above list is not exhaustive, but it was felt that in the areas listed our church paper should give emphasis and hold before our readers their importance. A brief look at the first objective follows. Other objectives will be briefly discussed in subsequent issues.

In various quarters we sense a renewed interest in home missions, particularly in connection with the larger cities. Unfortunately, we have so often heard it said that Mennonites are not adapted to city mission work, that we have almost come to believe it. But if we are well-rounded Christians we should be able to witness wherever there is need, and certainly our large cities have a tremendous need of the Gospel of Christ.

There seems to be some inconsistency in spending our thousands to send missionaries to other countries across the seas while neglecting the needy of our own cities. Yet their souls are just as valuable as those across the waters. Not that we should do any less foreign mission work, but that we should do more among our own people in our own cities. Starting at home is strictly biblical, and we err when we neglect this plan.

TO WHOM SHALL WE GO?

The season of Lent should make us very thoughtful concerning our own relationship toward Christ. We should face squarely the problem of whom we will follow. If it is Christ, then it should be a wholehearted and enthusiastic loyalty. Christ, and His cause, have suffered much from halfhearted and lukewarm followers. When He put His searching question to His followers—"Will ye also leave me?" —He wanted to test their sincerity.

There are other places one can go besides following Christ. We may follow our own fancies and be subject to the ignorant whims in which we may indulge. We may follow others, or follow the crowd, which may have quite an appeal, especially to youth. But no one is wise enough to lead us along paths about which they know little themselves. Or we may follow, as so many do, the ways of materialism and put our trust in wealth and machines and luxuries. But this does not satisfy nor necessarily add to the depth of our souls.

Peter was right; to whom else could we go but to Christ? He meets our every need. His forgives and restores our souls. He reconciles us with the Father. He has the great words of eternal life; such words as Father, forgiveness, faith, love. As a specialist of the soul, He is the one, the only One, to follow.

SHARE YOUR DECISIONS

We call attention to the article in the Youth Section, "Volunteering Early for Mission Work." Interested members of the churches should encourage young people in their decisions for full-time Christian service as missionaries or otherwise. They should be encouraged, not only to make such decisions early, but also to let such decisions be known to the proper Board. An early consultation of Board and youth can do much to help the youth in his later training and work. It can help keep the commitment to full-time Christian service bright and clear before him.

The recruiting of missionaries and ministers could well come earlier than is usually the case. This means an approach to the problem from two angles. The young people should be faced with the decision and urged to keep alert to the call and direction of God. The older people should constantly be on the lookout for youth who may feel the call as missionaries or ministers, and give every encouragement to make such decisions under the leading of God. Some of the problems of recruiting could be solved in this way. At the same time, young people could be greatly benefited with the help and counsel given by those on the appropriate boards.

THE BIBLE IS FOR OUR DAY

In the article "Rightly Dividing the Word of Truth" a danger is pointed out, against which we should guard. It is the danger of accepting some mere man's idea of breaking up portions of the New Testament and saying one portion is for us today, while other portions are for some other time. There is no scriptural basis for such a distortion of the Word of God. Following this method to its extreme can be a destructive form of heresy. The Bible is meant for us now in this present age as well as in each succeeding age.

Particularly is this true of the words and teachings of Jesus. His words are timeless as well as timely. How it must grieve Him to find people breaking up His teachings into neat little packets, and dating each portion and declaring it must not be opened until that day. This nullifies much of His teaching which is very relevent to our time. How dare we divide and date the core of Christ's teachings as found in the Sermon on the Mount? To whom has Christ given the authority to declare that some of His teachings are to be heeded now and other portions must be disregarded until the right "dispensation?" We believe all of Christ's teachings are valid and are meant for our need and for our time. It would seem a strange non-Mennonite and non-Christian doctrine to claim otherwise.

The Problem of Doubt

LLOYD W. GUNDY

The customary approach to this subject is usually titled "How to Deal With Doubts." Under this heading one finds methods outlined by which a Christian may effectively counter the doubter's misgivings with pithy portions of Scripture, as in the exchange between a personal worker and a skeptic. Beneath this approach to the problem of doubt lies the assumption that doubt is essentially a "bad" thing, or at least it is less than a legitimate function of the religious mind. For instance, one writer has suggested that doubts come from the Devil, while another indicates that the doubter's real need is conversion.

On the other hand, there is another approach to doubt, and for this we have two instructive examples in the Bible. In Matthew 11:2-15 there is told the story of John the Baptist's doubt. He was the man who declared Jesus to be the Son of God; he heard the voice from heaven after having baptized Jesus—"Thou art my beloved Son." But now from prison he sends a question to Jesus, "Art Thou he that should come, or do we look for another?" Our Lord gives no indication of offense at this lingering doubt in the mind of John, but with insight told John's followers merely to report back what they beheld. The Kingdom of God was present in Jesus' healing, unobtrusive, ministry. Then Jesus proceeds to honor John as a spiritual giant. He was the Elijah, forerunner of the Messiah. John was no reed shaken by the wind; he was a rock. Still through difficult circumstances in prison, he began to doubt if Jesus was the Coming One. Note, Jesus did not condemn John, neither reproached him for doubting, but handled his question in sympathetic fashion.

"Doubting Thomas" is the traditional phrase used to describe the incident of John 20:24-30. This is a term of opprobrium which does not do justice to Thomas and is not sanctioned by the behavior of the Lord. Thomas' name has been linked with a permanent state of incredulity. However, his simple confession, "My Lord and my God," is testimony to strong faith breaking through to overcome his doubt. This faith came as a result of Jesus' masterful handling of Thomas' doubt. He did not treat it as an evil thing. Granting Thomas the right to question, Jesus came to him with facts encased in love. Yet as Jesus said, blessed are they who can believe, not having experienced the painful uncertainties of doubt. But when it comes, doubt should be met with sympathy and understanding on the part of others; and the doubter must use his period of quest as a steppingstone to stronger faith.

Now it is necessary to distinguish between various types of doubt, of which four are readily apparent. First, there is the skeptic. He is permanently committed to skepticism as a way of life. Secondly, there is the iconoclast (a word that means "image-breaker.") He is the one who assumes a position of doubt for the sake of doubt and his own pride. His ego gets satisfaction through his vaunted independence of tradition and convention. He doubts and says "What a big boy am I."

Doubts which have an emotional problem at the root may be considered a third type. Again and again the thought may occur to a Christian who is an emotionally sick individual, "I am not saved, I am not saved." Or he may harbor certain morbid thoughts about apocalyptic elements in the Bible. Or he may have the feeling that Christian brethren in the church will never forgive him for his mistakes of the past. Constant reassurance seems to have no helpful effect. Neither does it particularly aid this person to tell him his doubts are of the Devil and he needs to exercise more faith in order to overcome. In this case doubt is one symptom of mental illness and counseling with a specially trained pastor or psychiatrist is the best way to find relief for him.

The honest seeker-after-truth is a fourth type. For him doubt is a question that comes with no ready-made answer attached. His goal is the inner security of firm conviction. He is not content to have doubt as his spiritual status-quo, but desires to work through it to plant his feet on "higher ground." This article is written with these last two types primarily in mind.

Guideposts for one who doubts may seem few, but they are sure. The fact that one has doubts should not bring undue feelings of guilt. It is possible to wrestle with doubt and still hold a strong faith in God. Doubt does not usually bear on ultimate questions like the existence of a personal God, but on particular items of belief. Therefore one may be "saved through faith" without having a mind completely clear on all related issues. Matthew Henry, the biblical commentator, has said "Where there is true faith, yet there may be a mixture of unbelief."

A man or woman who has met doubt, struggled with it, and arrived successfully at positive assurance is in a position to aid other wayfarers with similar problems. Just as a person who knows the loss of a loved one is able to sympathize with others in like circumstance, so can God use a person who has doubted and won to help other questioners.

One should also remember that some minds just do not yield to unquestioning acceptance of things. For example, Martin Luther, who doubted the value of indulgences. Or to take another figure from Church History, Menno Simons. He doubted the doctrine of trans-substantiation—that the body and blood of Christ are actually present in the communion. God used this and other doubts to finally lead Menno to an evangelical faith. So we say that one should not fight against his doubts or struggle to repress them, but rather, under God, use them as a step in the ladder to something higher and of more value.

Rightly Dividing the Word of Truth

J. F. SAWATZKY

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II Timothy 2:15

The expression, "study," may well be interpreted to mean to read and meditate upon the Word diligently, so as to to be well versed in the same and know just where to find the portion that is required in any situation arising. To make an effort to become usable would include studying, but would reach out further and refer to behavior in action and speech.

The Apostle Paul is admonishing Timothy to be an example in living, working, speaking to the church and the world at large, and not spend his time babbling. He has all he can do to continually strive to fulfil God's will, so that he need not be ashamed – ashamed before God nor man. Even though men will not always understand or agree with him, they will be convinced of his sincerity.

Rightly dividing the Word of truth; just what is meant by this expression? A common interpretation of this statement is to correctly divide the Word of God into the different ages or dispensations. Following this line of thought, we go about to state that certain portions of the Bible belong to this present age. At present we are in the dispensation of grace, the church age. A large part of the Gospel record is not for our time. It is being said that Scriptures applying directly to the age of the church are found only in portions of the Gospel record, and in the Epistles. It follows, then, that the Sermon on the Mount, the teaching of John the Baptist, and Christ's early teachings, were given with the coming kingdom in view and are therefore important revelation for that time.

In the Scofield Reference Bible notes we read: "The Sermon on the Mount has a twofold application: (1) Literally, to the kingdom, in this sense it gives the divine constitution for the righteous government on the earth . . . . The Sermon on the Mount in its primary application, gives neither the privilege nor the duty of the church, these are found in the epistle. (2) But there is a beautiful moral application for the Christian.

Following this line of thinking, we will be led to read the Scriptures with the view of separating them into eras in which they belong. Because treating the entire book as a direct message to all people will bring confusion concerning God's program. Therefore, say some, we must rightly divide the Word of Truth so that the body of truth for each particular age can be clearly understood.

The question then is, who is to do the dividing? There is no doubt that many passages of Scripture, especially from the prophets, concern a particular people and are related to a particular time and place. But those not yet fulfilled can not so easily be divided and placed into the proper age groups. Will not this system of interpreting the Word bring a loss to us and tend to excuse many of our actions as believers? It will only be too easy, to conclude that those Scripture passages condemning certain acts are not for this present day, but belong to the Kingdom age. Going to war is one of those things because the teaching of Matthew 5 is not for this dispensation of grace.

To me, then there is more confusion by dividing the Word of God as to the different dispensations, than to take it as a direct message of God to mankind.

Rightly dividing the Word of Truth may also mean to be able to have the right Scripture passage at our command and apply it where that particular truth can do the necessary work.

A minister went to see a patient who was to be operated on a second time within a year and could not decide to submit. He intended to read the last verse of Isaiah 40 to her. But when he arrived and saw her husband sitting beside the bed of his wife and saw the look of undecidedness on both their countenances, he quietly sent up a petition to the Lord to give him the right word to read and to speak. He opened the Bible to Isaiah 40, and began reading from verse 27 on, and spoke a few words of encouragement and a prayer and left. The next morning the operation was performed and proved successful. This patient afterwards came and thanked the minister and told him that the words of verse 28 had decided her and not the words of verse 30 which had been chosen in the first place. That to me is rightly dividing the Word of Truth.

My old grandmother, not knowing of such a thing as dispensations or ages seemed always to have the right quotation at her disposal, when we children had a problem to solve.

II Timothy 2:15 would mean: acquaint yourself so well with God's Word, that you will have at your disposal the very verse needed to answer the question of him who comes for advice. Or be able to open your Bibles to the very passage that is needed to convict the sinner and bring him to the knowledge of Jesus Christ. Then the Bible will become an open book to us, which we will love and treasure and believe even though many mysteries will remain unsolved.

* * * *

Strange, how it is, when clouds the stars obscure,
That we can feel so sure
They still shine on, and on,
And when the storm is gone,
And clear, and night are come again—
Then brighter than before
They do their light downpour
Into the hungry hearts of men.

—**R. W. Berky**

The Value of Music

in the Home, Church, and Community

MRS. WILLARD REGIER

Of music the poet says:

> God is its author, and not man: he laid
> The keynote of all harmonies; he planned
> All perfect combinations, and he made
> Us so that we could hear and understand.

Music was born out of the perhaps unconscious attempt to express what was strongly and pleasantly felt.

A great Christian leader of today says: "Music is demanded by Christian thought because it is the creation of God. I know of nothing which is so much the creation of God as music. Man does not create it; he only finds it out. Man does not create electricity. He merely discovers it and uses it. Now music is as much the creation of God as electricity. God has put music everywhere."

All nature sings. The wind sings as it merrily rushes through trees, grass, past buildings, etc. Brooks and rivulets make music in their busy rush from place to place. Hills, mountains and various heights give off echoes of a musical nature. Music is all around us.

We want to consider the value of three areas of music: (1) the home, (2) the church and (3) the community.

(1) *The Home*—Henry Wadsworth Longfellow once said: "Show me the home where music dwells, and I will show you a home that is happy, peaceful, and contented." Music soothes—Mothers sing or hum softly to their children to lull them to sleep. The words of the song do not matter to a babe—it's the quieting effect of the melody which results in the child's relaxation. As the child grows older—words of the song become important—there is a message in the song combined with the musical appeal. It is very important therefore that the song be of the best—the Word of God says, I Cor. 10:31, "Whatsoever ye do, do **all** to the glory of God."

The very best of music is important for young people, because it is during the adolescent years that music has its greatest natural appeal. The music must be carefully selected, since it will leave a lasting influence in the child's future.

As the individual establishes his own home he may plan for a singing home as Charlotte A. Young relates of her own home. "When we established our home we decided that we would go singing along our way whether times were good or bad or whether there was war or peace in the land. This morning I overheard a conversation in the playhouse which told me we had chosen wisely when we wove the golden thread of melody into every inch of our tapestry of home life.

"The little girl next door said, 'I like Sunday school best of anything cause it's time to sing as soon as you get there.'

"Our daughter replied, 'It's too bad you weren't born in our family, cause at our house it's always time to sing.' When we open our eyes to the new day it is time to sing "When Morning Gilds the Sky."

"We 'Sing, and Smile, and Pray' as we wash the dishes, and scrub the kitchen floor to 'True Hearted, Whole Hearted.' The bathtub gleams by the end of the first verse when we scour to 'Brighten the Corner Where You are.' Each of us sings as he goes about his daily work, but most of all, we love to sing together. At first, Daddy was content to listen to me singing with the children, because many years ago a misguided grade school teacher told him he could never sing. But he loved to read poetry, so as we sat in front of the fire, he would read the great hymns aloud as we hummed the tunes. Gradually he found himself slipping into the melody, and soon he was learning for the first time the thrill of lifting his voice in song.

"We need to have the songs stored safely in our mind's treasury. So, each Sunday we select our hymn for the week. The one who can write makes two copies of it, one for the family bulletin board and one for Daddy to carry in his pocket as he commutes. When a meal is ready, I start singing the hymn of the week, and any member of the family within sound of my voice joins in. Soon they are all coming from playing Ping-pong in the basement, skating in the driveway or inspecting the garden, singing as they come. Thus we gather round the table, our hearts prepared for the prayer of thanksgiving in which we join before we eat."

Cynthia Pearl Maus says in "Christ and the Fine Arts," "Music is religious or irreligious according to the set of emotions it stirs. If it makes its chief appeal to the heels it's irreligious and has no place for worship or cultural programs. A religious piece of music lifts our hearts and heads to God in holy worship and praise."

Music knits the lives of the family members into a closer fellowship—it is a servant of the living and dead. Music is used at the marriage altar, on through life, right to the open grave. It is used in joy or sorrow, success or failure—it brings hope and comfort in all situations—no home is complete without it.

(2) *The Value of Music in the Church.* The Psalms of David are filled with praise and thanksgiving in the form of music. David was a musican who used his talents for the glory of God. Ps. 92:1-3.

Hymn singing has always been associated with Christian worship. Jesus and the Twelve sang a hymn, presumably a portion of the Hallel (Ps. 115-118), after the supper was ended. The Apostle Paul recognized the value of song when he exhorted the churches thus; "Be filled with the spirit, speaking to yourself in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Eph. 5:18,19. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3:16.

"What is it then? I will pray with the spirit, and I will pray with understanding also: I will sing with the spirit, and I will sing with the understanding also." I Cor. 14:15.

The words of a hymn are very important. A minister speaking over the radio said recently that there are many people telling lies daily, by singing songs, the meaning of the words of which they are unaware or they think of them only lightly. They make promises to God, sing praises, etc. without being sincere about them. For instance when we sing—

"All, yes, all I give to Jesus,
It belongs to him;
All my life I give to Jesus,
It belongs to him."

Do we realize the deep signifiance of the words? It is a serious thought as we join in the congregational singing in the presence of God Almighty, to truly believe and sincerely desire what we sing about.

According to Psalm 68:25, vocal music—the message of the song—has precedence to the playing of instruments in religious meetings.

In worship, the music should not drown out, but be subordinate to the words according to I Cor. 14: 8-15.

Memorization of hymns is very valuable—we know not what the future holds in store for us—and we may treasure greatly the memory of hymns and Scripture which we have in our heart and mind. Choirs, Sunday school, and vacation Bible Schools are avenues where memory work may be done in the church.

(3) *The Value of Music in the Community.* Music is a common bond which draws people closer together. That is what we wish for in a community.

Community singing has been tried and been successful. However, it is not very commonly carried out in our age. We live in a busy world where time seems to be limited. Our forefathers had time for community sings during horse and buggy days. I'm sure they gained much pleasure and joy in these gatherings. We still have communities today where a community choir prepares a group of numbers to be given at the local school Christmas program. It is a rich and valuable activity if entered into with the attitude of praise to God. It is a method of binding all denominations into one common bond—glorifying the same Lord who is ruler of all.

Flashes of Thought

Speeding Away

WALTER GERING

How could they do it? Daily the papers speak of the mounting death rate on the highways. In fact, at the present time the death rate due to auto accidents is steadily rising above the record of last year. Increasingly it is becoming evident that a trip on the public highways is dangerous.

But there they were speeding along fast asleep. They were all crowded into the front seat; even the family dog was there. He was awake, contentedly looking out through the windshield. The rest were asleep. Little sister was nestled against the shoulder of mother, oblivious to the dangers which lurked at every bend in the road. On the other side was big brother. How excitedly he had looked forward to this trip. It was the one thing which had been the subject of conversation for days. At first he had been fascinated by the changing sights as they sped along. But gradually sandman had gained the upper hand. Now he too was in slumberland.

Even mother had finally given way to the weariness which came over her. Those had been busy hours before the trip began; getting the children ready, taking care of last minute details and packing the suitcases had been quite a strain. Now, finally relaxing, she had drawn her two children to her and dropped off with them.

But how could they slumber so peacefully in the midst of all the danger of a crowded highway? Were they not aware of the dangers? Did they not know that any minute might end in a crash? Surely this was hardly a time to be asleep.

But there they were, the picture of complete peace and contentment. You see—their daddy was at the wheel. It was he who was guiding the speeding car along the highway. For them, that was enough; they had complete confidence in the thought that their daddy was at the wheel.

Cannot we also speed along the highways of life in full confidence with the thought that our Father is at the wheel? The Psalmist has said: "Commit thy way unto the Lord; trust also in Him and He shall bring it to pass." How worried, how restless we travel. Why not let Him take the wheel and guide safely unto the goal? There is utter safety with Him at the wheel.

LORD JESUS, TAKE THOU THE WHEEL!

ADOPTING OVERSEAS ORPHANS

Legislation has been passed by Congress to permit the coming of 4,000 special non-quota eligible orphans who are under ten years of age.

It is estimated that to keep one modern bomber in the air for four hours would cost enough to give a full college education to a youth.

When it Costs to be a Christian

CHRISTENA AND J. R. DUERKSEN

A baptismal case that has aroused considerable interest is that of a young Brahmin from the Jagdeeshpur area. It seems that this man, Mishra by name, was a close friend of one of our teachers in the south and had come to a place where he felt that he must take baptism. He knew his relatives were bitterly opposed and that it would involve the Christians in his area if he were baptised there. In his wanderings he came to Janjgir. We let him sit in Bible School classes in order to have a better chance to weigh the step he was taking. He had already broken with caste and was eating with our Christians. Before Easter he asked for baptism. He was urged to go and get his wife, if at all possible, so that they could take the step together. He went and was gone so long that we thought he had given up. But when he returned he told how he had not been allowed to meet his wife and that the Christians of that village were having a hard time because of him. He again asked for baptism and signed a paper saying that he was taking this step of his own free will. So he was baptized at Easter time. Bible School closed immediately after and he went home with other students from the Phuljhar area, and we heard little from him except that he was receiving quite a bit of persecution.

It seems that the family lands had been divided out long before this and Mishra has land deeds in his own name. But the home is an Indian family home with each brother's house facing a common courtyard. He went to this home and the uncle and brothers ordered him to get out.

He maintained that he had a right to stay in his own house. People of the village had been threatened with all sorts of things if they would in any way help the young man or speak to him. When their words failed to move Mishra, the uncle had him bound and thrown into a field in back of the house and forbade anyone to come to his aid. The young man lay there for hours—on into the night. Once the uncle came to him and asked whether he was ready to recant and be unbound. He told us that he had replied that he would not be loosed at such a price—but he also added that his God would be able to free him without the uncle's help.

Sometime in the night he became conscious of a woman standing near him. She was from a family that had been a bitter enemy to his family for years. She said she was willing to loose his bonds. I suppose this was a way to get revenge on the uncle—do what he didn't want done. But our young Christian said he was sure the Lord had sent her. She tried to undo the knots of the ropes but they were water soaked. She said she would go back for a knife. He then remembered that he had a knife in his pocket which she found and after considerable time she was able to free him.

He had been without food and was wet and cold. He walked to the family home and wondered how he could get in. He knew that the doors were kept firmly locked at night. He sat down on the steps and thought awhile. He knew that a trusted servant slept just inside the door. He would awaken him and demand entry. He got up, shoved against the door, and to his amazement, it opened and he walked into the courtyard. He closed the door and lay down beside the sleeping servant.

Perhaps sensing the presence of another, the man awoke and was astonished to find the young master by his side. He insisted that he, himself, had closed and locked the door before he went to bed. Mishra said to him, "Then know for sure that the God whom I serve opened that door for me." He knew that it would be better for him to leave. The village people were afraid to give him food. But one man of the milkman caste wanted him to have some milk. He dared not give it openly. Mishra told him to put it into a bottle, carry it out on the road over which he would soon come and give it to him there. He could hide the bottle under his clothes. The man did so. When he handed him the milk he lamented the fact that he had no sugar to add to it. He knew that was the way this man was used to drinking it. Mishra says he had told him that that milk would be sweet to the taste and all that he needed for strength to walk to Jagdeeshpur.

After some days Mishra went to the "country seat" Raipur to try to get into *patwari* (land measuring) work again. He claims that the man in charge refused to give him work because he had become a Christian. He pointed out to him that making exception about work because a man had become a Christian was contrary to freedom that was every man's right in present day India. He found some other work for a while but, as far as I know, his wife was kept from him by the parents-in-law.

A few weeks ago he was given an opportunity to give his testimony during the morning church service time in Jangjir. We were especially glad to see how he honored the word of the Lord and also how he gave praise to God for His leading in all his experiences. People listened with great interest. After the meeting, Miss Duerksen said, "The enemy will surely mark him out for this. There will be some special test."

That afternoon, during the Sunday school hour, the *daroga Sahib* (second to the highest police official on our station) came to interview him. From his relatives the report had been sent in to the District Supt. of his district that he had been offered 2000 rupees as an incentive to take baptism. Because Mishra was now in Janjgir, the case had been referred here. Marie and I stayed for special prayer after Sunday school when we saw him walk away with the officer. They walked slowly and seemed to be talking because every once in a while they would stop and face each other. After about half an hour he came back and told us how he had been questioned and how he had assured the official that he

(Continued on page 169)

Claim the
Summer for God

WILLARD K. CLAASSEN*

How did the vacation church schools get started? A Methodist minister's wife in Illinois, a Congregational minister in Wisconsin, and a Baptist executive in New York City, impressed with the great religious needs of boys and girls and seeing the opportunity to meet these needs in vacation periods each started a vacation church school some fifty years ago. The results were big. Boys and girls received religious teaching and had a lot of fun. Later the International Association of Daily Vacation Bible Schools was started in New York City. Now the summer Bible School, like its sister the Sunday school, teaches not only on Sunday, but during the week and in vacation, too. There are golden opportunities to reach children for Christ in the summer months. We need to be reminded of the distinctive advantages of the vacation church school.

1. The summer vacation period makes possible a longer session than is available in other seasons. How many times a Sunday school teacher has exclaimed with impatience, "If I only had more time to do all the interesting things suggested for this lesson." In summer there is time for learning and for the **finest kind of evangelism.**

2. Consecutive sessions intensify the interest of the children. This continuity of experience through five days of the week makes possible longer projects in a spirit of fellowship and enthusiasm. This spirit itself is basic to the kind of attitudes we want to build for world-wide relationships. Genuine living experiences hold the interest and afford the best kind of practice in Christian living.

3. Unchurched boys and girls can be reached when they are invited to an informal program, coming to the church in everyday clothes to enjoy its activities and fellowship. People who have the vision and the desire to serve have taken daily vacation Bible Schools into needy communities, to reach boys and girls in their free time whereas otherwise their children might have used their undirected leisure time to get into mischief.

4. Young people and adults can be trained to become more effective Christian leaders through opportunities for service in the summer Bible School. Every church needs to develop its personal resources by training new leadership. In the summertime teachers gain valuable experience and new teachers are initiated.

5. Where churches unite for a community-wide vacation school, there is opportunity for all character building agencies to co-operate to make an impact for good in the community.

6. During the summer months there is less competition for the time of boys and girls who are busy with school and other activities during the other seasons of the year.

Summer Bible School is worth our personal support; is worth trying to convince others in your church and community that it is important to dedicate a concentrated block of summertime for this type of Christian education. If your church has had summer Bible School before, and most of ours have, we know from experience the value of such a school and should seek to improve it and encourage boys and girls in the upper grades to attend.

We have an excellent series of summer Bible School texts, called the **General Conference Edition, Summer Bible School Series.** Everyone who has used this series is enthusiastic about the interest created in the children and the helpful manuals for the teachers. These materials may be ordered from any one of our three bookstores at Newton, Berne, or Rosthern.

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WHEN IT COSTS TO BE A CHRISTIAN

(Continued from page 168)

had received no money and that he had taken the step he did because he was convinced that he had found the truth. Nothing could move him from this salvation on which he had experienced and as to money—he had the training of a *patwari* (land officer) and had forty acres of land in his own name. He said the *daroga* had told him that he was within his rights as a citizen of India to embrace whatever faith he wanted to. Knowing that his every move was being watched, when his wife asked for baptism they gave the church officers a signed paper saying that she was doing this of her own free will. His wife is now taking work in the special women's class in Bible School and Mrs. Lader, her teacher, says she is taking great interest in everything.

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*Executive Sec., Board of Education and Publication.

After Seven Years

GERALD STUCKY

1953 closed the first seven years of the operation of our home for the children of parents suffering with leprosy. We have had a fine group of children each year, and as time goes on we are beginning to see some of the results of our labor. Some of the children that came to us at the beginning are now in their later teens and show promise of a fine Christian character. Some are gaining advanced education in Bogota, others have good employment, and some are entering into some phase of Christian service. Others, unfortunately, seem to be a failure.

As a result of the agreement between our Board and the American Leprosy Missions, we are now receiving a greater percentage of non-leper children than the original 20 per cent. This has proven advantageous in that it gives us an opportunity to do more effective work with the believers in our churches in neighboring towns.

Our building program has also come to a close for the time being. We now have the original large house which is serving as apartments for three parties, offices, chapel, dormitory, clinic, and manual arts; a boys dormitory housing thirty boys, and a girls dormitory with twenty-eight girls. The dining hall has a capacity for over one hundred, and the laundry and shop are serving well in their respective capacity. The school building has been remodeled (which had been necessary because of poor ground), and it seems to be holding its own fairly well.

Although there are many problems here because of political and religious persecutions, yet in general we have enjoyed much favor in the community. The townspeople are friendly and seem to appreciate the work that we are trying to do. The government seems to be cracking down on coeducation. This may affect us in the near future, but we hope to work out a satisfactory solution.

Many of the children are responding well to the gospel message and are accepting Christ as their Savior. We believe that Colombia desperately needs solid Christian characters, and we hope to help fulfill this need. The Lord has blessed us abundantly, and we are most grateful to Him.

Miss Vernelle Yoder has arrived to take active participation in the school as soon as her language permits. She will fulfill a much needed position—that of teacher and educational supervisor.

Evangelical teachers are most difficult to secure. This year we are using three girls who are products of our own mission. Little by little we hope to build a satisfactory staff.

World Conference

Committee Begins its Work

The North American Committee of Reference and Counsel for the Sixth Mennonite World Conference has now been set up and is beginning its work. The Committee is constituted of one representative appointed by each North American Mennonite General Conference which decides to participate. The members are Olin J. Krehbiel (General Conference Mennonite Church), Berne, Indiana; H. H. Janzen (Mennonite Brethren Church), Winnipeg, Manitoba; H. S. Bender (Mennonite Church), Goshen, Indiana; C. N. Hostetter, Jr. (Brethren in Christ), Grantham, Pa.; H. E. Bertsche (Evangelical Mennonite Conference), Archbold, Ohio; George L. Classen, (K.M.B. Church), Yale, South Dakota.

The Committee met in Chicago January 2, 1954, and organized as follows: Olin J. Krehbiel, Chairman, H. H. Janzen, Vice-Chairman; H. S. Bender, Secretary. The same three persons were appointed to serve on the Preparatory Commission for the Sixth Mennonite World Conference. Since the first meeting of the Preparatory Commission, to be held in Germany this coming summer, will be preliminary only, it was decided, for reasons of economy, to send only one representative to attend this session, namely the secretary of the Committee, H. S. Bender. All three delegates will be expected to attend the 1955 session of the Preparatory Commission. Traveling expenses to Europe will be paid out of the balance of the Fourth World Conference Fund which is on deposit with the M.C.C. treasurer at Akron and subject to the disposal of the Committee.

The Committee is responsible to be the channel through which the concerns, wishes and suggestions of the North American Mennonite bodies will be received, considered, and passed on to the Preparatory Commission. It is responsible solely to its appointing bodies and not to the Mennonite Central Committee. It will make reports from time to time to the various participating conferences and endeavor to represent them faithfully in its work in preparation for the next World Conference. One of its first responsibilities will be to prepare a proposal for the method of delegate representation for the North American Churches in the next World Conference.

By action of the last World Conference, the next conference is to be held in Germany. It is expected that the exact location will be decided by the Preparatory Commission this coming summer. The exact date will also be determined, the year 1957 having already been fixed at Basel in 1952.

—H. S. Bender

It is estimated that the government will spend 83.5 per cent of its 72.1 billion budget for wars, past, present, and future.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Leola Schultz, 4614 Woodlawn, Chicago 15, Ill.

Christian Youth

and its Devotional Life

(*Notes on a message given at Cannon Beach Young People's Workshop, August,* 1953)

Some young Christians saved by grace seem satisfied just to gain heaven someday and sit on a rear pew. They have no qualms about squeezing through Judgment Day and meeting their Savior empty-handed. But other young Christians saved by grace are living in a glorious way. Their ears have caught the call of the Lord and their eyes have seen the King in his beauty— Today they walk in heavenly places in Christ Jesus.

Do you want a happy and victorious life? Listen to Paul in one of his athletic passages: "Well, I do not run aimlessly. I do not box as one beating the air. But I harden my body and subdue it, lest after preaching to others I myself should be disqualified."

By "disqualified" Paul meant not the fear of losing his soul, but the fear of losing out in the Christian race for glory and power and victory. Paul was no insipid, saltless Christian waiting for heaven and letting the rest of the world go by.

The secret of Paul's Holy Spirit power was his intimate devotional life. We see it in every page of Paul's letters. Every one of you will lack spiritual power if you fail to take time to be holy. After all, devotional life devotes! Don't be disqualified!

I

A young Christian's devotional life must include BIBLE READING. Bible reading should be daily. It should be daily Bible reading—not glancing, picking out, or playing Blindman's Buff with the Scriptures. Read the Bible in its natural units of books. Verses and chapters (except in the Psalms) are not natural units. They were added centuries later. After scanning a book, then reduce it to a working outline and digest its chapters and sentences. For extra help use such books as Halley's "Pocket Bible Handbook" or Angus's Bible Handbook. Daily Bible reading should be personal. Don't read as a high school or college student but as a thirsty soul wholly dependent on God and His Word. Read for joy and discovery. Certain sentences and pictures and ideas will jump out at you. Take notes. Take time for daily, personal, Bible reading—Don't be disqualified!

II

A young Christian's devotional life must include PRAYING. In Matthew 6 we have two golden rules for prayer power. Verse 6 tells us "Avoid distractions!" Avoid outward distractions—"enter into thy room and shut the door." Avoid inner distractions—"Pray to thy Father in secret." One great inner distraction is the wandering mind. Discipline yourself to pray concentrating on the presence of God and the urgency of your petition. Verse 7 tells us: "Be specific!" Some pray all around the world for nothing in particular. Pray by name and event. Use a prayer list if necessary. Intercede for your own friends and enemies. "Old English" is preferable in public prayer but privately let yourself go and pray as you feel. Thank God as well as ask God. If you do ask God, don't just say "give me" but "make me." Take time for your own daily prayer life—Don't be disqualified!

III

Your devotional life should include READING DEVOTIONAL LITERATURE. Especially cultivate your interest in Christian poetry. By "Christian" poetry I mean poetry based on the Bible and its stories, but also poetry expressing great Christian truths. There are three ways you should read every poem. First read it exploringly to catch the major movement of the theme. Then read it carefully, analyzing its words and thought constructions. Last of all, read it aloud, first to yourself and then to others. Only then does the poem or piece take on your own flesh and blood and become a part of you. Poetry is distilled living—the very essence of reality. Poetry is practical. It is life, everyday life, in terms of beauty and meaning. Read the great truths that God's common grace has revealed to men through the centuries—Don't be disqualified!

IV

A Christian's devotional life should have a place for HYMN SINGING. Yes, sing to yourself, if you can't sing for others. Hymns and anthems sung by great choirs and great soloists and great congregations are thrilling, but you must attach them to your own life if you want to own them, and you can best do this by singing, whistling and humming them to yourself during the day. You must relate them to your own problems and experiences. Our memories are awakened and challenged by the sound of certain gospel songs, poems, thoughts, and how they once moved us. Many a blue day can be brightened by a song in our hearts. Sing to yourself of God's greatness and glory—Don't be disqualified!

V

I have two more practical suggestions for Christians, Christian youth and their devotional life. Take time to MEMORIZE. Memorize God's Word, hymns, poetry. It is a fallacy that "adults cannot memorize."

(Continued on page 172)

Most of us don't even use one quarter of the memorizing powers God has given us. Let us treasure up all the Good and True and Beautiful in life. Someday, alone, we may need it, and need it quickly. The other suggestion is this: In the words of the medieval Brother Lawrence, let us "PRACTICE THE PRESENCE OF GOD." In other words, everywhere and at all times, keep your devotional eyes open. This does not mean overly pious moralizing and preaching, nor does it call for a mystical, daydreaming attitude. It does mean that we should see God's hand in the events and scenery around us day by day and not be afraid to talk about our Lord, instead of always conversing about "Mother Nature" and the weather. Don't be ashamed of God's Word and God's presence—Don't be disqualified!

Remember Paul's words: "Well, I do not run aimlessly. I do not box as one beating the air. But I harden my body and subdue it, lest after preaching to others I myself should be disqualified."

—**J. Herbert Fretz**

Volunteering Early for Mission Work

(The following article is a summary of the talk given by John Bauman, senior at Bluffton College, during the Council of Boards meetings held in Bluffton, December, 1953. John plans to study medicine after finishing college. He is a member of the Personnel Committee of our Board of Missions—L. S.)

Some receive a call to do God's work in the form of a summons to do a definite work at a definite place. Others are not called so specifically at first, but rather are called simply to commit their whole lives to God's service. The type and place of service often are not revealed until the individual is shown a specific need which he is prepared to satisfy.

Some college students receive this type of a call, and feel that mission service may be their calling. However they are reluctant to tell the mission board of this feeling until they themselves are absolutely sure that they are definitely called to mission service. There are many reasons, though, why it would be advantageous—both to the board and to the individual—for the student to notify the board as soon as he feels that missions may be his life work. A letter to the general secretary is all that is necessary to let the board know of this feeling.

First we shall look at the reasons for registering early with the board from the point of view of the board. By registering while still in training, the student gives the board an opportunity to counsel with him and to help him plan his future training. Also it gives the board an opportunity to send him helpful materials, such as the quarterly letters which are sent to prospective candidates. Then, too, it gives the boards an opportunity to become better acquainted, personally, with the individual who may later be a candidate for definite placement in the mission field. This personal acquaintance qualifies the board to judge the candidates qualifications and sincerity more accurately. Early registration also removes the problem which arises when a very well qualified person suddenly volunteers for mission work after his training is complete and he is ready to go to a field. The board then must decide whether to send him or whether to send someone who may not be as well qualified, but who has been in contact with the board for some time.

Turning now to the advantages which the student receives from registering early, we notice that many of these depend upon the fact that this registration is an outward sign of the student's sincere inward searching to find God's will, and affords the opportunity to do something concrete about the Lord's call to seek a place in His plan.

He will now be willing to make his plans so that he will be properly qualified as a missionary, should the call to serve come to him. He might change the college he is attending so that he will be trained in one of our own church schools and thereby be better qualified to serve under our board. He will be sure that his curriculum is such that it will be helpful to a mission worker.

He will accept opportunities to serve in everyday activities, such as in college deputation groups, local church work, and voluntary service. Certainly one who is planning to serve others through his life, must enjoy serving others in activities such as these. He will also be interested in attending meetings and conferences which may help him to find God's will. In addition to giving him an opportunity to engage in actual service; this activity in deputation, VS, and conferences will also help him become acquainted with many of our Mennonite people; and these people with him. A missionary will be far more effective if he is known personally by many of the people who will support him with money and with prayer.

The individual will be interested in talking to returned missionaries, and in searching for information on the needs and opportunities in our various fields. With such needs before him the individual is more likely to feel a call to meet these needs.

He will also have a better opportunity to count the cost involved in mission service if he considers this service over a period of time. There is then time to let the glitter and glamour, which mission service sometimes seems to offer, wear off; and to see if the work, heartaches, lack of luxuries, and challenge of real mission service still call him to service.

A final point, is that friends will try to help the individual find God's will if they know that he is searching for God's guidance.

In concluding, it might be well to re-emphasize that registering with the board does not commit the individual to any course of action except that of seeking God's will and offers the seeking soul a chance to take a positive step forward on the path that may lead to eternally satisfying work for the Lord.

—**John Bauman**

Central District Workshop

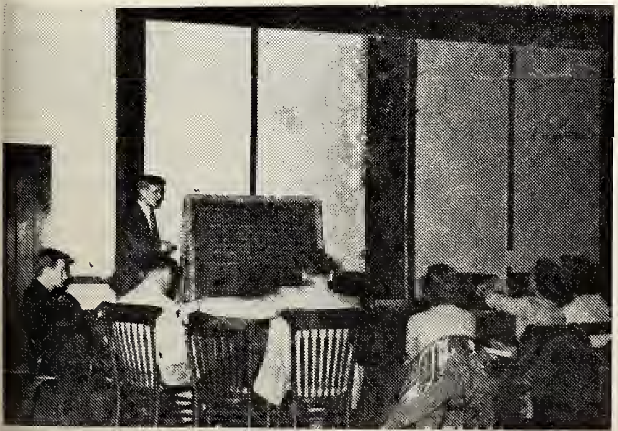
Fifteen members of the Central Conference Young People's Union met at the Mennonite Biblical Seminary in Chicago for a Workshop on the weekend of January 22, 23 and 24. These fifteen young people represented the Calvary Mennonite Church, Washington, Illinois; Eighth Street Church, Goshen, Indiana; Flanagan Mennonite Church of Flanagan, Illinois, North Danvers Church, Danvers, Illinios and the Meadows Mennonite Church of Meadows, Illinois. Although small in number certain advantages were realized in this Workshop. This proved to be an informal Workshop with the individual participants feeling free to enter into the discussions.

We used the facilities of the Seminary, doing our own cooking in one of the vacant apartments. We were very grateful to those of the Seminary who helped so much in making our stay a pleasant one.

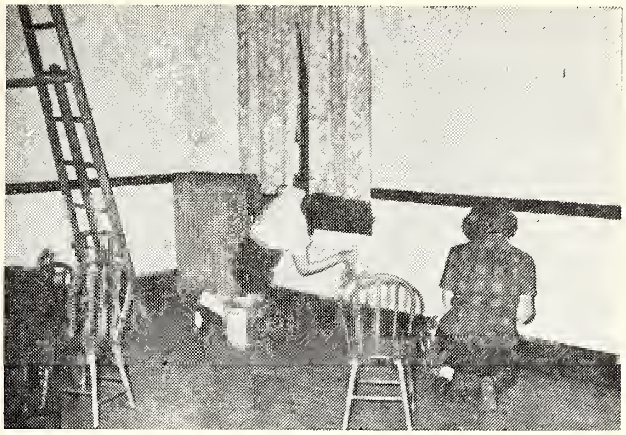
On Friday evening we met with the Seminary Fellowship for an evening of social enjoyment. Saturday morning was registration and the opening of the Workshop. Last year Burdell Roeschley, Faith and Life Chairman, was in charge of arranging our Central District Workshop. This year our Service Area Chairman, Joe Sommer, was the Workshop Dean.

Discussion meetings took place later on Saturday morning. Leaders for these groups were: Leola Schultz, Christian Service; John Gaeddert, Christian Fellowship; and, Pete Ediger, Christian Faith and Life. Bill Gering, part-time worker for the General Conference Young People's Union, was on hand for the Workshop and gave some challenging talks. Eldo Neufeld was in charge of the Workshop choir. These leaders are all students at the Seminary.

Each group had an opportunity to put into action the fruits of their discussions during the Workshop. The Faith and Life group had charge of the meal, devotions and the YPU part of the morning worship service. The Fellowship Area planned the Saturday evening social and the Service group conducted our work project. This year we cleaned the walls of the fellowship room and main sanctuary of the Woodlawn Church.



Christian Faith and Life Discussion Groups.



Service Project.

On Saturday afternoon the Central District cabinet met. We were happy to have a joint meeting with the Illinois—Indiana representatives.

After dinner on Sunday we all picked up the various loose ends and headed homeward, thus ending another Workshop for the Central District YPU.

—**Paul Bertsche**

Notes On Youth

The *Leaminton* church choir under the direction of Mr. Peter Driedger presented the Cantata "Zion" at the Vineland, Ontario, church on January 23, 1954. On January 24, Mr. Goodall of the Jewish Mission of Kitchener spoke to the Young People's group.

Installation service for the new CE cabinet of the *Eden Mennonite Church,* Moundridge, Kansas, were held on January 24. Eleven members joined the cabinet. The theme of the evening was "Making the Eden CE Grow." Rev. Abe Wiebe spoke to the group on this subject. He gave four ways to have an active CE: 1. one genuine religious service each month; 2. one social get-together each month; 3. one project each month; and, 4. one discussion hour each month.

The young people of the *Woodlawn Mennonite Church* of Warroad, Minnesota, had their first CE program in 1954 on January 31. The theme of the program was "Know God Better Through Trust." Rev. H. J. Soltaw showed a film on the Atomic Bomb to the group on February 1. He also spoke on "The Liquor Traffic of Minnesota and gave some of his experiences of 14 years work with the Good Government League of Minnesota.

The *Vineland Young People* took an active part in the Workshop sponsored by the Ontario Youth Organization on February 6 and 7. The theme of the Workshop was "Building Youth Leadership." Bill Gering, part-time worker for the General Conference Young People's Union and Rev. Malcolm Wenger,

(Continued on page 175)

Our Schools

BETHEL COLLEGE

On Saturday, February 27, five colleges of central Kansas had their annual faculty get-together at Friends University. These five colleges include Kansas-Wesleyan University; Bethany College, Lindsborg; McPherson College; Friends University and Bethel College. The purpose of these annual faculty gatherings is to provide opportunity for fellowship and for discussion of common problems.

In the morning they heard an address by Dr. Errol T. Elliott, Executive Secretary of the Five Years Meeting of Friends and Editor of The American Friend, on "Two Worlds in Collision—The Challenge to Christian Education." In the afternoon, after a fellowship luncheon and a tour of the museum, they divided into discussion groups that discussed such topics as "Taking care of different abilities of students on the college level," "Uses and values of college workshop programs," "Making Christianity effective in the whole college program," "The place of chapel in the denominational liberal arts college," "The evaluation and improvement of the General Education Programs," "Public Relations problems of denominational liberal arts colleges," "Extracurricular activities and the college calendar."

President D. C. Wedel returned on Saturday, February 27, from his month-long tour of the West Coast states speaking to churches and to meetings of ministers and church workers.

Dr. Erland Waltner visited the Ontario General Conference churches February 25-28. He gave a series of messages on the biblical basis of peace and its implications for daily living.

The third quarter of the Bethel College school year started on Monday, March 1. The 20 student nurses, who took their first two quarters of work at the college, have now transferred to the Bethel Deaconess Hospital for their further work in nurses training. The new course, "Introduction to Pastoral Counselling" taught by Harold Vogt, Psychologist of Prairie View Hospital, is attracting considerable attention. It meets on Monday evenings at seven.

A third 80, making a total of 240 acres, at the southwest city limits of Wichita has been given to Bethel College, North Newton, Kansas, by Adolph G. Goering of Moundridge, Kansas. The entire tract is being sold to a group of Wichita businessmen. Dr. D. C. Wedel, President of Bethel College, has announced that proceeds from the sale of this land will be used to build a dormitory for more than 100 men on the Bethel College campus.

CANADIAN MENNONITE BIBLE COLLEGE

Professor John Unruh of the University of Alberta, lecturer in Genetics and Plant Life, was the speaker for our Saturday night prayer meeting of Feb. 13. Dr. Unruh is conducting a mission for Mennonite university students in Edmonton.

Rev. D. D. Klassen of Homewood delivered two chapel addresses on "The Work of the Holy Spirit," during the latter part of February.

Missionaries Rev. and Mrs. Frank J. Ens, and Rev. and Mrs. Alfred Habegger, at present attending a missionary conference in Altona, were chapel speakers from Feb. 19 to 22. The Ens' related experiences and showed slides of the progress of missions in the Belgian Congo.

The college men's quartet, due to make a tour of Ontario in the near future, and visiting various churches throughout Manitoba at present, rendered programs at Altona and Pidgeon Lake churches, Feb. 21 and 28. Members of the quartet are the following: Albert Wiens, Herschel, Sask., first tenor; Bill Kruger, Dalmeny, Sask., second tenor; Bill Block, Steinbach, Man., baritone; Dick Neufeld, Carstairs, Alta., bass. Accompanying the group are soloist Anna Neufeld, Cottam, Ont., pianist Louis Wiens, Herschel, Sask., student president Larry Klippenstein, Altona, Man., and speaker Rev. Wall of the college.

Students of the college presented a program at the Winnipeg Mission Church on the evening of Feb. 28. Theme of the evening was "The Saving Faith." A lunch was given teachers and students after the program by the Young People.

FREEMAN JUNIOR COLLEGE

Tragic Accident

A group of Freeman College students were involved in a tragic automobile accident on their way to a basketball game on Feb. 19. Russel Waltner, Lila Mae Tieszen, Dorothy Hofer, Neil Nuss, Shirley Waltner, and Sylvia Stahl who were riding in the car at the time of the crash and were taken to a Madison, South Dakota, hospital. Authorities said all the victims were suffering from fractured bones, cuts and bruises. Most seriously injured were Lila Tieszen, Shirley Waltner, and Sylvia Stahl who will be hospitalized for several weeks as a result of fractured bones. The other three have already been released.

Dedication Planned

Plans have been announced for the forthcoming dedication of the Tieszen Farm Shop and the Preheim Memorial Home. Ceremonies will take place on March 7. Dr. Erland Waltner will address the gathering in the afternoon. Following the address formal dedicatory ceremonies will take place at the sites of these two newly completed buildings. A word of appreciation is extended to all those who donated much time, money and labor so that these two improvements could take place.

President von Riesen and his family have taken up residence in the new Preheim Memorial Home. An open house is scheduled for the afternoon of March 7.

Harold Moyer arrived in the community on February 24. He is resuming his teaching activities in the Music Department. Moyer's "Song of Kansas," an orchestral composition commissioned for a Kansas Centennial Celebration was heard in the regular weekly music chapel via recording on Feb. 26.

New Student Association officers were elected during a Student Association meeting recently. These newly elected include: Student President, Gene Kaufman; Vice President, Ardys Preheim; Secretary, Geraldine Graber; and Treasurer, Cecil Graber. Norma Hofer was elected Editor and Ardis Fliginger as

Business Manager of the student publication, "The Star." Installation of these officers will take place at the beginning of the new quarter.

MENNONITE BIBLICAL SEMINARY

Rev. Jacob T. Friesen, pastor of the First Mennonite Church, Beatrice, Neb., is to be the speaker for the annual Discipleship Week meetings to be held here in the Woodlawn Mennonite Church beginning Sunday, March 21, through Friday, March 26.

Rev. and Mrs. David Schroeder and family of Winnipeg, Manitoba, Canada, have joined our Seminary family. Rev. Schroeder, who served as pastor of the Bethel Mission in Winnipeg will begin his Seminary studies with the spring quarter.

The Associate Editors of the **Mennonite** met with the Editor, J. N. Smucker, here at the Seminary on Monday, March 1.

The Seminary Board met here on Tuesday, March 2. Members of the Board are: A. S. Rosenberger, Quakertown, Pennsylvania; J. N. Smucker, Chicago, Illinois; R. L. Hartzler, Bloomington, Illinois; E. W. Baumgartner, Berne, Indiana; Willard Claassen, Newton, Kansas; J. Herbert Fretz, Freeman, South Dakota; A. E. Kreider, Goshen, Indiana; Erland Waltner, North Newton, Kansas; John Wichert, Vineland, Ontario; Earl Salzman, Nappanee, Indiana; Arnold Nickel, Henderson, Nebraska; E. G. Kaufman, North Newton, Kansas; L. L. Ramseyer, Bluffton, Ohio; and Ronald von Riesen, Freeman, South Dakota.

This meeting may well be an occasion of long time significance. It was recognized that the Seminary is now nearing the end of its first decade in Chicago and that a time of assessment of accomplishments and study of needs and plans for the next decade is at hand. Relatively little time was spent on the former but considerable thought was given the latter.

It was significant that the most active committee was the Faculty Planning Committee which presented a thoughtful report with recommendations. This point to the recognition that the work of the next decade will be directed toward completing an adequate and effective educational program. With early financial problems and preliminary matters of housing and core staff taken care of, the future must seek to meet more clearly the standards for recognized graduate seminary work and effective service for the General Conference.

The immediate emphasis in this program will be on increasing the teaching staff to meet necessary requirements for quailified full-time instructors, to develop a creditable and effective library, and properly to care for the important but often neglected activities of practical work and student counseling. As these plans are accomplished the Seminary will be able to carry more definitely the responsibility for training ministerial students. While affiliation with Bethany Biblical Seminary will doubtless continue there would eventually be more separate action in such things as the granting of degrees and organizing curriculum.

The board noted with satisfaction the growing student body, now reaching close to fifty, the increasing group of devoted alumni giving effective service in the Conference, and the conference-wide general support for the institution. They expressed gratitude to all who assisted in making the January debt reduction campaign successful. The key verse suggested in the President's report was, "Abound in hope, in the power of the Holy Spirit," which represents the basis of our outlook on the future.

NOTES ON YOUTH

(Continued from page 173)

missionary among the Cheyenne Indians in Montana, were guest speakers. The choir was under the direction of Jake Koop who had recently returned from Winnipeg where he attended a musical conference under the direction of Prof. Marvin Dirks of Mennonite Biblical Seminary.

On February 21, the eighteen students and three faculty members of the Ontario Mennonite Bible School presented "Der Unfruchtbare Feigenbaum" by Pastor Ernest Modersohn in the Vineland United Mennonite Church. Several of the students gave their testimonies. Mr. John Neufeld made the opening remarks, Mr. Henry Dueck read various Scripture passages throughout the program and Rev. Jacob Stobbe closed the meeting with a brief message.

M.C.C. NEWS NOTES

(Continued from page 162)

VISITS M.C.C. RELIEF ACTIVITIES IN FAR EAST

J. D. Graber, secretary of the Mennonite Board of Missions and Charities, Elkhart, Ind., visited M.C.C. relief activities in the Far East while on a visit of (Old) Mennonite mission interests in Asia and Europe.

In a report of his observations on M.C.C. work in Korea and Formosa he noted the spiritual significance of these activities and their tie-in with church programs.

Concerning Korea he reported: "The most inspiring element of the Christian enterprise in Korea is the vitality of the Church. M.C.C. workers are, as usual, building close friendships with missionaries and national church leaders. This is a very desirable situation and serves on the one hand to give spiritual relevance to the physical relief tasks and on the other hand to give spiritual motivation to the workers. To identify one's self with the vital Korean Church is in itself a valuable experience."

He was impressed with the vocational training school for orphan boys in Korea. He observed that such "a rehabilitation program, especially when spiritual rehabilitation is part of it, is ever so much more fruitful than a mere distribution program, however important that is in emergency circumstances."

In Formosa his visit was limited to the main medical center at Hwalien. He noted that this hospital "serves a lot of people who would otherwise be ill-cared for. The health problems are colossal and no institution and no person can solve them. But to serve needy people 'In the name of Christ' always has an eternal value . . . . To make hospital facilities available to these mountain tribes, especially since many are also accepting Christ, is a task of great significance."

Jottings

—**Bethel Lustre Church, Lustre, Mont.:** Our pastor, Rev. and Mrs. J. L. Hoffman have handed in their resignation to take effect June 1. They plan to go to Alaska as missionaries. We meet for Bible study and prayer every Wednesday evening in various homes. At present we are studying the letters to the Corinthians. We have been favored with a mild winter so that thus far we have been able to meet all but one Sunday due to snow storm.—Mrs. Alvin D. Eitzen, Corr.

—**Zion Church, Elbing, Kan.:** The first C. E. program of the new year was given Jan. 3 by the older folks of our church. The main topic was "Facing the New Year." Rev. and Mrs. C. J. Dyck were at the Hoffnungsau Church Sunday morning, Jan. 24, in the interest of Deaconess Work. H. J. Dyck brought the message in our church. Dale Nebel, returned relief worker from Korea, was with us Sunday morning, Feb. 7. He told of the conditions and needs existing in Korea. W. F. Unruh gave an illustrated talk on the Christian home at our weekly Bible study hour Wednesday evening, Feb. 17. The Sunday school has chosen to provide Christian literature for the Congo Inland Mission as the new project for this year.—Mrs. Peter T. Klassen, Corr.

—**Bethesda Church, Henderson, Nebr.:** Our Sunday school observed an annual decision Sunday on Feb. 28. This was preceded with several personal testimonies during the closing exercises on Feb. 14 and 21. This is in keeping with the emphasis on evangelism as set forth by our editorial and Evangelization Committee of our General Conference, as indicated in the introduction in this quarter's Sunday school quarterly. Missionary Frank Manning from Africa spoke at our quarterly teacher's meeting, Feb. 17; also at our prayer service Feb. 18. On both of the days Mrs. Manning also spoke to our Mission Societies.—Mrs. Ruben H. Friesen, Corr.

—**Salem Church, Freeman, S. Dak.:** The King's Daughters met in the Freeman College chapel for their meeting Feb. 10. This year's program theme is "Christian Witness in All Vocations of Life." The vocation of teaching and secretarial work was discussed this time. The leaders were Mrs. Emma Hofer, Miss Marie Waldner, and Mrs. Robert Waltner. A musical program Feb. 28 was sponsored by the King's Daughters. The combined mixed choirs of the North and South Churches will sing the cantata, "The Holy City," April 11. A ladies' choir has recently been organized in our church for our morning worship service. Mrs. Evelyn Miller directs the choir.—Julaine Preheim, Corr.

—**Walton Church, Walton, Kans.:** D. C. Wedel preached in our church on Jan. 31. Aida Reyes, a Puerto Rican student at Bethel College, gave some interesting side-lights on life in her native country, at one of our crafts club meetings. L. H. Mhoon, pastor of the Holsey Chapel, C. M. E. Church in Newton, and Curt Boese exchanged pulpits on Feb. 14. A new ceiling is being installed in the church basement.—Harold Peters, Corr.

—**First Church, Aberdeen, Idaho:** The men's chorus is quite active in church singing and recently gave a program over radio station KSEI at Pocatello, Idaho, which was well received. At a special meeting of the congregation, it was decided to remodel the education building which was recently purchased in order to provide better classrooms for children's Sunday school classes, and weekday Bible classes after school hours. Missionary Peter Brashler spoke in our church at the morning service on the last Sunday in January. Also on this Sunday evening a union youth meeting was held in our church together with other participating Protestant churches of our community. Judge Brown of Pocatello was the speaker. At the close of this youth meeting, Judge Brown spoke to the adults of the co-operating churches in this meeting on "Symptoms of Juvenile Delinquency." We were pleased to see the church full to capacity, even though the road conditions were bad. Our church sent two delegates to the Mennonite Aid Plan meeting at Reedley, Calif. D. C. Wedel, President of Bethel College, was the speaker at the Bethel College Fellowship dinner the first part of February. Funeral services for Mr. H. A. Huether were held in our church the last part of January. A large shipment of clothing has been sent to the M.C.C. center at Newton, which was purchased from funds received at the special relief offering. Infant consecration service was held the first Sunday in February. The Men's Brotherhood is active in church work and attendance at the pot-luck meetings is gratifying. Two hospital patients from our church, Mr. H. C. Wiebe, and Mrs. Rudolf Horsch, Sr., are at home again, for which we are thankful. Two young men from our church are entering in service for our country; one in I-W service, and the other in the Air Force. Our Pastor, H. N. Harder, attended the Evangelization Committee meeting and ministers' meeting the middle of February at Portland, Oregon. The young people of our church are interested in the Y.T.C. temperance movement.—Corr.

—**First Church, Philadelphia, Pa.:** The dedication service for our new Baldwin Organ was held Sunday afternoon, Feb. 21. A large audience enjoyed the program of organ selections by our organist and choir leader, Mrs. Clara Rhodes, and several numbers by the choir. Our Sunday evening services during the month of February have been in the form of Hymn Sings sponsored by the ladies Striver's Class. Marion Kliewer, representative of M.C.C., was the guest speaker at the morning worship service recently. "Penitence, Pardon, and Peace" is the cantata to be rendered by the choir Palm Sunday evening. Holy Week services are planned with Dr. Deibler of Philadelphia Bible Institute, speaker. The Grace Chorale will present a program in our church, April 26.—Corr.

—**Bethany Church, Kingman, Kan.:** Our congregation observed National Prayer Week Jan. 3-10. On Jan. 24, P. P. Tschetter attended the funeral of his brother, Joe, at Springfield, Mo. In the afternoon of Feb. 7, a Peace Committee, consisting of Rev. L. Habegger, Harley Stucky, Harry Martens, and Dale Klassen gave us a very interesting program. In the evening they presented a program at the Zion Church. Recently two of our church members have gone to their eternal home; Mrs. Henry Kaufman passing away on Feb. 13, and Mrs. Mary (Grandma) Kaufman, on Feb. 24. Our church is planning a Bible Conference for March 9-11. H. W. Nickel of Hillsboro and Howard Nyce of Pretty Prairie will be the guest speakers.—Corr.

—**Tabor Church, Newton, Kan.:** We had a welcome service for missionary Elma Voth, home on her first furlough from South America, Feb. 7. Miss Voth brought the morning message. Feb. 7, the Guhr brothers quartet presented a sacred concert; also a short talk on relief work in Korea by Dale Nebel. The offering was for Korean relief. Another sewing circle has been organized by the women of our church living in Newton. Something new in our church is the Mennonite Men's organization. They met on March 1, to adopt the constitution and elect officers. Feb. 23, our pastor and several other men met with the National Guard in Topeka in regard to the evaluation of the I-W program.—Mrs. Jake J. Goerzen, Corr.

Into the Beyond

DENNIS LIECHTY, 57, of the First Mennonite Church, Berne, Indiana, passed away unexpectedly from a heart attack February 2, 1954.

MRS. LILLIAN NUSSBAUM HERMAN, 31, member of the First Mennonite Church, Berne, Indiana died on February 13, after severe suffering for several weeks.

MRS. CAROLINE GILLIOM WINTEREGG passed away on February 25, at the age of 85 years. She was a lifelong member of the First Mennonite Church of Berne, Indiana.

FRANK H. GOERTZ, of Hillsboro, Kansas, and member of the First Church, was born March 13 1884, and died February 13, 1954.

EZRA JOHN GRABER, of Crawfordsville, Iowa and member of the Eicher Emmanuel Church, Wayland, was born August 18, 1905, and died January 25 1954.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

"Tow'ring o'er the Wrecks of Time."

MENNONITE
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O where are kings and empires now
Of old that went and came?
But, Lord, Thy Church is praying yet,
A thousand years the same.
For not like kingdoms of the world,
Thy holy Church, O God!
Tho' earthquake shocks are threat'ning her,
And tempests are abroad,
Unshaken as eternal hills,
Immovable she stands,
A mountain that shall fill the earth,
A house not made by hands.

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COVER PICTURE

War ruins in Coblenz, Germany, provide a setting for cathedral spires in the distance.

—Photo by S. F. Pannabecker

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. E. Smucker, Maynard Shelly, Willard K. Claassen.

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Please Note

GENERAL CONFERENCE MENNONITE MEN

Our Laymen's Organization, MENNONITE MEN, at their meeting in Bluffton, Ohio, adopted the following resolution: "Be it resolved, that, in order to create greater interest and support in the cause of Christ and the Church, the Secretary (of Executive Committee of MENNONITE MEN) release a recommendation of the Committee of MENNONITE MEN, designating Easter to Pentecost as a special season of TITHING by all men of the Conference, and especially of those who are not now tithers; also that this publicity be released through *The Mennonite* and other suitable means, well in advance of the Easter Season."

—**John E. Fretz, secretary**

FEARFUL FACTS AND FIGURES

—Nearly four hundred thousand people out of every million of population need institutional care for pulmonary tuberculosis.

—Patricia Yoder, Korea.

—There are half as many prostitutes in Japan as there are Christians. They earn $200,000,000 in foreign exchange for their country. Seventy thousand of them cater exclusively to members of the United Nations Forces.

—Norman Wingert, Japan

Of Things to Come

March 27—Western District Daily Vacation Bible School Workshop, No. Newton, Kansas, 9:30 a.m.

March 30-April 1—Christian Life Week, Bluffton College, Harold Gross, speaker.

April 1-2—General Conference Retreat Workshop, Chicago

April 10—Western District Daily Vacation Bible School Workshop, Clinton, Oklahoma.

April 11—Palm Sunday

April 11-18—Week of Witness
April 18—Easter Sunday
April 22-23—Middle District Conference at North Danvers, Ill.
April 23, evening—Joint Session, Middle and Central Conf., Carlock, Ill.
April 23-24—Western District Retreat Workshop, Camp Mennoscah, Murdock, Kansas
April 24, a.m.—Middle District Conf., North Danvers; Central at Washington, Ill.

April 24-25—Joint Inspirational Conf., Middle and Central District, Washington H. S., Ill.

April 25—Conference Sunday

April 27—Western District Council of Committees, Lorraine Ave. Church, Wichita, Kansas

May 2—Mennonite Song Festival, Memorial Hall, North Newton, Kansas, 2:30 and 8:00 p.m.

May 4—Western District Daily Vacation Bible School Workshop, First Mennonite Church, Hanston, Kans.
May 28, 29, 30—Western District Peace Retreat, Camp Mennoscah, Murdock, Kansas

New Address

The new address for the Paul Boschman's is:

50 Yodogawa cho
3 Chome
Miyazaki Shi
Kyushu, Japan

They will be helping with the work in Miyazaki until their home at Kobayashi is ready.

The Seminary Board

Seated, l. to r.: A. E. Kreider, John Wichert, E. W. Baumgartner, A. S. Rosenberger, R. L. Hartzler, J. N. Smucker. Standing, l. to r.: Ronald von Riesen, Arnold Nickel, J. H. Fretz, W. K. Claassen, L. L. Ramseyer. (Not on picture: Erland Waltner, Earl Salzman, E. G. Kaufman.)

Editorials

SOME OBJECTIVES OF "THE MENNONITE"

1. **Intensifying the Home Mission Vision**
2. **Studying Interdenominational Relationships**
3. **Stressing the Importance of Christian Stewardship**
4. **Expanding Evangelism by Acceptable Methods**
5. **Recruiting for the Christian Ministry**

STUDYING INTERDENOMINATIONAL RELATIONSHIPS

The meeting of Second Assembly of the World Council of Churches in Evanston, Illinois, August 15-31 is an event of world significance. For two weeks preceding the Assembly, (August 2-13), twelve seminaries of the Chicago area will each hold an "Ecumenical Institute" consisting of a series of lectures and discussions under leaders from the churches of Europe, Asia, and Africa. The opening Sunday of the Assembly proper will be a worship service in Soldier Field, Chicago (capacity 100,000) where "the Gospel message will be told in words of Scripture, pageantry and music."

The main theme of the Assembly is "CHRIST—THE HOPE OF THE WORLD." There are six subthemes: "Our Oneness in Christ and our Disunity as Churches," "The Mission of the Church to Those Outside Her Life," "The Responsible Society in a World Perspective," "Christians in the Struggle for World Community," "The Church Amid Racial and Ethnic Tensions," and "The Christian in His Vocation."

The World Council is composed of 161 member churches (denominations), in 48 countries on every continent. It is sometimes estimated that this represents 168 million people. The World Council has no authority or desire to impose its findings on any member church. The first Assembly was held in Amsterdam in 1948. A General Conference observer had been appointed to this Assembly, who submitted a very thorough report.

What shall be our attitude toward this world event? We could take one of three positions: 1) An aggressive condemnation and antagonism. But is it fair to condemn before we have a chance to hear and see what will be done? We should remember that Jesus at one time said, "He that is not against us is for us." 2) Wholehearted endorsement of the movement in all its attitudes and plans. But we are not in the habit of blindly committing ourselves to any movement before it is clear just what that movement stands for or is trying to accomplish. 3) A third attitude would be to keep in touch with such an important gathering and try to learn and benefit from it as much as possible, or where applicable to our situation. We can profit from the good and dismiss the not-so-good.

It shall be the policy of THE MENNONITE to keep our people informed of this interdenominational international movement, and to bring brief reports and evaluations of it from time to time.

Can any good thing come out of the Evanston Assembly? Come and see.

JESUS—THE HOPE OF THE WORLD

In this world of fears and false hopes the need of the hour is for churches everywhere to point to the One and only Hope of the world, Jesus Christ. We have tried practically everything else, only to find that our "hopelessness" increased and our "false hopes" have led us to despair. Even the Christian churches too often have placed their hope in efficient organizations, capable committees, or dynamic leaders and human wisdom. We have not always pointed out Christ effectively to the world, and the world has put its hope in military might and shrewd diplomacy.

In this Lenten season we need again to become aware that our only hope is in God through Jesus Christ; our hope for forgiveness and salvation, for direction and guidance, for peace and security.

To make our witness effective before the needy world, we must live and practice our full belief in this Hope. Too many Christians themselves go about with hopeless looks on their countenances, and bringing no bright courage and enthusiasm to others. Too often we permit ourselves to become discouraged and depressed with no contagion of high hope.

"Why art thou cast down, O my soul,
And why art thou disquieted within me?
HOPE THOU IN GOD."

ANOTHER INTER—CHURCH MOVEMENT

In an article in this issue another event of importance to Mennonites taking place this summer is briefly discussed. This is the inter-Mennonite summer seminary session to be held on the campus of Goshen College. This should afford a splendid opportunity for better inter-Mennonite acquaintance and fellowship, as well as provide practical study courses of three or six weeks in length to seminary students, ministers and Christian workers.

On the teaching staff are professors from the following Mennonite schools: Goshen College Biblical Seminary, Mennonite Biblical Seminary (Chicago), Bethel College (Newton, Kansas), Eastern Mennonite College (Harrisonburg, Virginia), and Hesston College (Hesston, Kansas).

It is hoped that this may be but a beginning of further cooperative meetings of the various Mennonite bodies and schools. There is serious need for such closer fellowship and working together in educational lines as well as in church activities in general. Mennonites have not always been noted for their cooperative spirit with one another. To work together in serious Christian study is a forward step that has long been overdue. We weaken our witness to the world unless a genuine Christian fellowship binds us together.

The Church Must Teach

WILLARD CLAASSEN*

The church has a teaching ministry to people of all ages within its membership. This mission of the church to evangelize and to teach is clearly set forth in the New Testament. The church has an *educationl program* as well as a *missionary program.* Missionary outreach and Christian training are closely related and mutually dependent upon each other. What is the educational function of the church?

Persons of all ages come to the church with their needs, their capacities, and their unrealized possibilities. It is the task of the church to help all of them grow into mature Christian discipleship.

Modern Christian education received its big impetus in the Sunday school movement which began in this country about the year 1876 a few years after Robert Rakes, a Christian printer, became interested in getting children to read the Bible in England. He started an organization that made use of the church for meetings, but did not sense that Christian teaching was inherent in the very commission of the Church. Those who have studied the matter tell us that the history of modern Christian education is virtually the history of the development of the Sunday school idea in America. When the Sunday school began to be organized, they met opposition from the churches. The experience of our own people coming to America from Europe is no exception; but in spite of opposition the Sunday school is here to stay.

The traditional Sunday school was organized to teach the Bible. In some areas Sunday schools are still called "Bible schools." Later Christian endeavor societies were organized for expressional purposes. Missionary promotion led to the formation of women's missionary societies. Clubs for boys and girls were organized. Temperance was neglected, and temperance societies sprang into being. The inadequacy of time the Sunday school hour together with the lack in the public schools led to the formation of daily vacation Bible schools, and still later the weekday schools (religious training supplementary to that of the public school on released time.) As new educational needs came to light, new organizations came into being. James Murch, one authority on Christian education observed, "Like Topsy the educational program of the average church 'just growed.' "

It has been typical of the Christian Church during the last century and a half that it has created many organizations. This is said to be a reflection of the American flair for organization; but it also reveals a tragic lack of understanding, until recent years, that it is the mission of the Church itself to provide for Christian teaching and training of children and youth.

The Church must recognize that it faces an obligation to teach. An intelligent and effective church member must first be taught the facts of Jesus Christ—His lordship, His authority, His will for mankind. When an individual has accepted Christ he must be taught, "To observe all things whatsoever he has commanded." The whole structure of the Church—its promotion and adequate function—are dependent upon an effective program of Christian education.Those who neglect or minimize the importance of this work are derelict in this duty. Those who are prone to question the fruitfulness of Christian education should be reminded that *eighty per cent of the Protestant Church membership is gained from the Sunday school, an educational arm of the church.*

An effective pastor must be a Christian educator. The apostle Paul, himself, puts it down as a qualification that a pastor should be "apt to teach." Christian education is an integral part of the total work of the Church. Some of our churches have committees on Christian education. Members of this committee help the pastor meet the needs of Christian education in the local church. It is the minister's responsibility to instruct the congregation in morning and evening worship and in the midweek service. He must instruct his people in matters related to the church program in such areas as evangelism, missions, relief, peace, and stewardship. Helping people to study and understand the Bible is itself a teaching process.

It is necessary to train officers in detailed knowledge of their duties, to acquaint people with the program and goals of the denomination, to train lay workers in the Church, so that the burden of teaching and leadership does not fall on a few people. Parents must be challenged to sense the need for helpful resources to assist them in meeting their responsibility for spiritual nurture of their children. It is the pastor's happy privilege to conduct catechism classes, to help boys and girls understand their church and to give them a firm foundation for their belief. People must be enlightened and challenged to accept the responsibilities of the Christian life.

What can Christian education do for the Church? G. H. Betts writes that it will do the following:

"Take the Church back to the method used by Jesus and the early Christian church.

"Double the Church's membership within the next decade.

"Through conservation reduce the need for reclamation and multiply a hundredfold the effective outcome of funds and effort devoted to church work.

"Vitalize and give dynamic force to the spiritual life of the Church by building religion firmly into the everyday character and experience of people.

"Provide for the Church an intelligent and loyal membership instructed in the Bible and trained for Christian living.

"Make it possible for the Church to take the offensive for the spiritual regeneration of the world."

---

*Executive Secretary, Board of Education and Publication.

He is Indispensable

Have you ever wondered how important you are to civilization? History abounds with illustrations of leaders, dictators and rulers who considered themselves indispensable to the progress and future of humanity. More than likely, the world has been the better for their early departure. Others thought they were indispensable because of the contributions they made to Science, Education, Economics, Religion, Moral Reform, etc. Some indeed have left their helpful imprint upon the pages of man's history; others have disappeared unnoticed.

Dear Reader, there is a Person Who is absolutely indispensable! God has so ordered that Jesus Christ is the vital link between you and God. He is the ONLY Mediator between God and man.

The Bible declares that He is:

1. The only SOURCE OF SALVATION. "Neither is there Salvation in any other, for there is none other name (Jesus) given whereby we must be saved."
2. The only WAY, TRUTH AND LIFE. Jesus said: "No man cometh unto the Father but by Me." Again He declared: "I am THE DOOR; by Me if any man enter in he shall be saved."
3. The only ESCAPE FROM CONDEMNATION. "He that believeth on Him is not condemned; but he that believeth not is condemned already."
4. The only SOURCE OF PEACE. "Therefore being justified by faith; we have PEACE with God through our Lord Jesus Christ."
5. The only HOPE FOR THE FUTURE. "Christ in you the HOPE of glory."
6. The FINAL JUDGE OF ALL. We read: "The Father judgeth no man, but hath committed all judgment to Him." He will some day be your Judge unless He becomes your Savior now.

Whatever Christ does with you—depends on what you do with Him now. It may matter little what you think of certain people, but you cannot afford to be indifferent about your attitude toward the Son of God. He is indispensable.. Therefore receive Him by Faith and serve Him!

Bethel Church, Lancaster, Pa., dedication service for infants. Left to right: Mr. and Mrs. Owen Etter and daughter, Mary Alicia; Mr. and Mrs. Erich Toews and son, Kenneth Eric; Mr. and Mrs. Delmar Stahly and son, Jerry Alan. The pastor is Ward W. Shelly.

Seminary Summer Session

Announcements are out regarding the Summer Session to be held at Goshen College Biblical Seminary next summer. In this summer session Mennonite Biblcial Seminary is co-operating, with Don. E. Smucker as representative on the faculty. Erland Waltner from Bethel College will also be present for the last half of the session and a few special lectures will be provided during the period. Other members of the staff are Harold S. Bender, Chester K. Lehman, John C. Wenger, Howard Charles, and Gideon Yoder.

The six-weeks session will be divided into two terms of three weeks each, June 8 to 26 and June 28 to July 15. Students may earn as much as six semester hours credit by attending both terms; ministers seeking refresher courses may take either of the terms if they are limited to shorter time. Courses announced include New Testament books, Christian Ethics, Nonconformity, Discipleship, Evangelism of Children, Greek, and New Testament Theology.

The courses will be on a graduate basis. Admission is open to seminary students, graduates, and college seniors while other mature persons will be permitted to audit. Expenses will be $5.00 tuition per credit hour, and $25.00 for board and room for the three-week session. Further information can be secured by writing to Dean H. S. Bender, Goshen College Biblical Seminary, Goshen, Indiana. Students and ministers from the General Conference may write to, or pre-enroll through, President S. F. Pannabecker, Mennonite Biblical Seminary, 4614 Woodlawn Avenue, Chicago 15, Illinois.

Those interested in a summer session either for graduate seminary credit or for refreshing will find this an unusual opportunity. Inter-Mennonite cooperation and the discussion of inter-Mennonite questions will be one of the worth-while aspects of the session. About ten students from Mennonite Biblical Seminary as well as several others from the General Conference have indicated interest in the session and prospects look good for a fine Christian fellowship in study.

I would love Thee, dear Lord,
For Thou didst love me so;
  Teach me the way
  From day to day
To serve Thee here below.

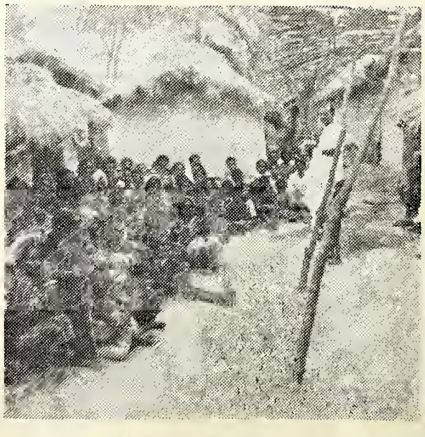
—R. W. Berky

Bible School Touring

Retreat for Preparation of Workers

This being January, we are again out on tour. Our camp is in a place where work was done last year and we find people ready to listen and we women are invited into courtyards to sing and speak. We sense a hunger on the part of some and long to give the message so plainly that they may be able to keep it in their hearts. To me, it seems that the greatest difficulty we face is that people are very ready to say "yes" to what we teach and then add, "It is all the same, you say *Yishu Masih* and we say *Ram*." When we ask them why it is that they persecute anyone who becomes a follower of the Lord Jesus, they just smile and say nothing. They know down deep in their hearts that it is not the same. Some days our work seems so futile and of so little consequence, that were it not for the Lord's definite command we would not have the courage to go out. But, usually, when we feel that way the Lord gives us some encouragement and we go on again.

The students of the Bible School are divided into four camps. In one of these there has been open opposition to the preaching by a bunch of rowdy young folks. The women have been forbidden to go into the homes. At another camp there was trouble among the workers themselves and that is a bigger hindrance than opposition from outside, The fourth camp has reported no difficulty.


A street meeting, one method of evangelism

We feel that our work in the Bible School is of strategic importance to the church of the future even though our students are not of a high scholastic caliber. We have a few who have had some high school work. The most of them have had eighth grade, at least. So far, the graduates of our school have been willing to go back into the villages and work among their own people. We had fifty-two students during the first two quarters but two students have been called back to work where they were badly needed.

We often wonder just what the future holds for us (missionaries). That there will have to be a drastic change in methods and ways is inevitable. Unfavorable comment in the daily papers has subsided somewhat but there is more than we were aware of formerly. Among some of the highly educated America is not in as high a standing as she used to be

Our touring season will soon be over and we will get back to classroom work again. In spite of all the problems, we are glad we are here and pray that the Lord may be able to use us.

—Christina and J. R. Duerksen

HERE'S WHAT THEY SAY

ARNOLD EPP says this about Anne E. Yoder's new book "WE WOULD SEE JESUS"

"'We Would See Jesus' is another very excellent addition to our growing list of General Conference publications. This course on the Life and Teachings of Jesus should be included in the Junior Department curriculum of every church. It is highly recommendable because it is Scripturally sound, presenting the profound truths easily understood, and the inexperienced teacher will find no difficulty in teaching. You will find it to be excellent material for use in your mid-week children's program. Try it!"

Available at your Mennonite Book Stores—
Rosthern, Sask.; Berne, Ind.; Newton, Kan.

What is Our System of Giving?

It is generally accepted that systematic giving is taught in the Scriptures, both in the Old and New Testaments. Many people also agree that tithing is one of the best systems to use if we want to make sure that our giving is commensurate with our income. It is also true that many Christians, once they get into the spirit of giving, are not content to limit their gifts to the tithe.

Our concern at this time, however, is not so much the system we use to determine how much to give as what system we use in allocating our gifts.

There are a number of categories into which people's procedures in giving can be classified. (1) Those who are interested most in giving to local causes where they feel they can see how the money is used and in which they feel they may get some benefit themselves. (2) People who give almost entirely to projects in which they have a personal interest. These may be projects at home or abroad; they may have to do with missions or charities; they may concern persons or institutions; they may be church or community causes; they may be denominational, interdenominationl, or undenominational; but always they fall into the line of a personal project of the giver. (3) People who prefer to give to budget causes, thus allowing others to decide where and for what purpose the money is used. (4) People who give liberally to support all programs of the church—missions, relief, education, district and general conference work, local church work—and then reserve a certain portion to give to causes and people that have a personal appeal to them.

We will let the reader decide into which classification he belongs. Perhaps he can recognize himself; maybe he can see others. We will let each one decide also as to which category he thinks offers the most possibilities for good. But we do want to point out certain dangers and hold up certain ideals inherent in our systems of giving. There is danger of becoming self-centered in our giving and thus not supporting any cause in which we do not have a personal interest. There is danger of becoming proud of our judgment as to what are the best causes to support. There is a danger that we become poor stewards in our giving by supporting unworthy causes and diverting our money from needy reliable organizations and institutions. Much money has been wasted by giving to causes that have a high emotional appeal but which spend most of the money on their own upkeep and organization and accomplish little or nothing for the cause which they pretend to represent.

Certainly we should hold to the idea of being good stewards in our giving as well as in all other phases of life. This means that we should be well balanced in our giving procedures and methods. One of the safest rules for giving efficiently and to worthy causes is to support both our local and general church program loyally and liberally. This is not to say that we should have no private projects in the community and church in which we are interested and which we support. But we should never do so at the expense of the program of the church. Church membership implies financial support as well as loyalty along other lines. —**Gospel Herald**

Flashes of Thought

My Pet Peeve

WALTER GERING

I knew that some one would come up with a pet peeve which would outshine all the rest. You see, this was one of those meetings at which we were trying to get better acquainted with each other. A number of new members had been added to the church. Our customary fellowship meal was being held for these new members, the church officers and their families. The meal now over, we spent some time in fellowship around the tables. In order that we might become better acquainted each one present was asked to say a few words about himself, including a word about his own pet peeve.

All of us have our likes and dislikes. There are always those things which irritate us and cause inner tensions. It may be some small, insignificant thing hardly worth mentioning. Yet its effect upon us can become noticeable to all. We call it our pet peeve.

Since the group at the table represented various walks of life it was to be expected that varied answers would be forthcoming. The things that irritate us vary according to our daily walk. So it was that the group good-naturedly entered into the spirit of the occasion and shared their pet peeve. There were the usual generalities which appear when people are asked to speak on the spur of the moment. Here and there a pointed remark came which revealed inner feelings upon some item of interest.

But the climax of the whole procedure came from the lips of an usher. Without a moment's hesitation he responded: my pet peeve is those people who follow an usher half way down the aisle, then quietly slip into a side pew while he continues to lead to the front, thinking they are following all the way.

We laughed; how often we had seen it happen. In fact, we had been guilty ourselves. With no regard for the discourtesy nor the embarrassment which we were causing him we had quietly left him to himself, marching down the aisle. The memory of such occasions caused us to burst forth in laughter.

It was later that I saw the likeness of this in terms of spiritual things. How often we do the same thing in terms of our Savior. He has called us to follow; with a simple word "Lord, I will follow Thee whithersoever Thou goest" we begin to walk in His footsteps. But alas, how quickly we turn aside into some side pew leaving Him to go on alone. No—we do not mean to forsake Him; we only are not willing to follow all the way. Yet He hath said: "Follow me."

I WONDER HOW JESUS FEELS ABOUT THIS!

FROM MANY PENS —

Africa

We had such a nice time at Conference. It seemed so good to have some one from the home Board. Mr. Toews gave a message from the Scriptures every day. The missionaries gave Bible talks, too. You know, Conference is the one big event of the year. It is the only time we meet some of our C.I.M. family.

Kamayala, January 1—Erma Birky

We had a blessed Christmas, it was different. We got up at 4:00 a.m. and went out in the diamond mining camps where we had three services telling the story of Jesus and His birth to approximately 800 people.

Mutena, December 29—Leona and Samuel Entz

As I taught my first D.V.B.S. in Congo I was thankful to find so many lovely children's hymns and choruses in our native tongue. The children were thrilled to sing.

Just to think that a year ago I came with my beautiful felt "Wordless Book" and figures, and a co-worker translated the lessons into Tshiluba. Furthermore, just a week before our school, an order of little books came in the mail, for all of which we give God the praise. Two native teachers helped. 135 enrolled, 86 average attendance.

Tshikapa, Dec. 24—Abbie Ann and Waldo Harder

Congo is a wide open door of opportunities and many souls are receiving Christ...we pray that the opportunities that are ours now may truly be redeemed for the glory of Christ.

By this time we feel quite at home in Africa. We still have a long way to go in learning the language; with the help of some African Christians we have been able to go to many villages. In some of these there are no Christians, in others the few are weak and have nobody to conduct services. There are over 300 villages in this area. We find that there is a hunger for the Word of God.

Mukedi—Peter and Annie Falk

It is a tremendous challenge to try to present to these people the significance of the loving, life-transforming Christ whom we love and know.

Banga, but written from Lake Madimape while on vacation, December 26, —The Keidels

It looks as though all of our fowls will be taken in this epidemic. I feel so sorry for the Africans who have lost whole flocks of chickens. It seems to happen every few years. We buy very few eggs. I wonder where we'll get eggs when our flock is gone. Oh, we fare well at our table! I wish the native food was as plentiful as ours.

Kamayala—Erma Birky

Even though we are not in the Congo at present, we request earnest prayers of all our friends for the work there.

Mt. Lake, December 22—John and Anne Jantzen

To express thanks
To tell of aspirations
To share difficulti
To report victories

I gave a beggar from m
He spent the shining or
Cold and hungry as

I gave the Christ, and t
He found himself, a man
Crowned with blessin

South America

We know that spiritual vitality is more important than numbers. True Christians have always been in a minority. We urge you to pray for Colombian evangelical Christians that in their hour of testing their spiritual vitality will increase; their witness become more effective though it must become less overt, and that Satan may be defeated in his cruel designs.

Restrictions are increasing. We feel that we must obey God rather than men.

The struggle of our brethren here against the powers of darkness is in a real sense the struggle of every believer, irrespective of his geographical location. Despite all restrictions our greatest weapon is still a positive evangelism, backed by prayer and the power of His Spirit.

At the beginning of this school year we had an epidemic of measles. Since we are without a nurse we have hired a local evangelical nurse. We are very much pleased with her. The children are getting better now, it seems.

Cachipay, January 30—LaVerne Rutschman

Japan

The biggest news to tell you about this month is the beginning of another Sunday school. Actually it has been meeting since August but was on rather shaky feet for a time. One of the high school senior boys found a home in his own neighborhood where the children could meet. With the help of one of the teachers the work got started and they met at least three times before we knew anything about it. There was an October slump but now they are meeting regularly every Sunday morning with about forty children in attendance.

Miyakonojo, Dec.—Verney and Belva Unruh

OR MISSION FRIENDS

So that they may know
And care
And share
And praise and pray

of hard-earned gold
gain, and yet again, still

Christ of mine,
ne, fed, clothed and
nd now he begs no more.

The Indians

We look back over the past year with deep gratitude. Although there have been days full of hard work, the Lord has supplied the needed health and strength.

Lame Deer, Montana, Dec.—Barbara Habegger

At present our women are busy with the Hopi wedding of one of our professing Christian girls. How it does grieve us that they seemingly must go through with these traditions of men.

Hotevilla, Ariz. Dec.—Mr. and Mrs. Walter Goossen

The Mission work at Lame Deer has made progress. The Advisory Council has been doing good work. The Women's Christian Service is taking on more work for the church. New spiritual life has come into the church.

December—Alfred and Barbara Habegger

In this letter we are glad to report a spiritual victory because of your prayers. The Mormon "elders" have left, for the present at least. Let us not relax our efforts of prayer and work. There are other foes to conquer, especially drinking. II Timothy 2:3.

Canton, Oklahoma, Dec.—Bertha and Herbert Dalke

JAPAN—Continued

Join with us in praising our Father this Christmas season. He is helping us with the language; He has seen fit to use us already in winning some of our Japanese friends; He has given us health and provided for us.

Kobe, November—Ferd and Viola Ediger

India

In five months we have covered approximately one-half of the first year language course. It has been a hard climb. We thank God for giving us health during the past few months. We want to exert our greatest effort to proclaim Christ to the Indian people.

Champa—Leona and Ben Sawatzky

The Indian government is agitating for Indians to be put into responsible positions. The rules for recognized schools are getting stiffer and stiffer. My feeling is that it will be wise to get an Indian lady principal for Funk Memorial Girls' School.

Janjgir, February 16—Marie Duerksen

Last Wednesday eleven of us met at Arjuni in a *dak* bungalow in a beautiful jungle to think over the need, urgency, responsibility and principles involved in turning over mission work.

We had just a bit of excitement one night; the shooting enthusiasts went out on a jeep to drive through the jungle. About twenty minutes later they came back with a good-sized tiger. Even though it was about 8:30 you should have seen Aron (Jantzen) stand guard over him while hundreds of people crowded around the beast pushing and pulling to get a look and to tear out his whiskers. That night the tiger rested between J.R. (Duerksen's) and S. T. (Moyer's) beds. That was one bundle of muscle. To lift a paw was like lifting a sand bag. The villagers literally worship the beast. The next day a large group of women came with a coconut and a little fire on a platter to do homage to him. You may get to see all of this on E. B. (Edward Burkhalter's) movie. O.A.W. (Waltner) was the gunman.

Jagdeeshpur, January 31—H. E. Dester

We want to thank each of you who have remembered us in the past year with cards, letters, checks, gifts, love and prayer.

Champa—Ruth and Harold Ratzlaff

We are living in a changing world and in a rapidly changing India. It is difficult to keep up with the times. One thing that brings changes to a climax, almost, is the U.S.A. Pact with Pakistan.

Jagdeeshpur, January 31—Dr. H. E. Dester

At this time when Jantzen's, the ladies and we go for an outing to the jungles the men want to try to shoot wild game. I wish that they would shoot some spotted deer instead. Tillie and I are taking empty jars along in case we are lucky to get some venison to can. Lack of meat is a problem at times.

Saraipali, December 29—Vernelle Waltner

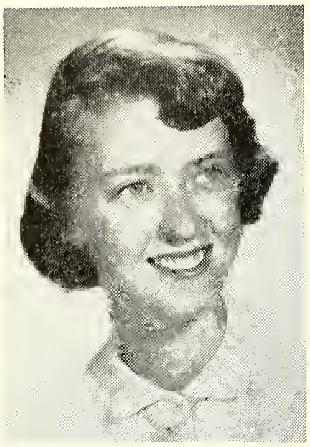
Things in the offing are: Primary exams here for fourth graders. This month-end the matrics (Seniors in Jansen Memorial High School) go to Raipur for their government examinations. There are twelve in the class. Pray hard for them. How we hope we may have a 100 per cent pass class this year!

Jagdeeshpur, February 15, 1954—Metta Moyer

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Leola Schultz, 4614 Woodlawn, Chicago 15, Ill

New Youth Editor



Lois Duerksen, new Youth Section Editor, is known to many of our readers. She is a senior at Bethel College majoring in elementary education with a minor in art.

Lois was co-editor of her college paper, *The Bethel Collegian,* while she was a sophomore and also has had valuable experience with the school paper and annual of Woodstock School in India. She takes time out for this new task from a very busy schedule. She has been active especially on the staff of the current yearbook and in dramatics and the work of the Student Volunteers.

Lois grew up in India, where her parents, Rev. and Mrs. J. R. Duerksen, are serving their third term as missionaries. Except for her freshman year of high school, she attended Woodstock School, Landour, Mussoorie, which she calls a truly international school. Among her classmates were American, English, Anglo-Indian, German and Chinese young people. World religions were also represented, from the various branches of Christianity to Mohammedans, Hindus and Sikhs.

Lois left India early in 1951 and began her collegiate studies in March of that year. Her artistic talent has not only found expression in campus activities, but has given her the opportunity of making illustrations for various Mennonite publications. Some of these drawings appear in the 1954 Calendar.

Her big ambition is to go back to India and teach at Woodstock.

(Lois will be taking up her work as editor for the Youth Section early in April. All local correspondents sending in Notes on Youth or other articles for the Youth Section should send them to Lois Duerksen, North Newton, Kansas.—L.S.)

* * *

The clock of life is wound but once,
And no man has the power
To tell just when the hands will stop,
At late or early hour.
Now is the only time you own,
Give, love, toil with a will,
Place no faith in tomorrow,
For the clock may then be still.

—SELECTED

Meditation

When God created the world He said, "Let there be light" and there was light. The whole universe was under the dominion of and subjection to God. God merely said "Let" and it was so. What does He speak to us? In Matthew 5:16, the Lord tells us, "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." Are we so submitted to His service that the world can see His light reflected in us? Are we letting the true light penetrate our souls and enlighten our lives? When He tells us to let our light shine could it be said of us, "And it was so"?

It is up to each individual Christian to watch what is built upon the true foundation. For it will be tried by fire of what sort it is. In I Corinthians 8:10 God tells us, "Let every man take heed how he buildeth thereupon" (the foundation). Just as God gathered the waters in one place in the creation of our earth, so should the word of God be gathered in our hearts. And thus we should "Let the word of Christ dwell in you richly in all wisdom," so that in times of spiritual calamities we may speak with the Psalmist, "Thy word have I hid in my heart, that I might not sin against thee." Can God say of us, "And it was so"?

This brings us to the question—How to dwell in Him and speak as a Christian should speak. "Let your conversation be as it becometh the gospel of Christ." If we consider that possibly a soul could be saved or lost by our words or actions, we might be more careful what we say and do. It is so important what we say and do, therefore say something or do something to glorify His name, rather than blemish your name and His. Does God say of us regarding our conversation and deeds, "And it was so"?

(Harry Block, taken from "Die Vereinsglocke")

YPU FINANCIAL REPORT FOR JANUARY

Cash Balance, December 31, 1953	$1,167.11
Receipts for January, 1954	447.37
Percentage of $5050 budget	8.9%
Cash Balance, January 31, 1954	$ 764.05
General Fund	$ 27.70
Missionary Education Fund	436.35
Notes Payable	300.00
	$ 764.05

G C Retreat Workshop

SPONSOR: Church-Home-Community Committee in cooperation with the Young People's Union Executive Committee

DATE: April 1 and 2, 1954

PLACE: Mennonite Biblical Seminary, 4614 Woodlawn Avenue, Chicago 15, Illinois

THEME: "Forward Together in Our Retreats"

PROGRAM:

Thursday—10:00-12:00 a.m.—General Orientation
Introduction of Workshop Program
"Historical Background of Retreats in General Conference" by Seminary Students
"Retreats in the General Conference Today" (Analysis and Evaluation) by Betty van der Smissen
—1:30-3:00 p.m.—Retreat Philosophy
"Various Philosophies of Retreats in the Light of Their Place in the Total Church Program" by Paul Shelly
Discussion
—3:00-4:30 p.m.—Retreat Program
"Basic Principles in the Planning of a Retreat Program" by Maynard Shelly
Discussion
—7:00-9:00 p.m.—Our Retreats and Others
Slides of our Retreats by Harris Waltner
Film or Filmstrip on Retreats
"Retreats in the Old Mennonite Church" by representative of Old Mennonite Church

Friday—8:30-10:00 a.m.—Summary of Thursday sessions and further discussions on Retreat Program
—10:00-12:00 a.m.—Retreat Administration
"Factors in Effective Retreat Administration" by Robert W. Hartzler
Discussion
—1:30-3:30 p.m.—Retreat Leadership
"Problems and Principles in the Selection and Training of Retreat Leaders" by Betty van der Smissen
Discussion
—3:30-4:30 p.m.—Summary of the Workshop by the Findings Committee, Leola Schultz, Chm.

MCC Trainee Program Conference

The 25 European Mennonite young people participating in the 1953-54 Mennonite Central Committee trainee program met for an evaluation and inspiration conference in the Roanoke Mennonite Church near Eureka, Ill., Friday, Feb. 26, and Saturday, Feb. 27.

The conference came after the trainees had spent their first six months in the United States and enabled them to discuss their experiences and compare American and European life. They left for their new assignments March 1.

The conference theme was "Building on the Good Foundation." The speaker was Jacob T. Friesen, pastor of the Beatrice, Nebr., First Mennonite Church. Brother Friesen was particularly able to address this group as he spent 18 months as an M.C.C. worker in Germany. Part of his activities included working with German young people.

Trainees discussed advantages and disadvantages of American farming and household methods and church life. There were talks on farm, home and church life in Germany, Holland, Switzerland and France.

Friday afternoon the trainees toured the Caterpiller Tractor Company in Peoria. They stayed in Mennonite homes in the Eureka area during the conference.

Purpose of the trainee program which is registered under the U.S. State Department is to give Mennonite youths from abroad an opportunity to observe American occupational practices and community and church life and promote a better understanding and closed relationship between Europeans and Americans.

The trainee's one-year period in this country is spent in two different communities so he gets a greater variety of experiences in occupational and community contacts. Trainee program costs including transportation to and from the United States, transportation to the mid-year evaluation conference and homes of new sponsors and maintenance are provided by sponsors.

The names and addresses of the trainees and sponsors for the six-month period beginning March 1: Ruth Cornelsen, Hamburg, Germany, Dr. Isaac Tieszen, Home for the Aged, Marion, S. D.; Siebren de Jong, Leeuwarden, Holland, Raymond K. Horning, Goodville, Penn.; Tine de Jong, Ureterp, Holland, Home for the Aged, Eureaka, Ill.; Dagmar Froese, Bremen, Germany, Maynard Hoover, New Paris, Ind.

Irene Geiser, Tavannes, Switzerland , Clarence Imhoff, Roanoke, Ill.; Fritz Hege, Steinseltz, France, Aaron S. Glick, Route 7, Lancaster, Penn.; Ingeborg Hege, Eppstein, Germany, Edmund P. Zehr, Mennonite Deaconess Home and Hospital, Beatrice, Nebr.; Horst Heidebrecht, Backnang, Germany, John R. Doell, Henderson, Nebr.; Aukje Schut, Koudum, Holland, Willard E. Guengerich, Route 2, La Junta, Colo.

Guenther Krehbiel, Straubing, Germany, Raymond A. Friesen, Route 3, Aurora, Nebr.; Sjoerd Kupeerus, Workum, Holland, Aldine Gingerich, Wellman, Iowa; Esther Lichti, Neustadt, Germany, Mennonite Home for the Aged, Frederick, Penn.; Lydia Nikitin, Barsinghausen, Germany, A. J. Metzler, Mennonite Publishing House, Scottdale, Penn.; Erika Nussbau-

(Continued on page 188)

Nursing ----- A Christian Service

Recently a medical interne was reproved by a nurse for a thirty-minute delay in carrying out a doctor's order. The interne, a foreign student who had been in this country only a few months, replied, "Thirty minutes! Oh yes, in America time is money." Listening to casual conversation among the 500,000 registered nurses and 60,000 practical nurses in the United States one wonders whether nurses' time is also money, or are the rewards of their service to humanity to be measured in something beyond dollars and cents?

Christianity has had a great influence on nursing. A nursing historian some years ago said, "The Christian religion has been one of the most important influences in nursing. Its emphasis on altruism, devotion to the service of humanity as well as that of God, a love which went beyond one's family or neighborhood, or nation to include even one's enemies, was a thing which revolutionized human relations." Florence Nightingale, the founder of modern nursing, devoted her life for the service of man and God. Her life has influenced many young women to be dedicated "handmaidens of the Lord."

In the nursing profession today there is a great need for more of these dedicated handmaidens who desire and seek satisfaction in the help they can give to others. The profession needs young people who are able to feed, love, and care for the individual personality physically, emotionally, sociologically, and spiritually. Our own Mennonite schools endeavor to teach good technical skill in caring for the patient's needs, but they also provide an environment that develops the Christian life and character of the student.

To maintain a wholesome Christian environment in a hospital with an educational program, it is necessary to enroll students whose aims and ideals are similar to that of the family and staff in the hospital. A high school graduate whose scholastic standing has been in the upper third or half of her class, who likes people and enjoys working with them and serving them, who has emotional stability, shows mental alertness and accepts responsibility, who has a pleasing sense of humor, and, above all, has a radiant Christian testimony, qualifies for our Mennonite training schools. The student may not possess these qualities in the measure required but as an eager learner she may develop them during her three years of training. It is frequently said of a senior on graduation night, "She has grown up in the last three years."

The type of product our schools send forth should be the type that people, in general, expect when they see a figure in white passing down the hospital corridors. To the public a nurse represents all that is noble, pure, and good. She must be strong when others are weak, lovely in the most unlovely circumstances, hopeful when others despair, and possess a faith that will bring joy even to the deathbed. These inward fruits do not result so much from her training in the School of Nursing, as they come from self-discipline and dedication to the Great Physician. The prayer of every student should be—

"I dedicate myself to Thee,
O Lord, my God, this work I undertake
Alone in Thy great name, and for Thy sake,
In ministering to suffering I would learn
The sympathy that in Thy heart did burn."
—Author unknown

During Jesus' ministry here on earth, he spent many hours and walked many miles to bring healing to the suffering. Just casually glancing through the Gospel of Luke we read that He "opened the eyes of the blind," put forth His hand to touch the leper and "immediately the leprosy departed from him." To the man sick with palsy He said, "Arise, take up thy couch and go into thine house." He healed the withered hand, the centurion's servant, the woman who had a spirit of infirmity for eighteen years, the man who had dropsy, and the ten lepers. Christ was no respecter of persons, time, or type of disease in his unselfish ministry to the sick.

Nurses need to be filled with a driving compassion for the needs of the whole personality, a sympathetic love for the sick that will compel them to go beyond their desire for self-satisfaction. There is a great blessing in store for everyone who is willing to work together with Christ in "binding up the brokenhearted, proclaiming liberty to the captives, —comforting all that mourn—giving to them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." (Isaiah 61:1-3)

The opportunities that await professional nurses today are challenging, the avenues of service are unlimited. Medical institutions need more well-trained nurses. In the educational field there exists a great need for nurses with post-graduate training. Relief areas served by our own conference are calling for nurses. The mission fields, our own church institutions, and public health areas need more nurses. Well-qualified, dedicated nurses who love the Lord, their patients, and their work will always be in demand.

—Sidonia Flickinger

MCC TRAINEE PROGRAM CONFERENCE

(Continued from page 187)

mer, Basel, Switzerland, Arthur G. Claassen, Potwin, Kan.

Walter Nussbaumer, Heimsbrunn, France, Rudolph P. Graber, Marion, S. D.; Gretal Ott, Karlsruhe, Germany, David Derstine, Blooming Glen, Penn.; Corrie Keyser, Leiden, Holland, Joseph G. Shank, Broadway, Va.; Anneliese Suttor, Muenchen, Germany, Mennonite Hospital and Sanitarium, La Junta, Colo.; Andries Tuininga, Voorburg, Holland, W. J. Kaufman, Route 2, Moundridge, Kan.

Leendert van Reeduwijk, Hoofdorp, Holland, Emil Megert, Bessie, Okla.; Eric Verhulst, Hilversum, Holland, H. S. Yoder, 1564 Gasche Street, Wooster, Ohio; Dirk Vrolijk, Aalsmeer, Holland, Raymond Regier, Moundridge, Kan.; Eva Marie Wiehler, Gifhorn, Germany, Eastern Mennonite Convalescent Home, Hatfield, Penn.; Reinhard Wiehler, Hameln, Germany, Menno Eicher, Berne, Ind.; and Jakob Zuercher, Tramelan, Switzerland, John Vogt, Cordell, Okla.

Our Schools

BETHEL COLLEGE

Dr. Erland Waltner is giving the Bible lectures at Freeman Junior College this week, beginning with Sunday, March 7, and concluding on March 12.

Erwin Goering spoke to the young people's organization of the First Mennonite Church, Hillsboro, Kansas.

The Student Christian Association of Bethel College and the College Youth Fellowship sponsored on March 7 and 8 a series of meetings to stimulate interest in Voluntary Service and PAX. On Sunday evening Leola Schultz, General Conference VS director, and Mervin Miller, representing the Voluntary Service program of MCC, spoke to a good gathering of young people in the Student Union Room of the college. Through the spoken word and through the use of well-selected slides they presented the opportunities of VS and PAX and challenged young people to avail themselves of this opportunity to invest part of their life in a meaningful expression of their Christian concern and their Christian faith. Dr. Roy Just, professor of sociology at Tabor College, on Monday morning in the chapel service presented in his vigorous way the challenge of VS to the student body as a whole. On Monday night, the eighth, they had called for a reunion of former VS workers in the general vicinity of Newton, and through a testimony of their experiences and through the use of slides they gave further opportunity to discover the possibilities for worthwhile service in Voluntary Service and PAX. During the day opportunity was presented for interviews with Leola Schultz and Mervin Miller.

BLUFFTON COLLEGE

Voluntary Service received special emphasis on Bluffton's campus during the first week of March. To highlight the work and to challenge students to donate some time in voluntary service, Mervin Miller, Mennonite Central Committee Personnel director, Daniel Graber, assistant to the M.C.C. director, and Leola Schultz, representing the General Conference Voluntary Service, spoke at chapel services and counseled with individuals. Slides of the work were also shown at a special meeting when students who had been in voluntary service told of their work.

Arden Slotter, senior chemistry major from Souderton, Penna., was recently awarded teaching fellowships from University of Michigan, University of Illinois, and Ohio State University. Arden has chosen to further his studies at University of Michigan.

Officers for the Freshman Class were elected at a recent activity period. Bill Moser of Dalton, Ohio, was selected president for the remainder of the year. Other officers chosen are: John Collingwood, McComb, Ohio, vice-president; Nancy Parsell, Forest, Ohio, secretary; and Marjorie Yoakam, Lafayette, Ohio, treasurer.

Dr. Carl F. Smucker, social service professor, was a counselor at the Kiwanis Career Day in Sidney, Ohio, on March 2. Dr. Smucker's task was to council students from Holy Angels and Sidney High who are interested in social service as a vocation.

"Turn about was fair play" on February 26, 27, and 28, when Bluffton College held its annual Leap Week. This is the time of year when dating procedures are turned around and the Coeds are allowed to ask the man (or men) of their choice for a date. Other signs of Leap Week were doors held open for the gentlemen, girls escorting the men home from the basketball game and the ladies footing the bill at local eating places.

A Tribute to the Memory of
MRS. S. K. MOSIMAN

In the latter part of September, Mrs. Mosiman was hospitalized as a result of a fall. A few days before Thanksgiving, she returned to her home, happy to be back and looking forward to be able to attend church again. But in a few days she was returned to the hospital because of a heart condition.

During her last few weeks in the hospital, she would often quote Scripture and hymns and chorales. A few that were often quoted were, "Harra meine Seele," "Ich bete an die Macht der Liebe," and "Open my eyes that I may see. "

In her New Testament many passages were underlined, also Psalms which she had memorized, were repeated. She always appreciated her pastor's calls and devotion, and all who came to call on her were welcomed cheerfully, and many times she expressed her appreciation and gratitude. Her last spoken words were "Thank you."

Mrs. Mosiman lived a very close life to her Heavenly Father. Being alone after Mr. Mosiman passed away, she put her entire trust and faith in God, and often said, "When I am alone or disturbed I talk to my Heavenly Father who helps and comforts me."

Mrs. Mosiman was called "The Mother of Bluffton College." She is known by generations of students as a person who had them in her mind and heart. She helped many young people in various ways, and they in turn had a high respect for her and were thankful for all she did for them. She had admiration and love for the things which were uplifting, educational, and helpful.

She was a cheerful and generous giver, and encouraged others to give. She gave large sums to Bluffton College, The Mennonite Biblical Seminary, and the Memorial Home. Their home and library had been willed to Bluffton College.

Mrs. Mosiman contributed much of her time and

(Continued on next page)

finer cultural influence and ability in the interest of the College and community. She was an influential Sunday school teacher of college girls for many years.

She was a loyal member of the church and spoke to all, and welcomed and gave encouragement to people when needed. As our weekly paper stated at her passing, "She was a Grand Old Lady."

As a gracious hostess her home was open to all, young and old. She took great interest in the progress of all kinds of projects and programs of helpfulness.

She loved the great out-of-doors, with all its beauty. She loved flowers and was hardly ever seen without wearing a flower of some kind. Her warmth of friendliness, love, and cheerfulness, will be remembered and continue to be a blessing for years to come. **—Mrs. E. R. Moser**

FREEMAN JUNIOR COLLEGE

Bible Week

We welcome Dr. Erland Waltner of Bethel College, North Newton, Kansas, to our Bible Week lectures this year. Dr. Waltner has chosen very interesting subject matter for his lecture series. The Morning Series is entitled, "How to Understand the Bible." The Evening Series had been entitled, "Meditations on Miracles." The College and Academy Choirs will provide special music for the services. We are anticipating a week of challenging inspiration.

The Alumni sponsored production of "Little Women" was attended very well. With an all alumni cast Kathryn Kaufman moulded the play into an enjoyable evening of charming entertainment. Outstanding characterizations were given by Rein Mesdig as Laurie and Rosemary Linscheid as Jo. The air of spontaniety which they lent to their characterizations was very refreshing. The very fine set was executed by various members of the community. Elegant costuming was carried out by firms in Sioux City, Iowa and Sioux Falls, S. D.

Advance program notices for the Motet Singers of Goshen College whose appearance here is scheduled for March 19 point to a program of great interest. Mary Oyer, the director of the Singers, has programed a wide variety of choral music touching virtually every major period of musical history. The program will open with music from the early church. Bach will be represented by three numbers including "All Breathing Life" from the Motet "Sing Ye". The high point of the program will be a reading of "The Seven Last Words" of Heinrich Schuetz. The final two groups will include four Madrigals, three Debussy Chansons, and "There Will Come Soft Rains" by Weigel of the University of Illinois.

The Interstate Academy debate and music festival will meet on March 19. Paul Christiansen, famed director of the Concordia Choir of Moorhead, Minnesota, will be the adjudicator. Each participating academy will present their mixed chorus and several solo or ensemble numbers. The Conference has been a fine source of contact between the parochial high schools in this area. A play festival is scheduled for later in the spring.

MENNONITE BIBLICAL SEMINARY

"If any man will come after me, let him deny himself, take up his cross and follow me." In a recent chapel message based on this verse Dr. Robinson, President of Bethany Biblical Seminary, challenged us to consider anew during this Lenten season, the meaning of discipleship to Christ. The real desire of Christ is not only that we give up things for Him, but that we give ourselves completely to Him.

The final program in our series of "School of Missions" was held on Sunday, March 7. At the 6:30 meeting the topic, "The Indigenous Church" was discussed, with Missionaries Malcolm Wengers and Rev. and Mrs. Paul Wenger serving as leaders. In the evening service, our mission work in Colombia was presented by Calvin Flickinger. Mr. and Mrs. Flickinger hope to serve as missionaries in Colombia soon.

Dr. Govindji K. Satvedi, a Christian leader from India who has been teaching in the Bethany Bible Training School this past term, spoke to us in our regular midweek prayer service on March 10. "What we all need is peace" said Dr. Satvedi. "We cannot depend on the world to give us peace. Jesus is our only hope for true peace."

The Wheaton College Graduate School of Theology has invited students and faculty of seminaries, including Mennonite Biblical, to their campus for a day of fellowship on Saturday, March 20. Included in the activities is a seminar on the topic, "Making the Christian Gospel Relevant to all Segments of Society." A number from here are planning to attend.

Rev. Peter Dyck is to speak at a Peace Institute to be held in the First Mennonite Church, Berne, Indiana, on Saturday and Sunday March 20 and 21.

Seniors were scheduled to take their written comprehensive examinations on Tuesday, March 16.

MCC News Notes

NO C.O. LEGISLATIVE CHANGES ANTICIPATED

Selective Service director Maj. Gen. Lewis B. Hershey in an interview March 4, indicated he did not anticipate any legislative changes during the coming year which would affect the position of the conscientious objector.

Meeting with members of the Service Board of Religious Objectors in Washington, D. C., he said he foresees no particular reason for any legislative changes. He felt the current civilian work for conscientious objectors is operating "fairly well."

The consultative council also heard reports on the continued work of the National Service Board in its representation of the position of the conscientious objector before the government. Elmer Neufeld, the board's associate secretary, formerly of Inman, Kan., reported on a number of prosecutions of conscientious objectors (including Mennonites) unable to secure such recognition.

The day's meeting included a discussion of the experience of persons in military service who came to conscientious objector convictions after entering the service and the difficulties they have in seeking release.

Jottings

—**Eden Church, Inola, Okla.:** Feb. 7, the parsonage was dedicated unto the Lord in a program starting at 2:30 p.m. Brother G. B. Regier led in the dedication service. The men's choir sang a number and Brother Sperling spoke in a short message, dedicating this house, their new home, unto the use and care of our Lord. After the service open house was in order while the Sewing Society served refreshments to some 120 guests. The Sperlings and sons, Robert and David, come to us from Montezuma, Kan. They will make their home in the church parsonage located in Chouteau, Okla. The parsonage was built by members of our church.—B. Froese, Corr.

—**First Church, Beatrice, Neb.:** On Sunday, Jan. 31, we had a service of installation and dedication for the officers which were elected for the coming year. In order to acquaint ourselves with the beginning and beliefs of churches in our community, our C. E. committee is inviting various speakers. On Feb. 21, Mr. Sackett, a local businessman, represented the First Christian Church of Beatrice. Our pastor is to be the speaker at the Farm Trainee Conference in Eureka, Ill. The Men's Chorus of our two Beatrice churches, rendered a program in our hospital on Monday evening, Feb. 22.—Margaret Albrecht, Corr.

—**West Zion Church, Moundridge, Kan.:** Jesus said, "I am the way, the truth, and the life; if ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." We were greatly blessed through the Bible services held Feb. 7-10. Erland Waltner led us in a study of Galatians during the morning sessions. Milo Kaufman from Hesston College brought the evening message on Christian Stewardship. Mrs. Albert Becker and Mrs. Ernest Miller were hospitalized for operations, but both are on the way to recovery. The Mission Workers had their mother-daughter banquet Feb. 18. The guest speaker was Annegret Voelcker from Germany. She is an exchange student at Bethel College, and told of her experiences. Feb. 21, Pastor Waltner invited Rev. C. H. Mhoon of the Halsey Chapel in Newton, to bring the evening message. He is a colored minister and shared with us some of the problems their people confront in our society. He also brought his choir and organist along, who furnished the music. After the service we all had a short fellowship in the church basement, where refreshments were served.—Mrs. Herman Kliewer, Corr.

—**First Church, Berne, Ind.:** Our senior missionary to India, Martha Burkhalter, who has been on furlough here since last June, expected to sail from New York on Friday, March 5, to return to her field of labor. Mr. and Mrs. Glen Habegger have been called to do missionary work among migrants at Eloy, Arizona, and expect to leave for that place in a few weeks. John Thiessen of our mission board and a representative of the American Bible Society were here for the commissioning of Mr. and Mrs. Loren Nussbaum on March 7. They will serve in Liberia under the A.B.S. Our pastor, Olin Krehbiel, and his wife, were in California to attend the funeral of the latter's father who died in January. Enroute home they stopped off at Newton, Kan., for a brief visit with Rev. Krehbiel's mother. Gordon M. Liechty was ordained and installed as a deacon at the Sunday morning worship service on February 21. Mrs. Vernon Sprunger of the Congo Inland Mission will be the speaker at a special meeting of the Intermediate Mission Band.—Corr.

—**Alberta Church, Portland, Ore.:** Rev. J. J. Esau of Reedley, Calif., will be the speaker at special meetings at this church March 14-28. The Ministers' Conference for the Pacific District was held in Portland again this year, with the services being held in the church on the last day, Feb. 18. Their theme, "The Minister as a Shepherd," was discussed by various members of the group and the special speaker, D. C. Wedel, President of Bethel College. Commemorating the 25th year of their organization, the Ladies' Missionary Society is sponsoring a turkey dinner on March 11. The Men's Fellowship held their annual chili supper on Feb. 9, and later heard about the cause of "Heifers for Relief." The young married people's group met on Jan. 30, to outline their projects for the year. Their main aim is to put a piano into the church basement, plus several other service projects. The young people held a fellowship social at the home of their sponsors on Feb. 7. Closing with singing and devotions, they went to the church together. Another unusual service was held Feb. 21, as a "Shipwreck" service. Since all the Bibles, songbooks, musical instruments, etc., went down with the ship, everyone gave impromptu contributions.—Mrs. John Zook, Corr.

—**First Church, Nappanee, Ind.:** On Sunday evening, Feb. 21, the Youth Fellowship met in the home of Eddie Foster. The adults had a panel on race relations. Mrs. Daniel Metzler showed pictures taken on a recent visit to Pine Woods School in Mississippi. On Sunday evening, Feb. 28, Mr. and Mrs. N. G. Mahalle were guest speakers at the church. They are an Indian couple living in Elkhart County for six months in a "trading home towns" goodwill project. At a congregational meeting, March 3, the church board was authorized to proceed with building plans, so we hope the work can be done this summer.—Elva May Schrock, Corr.

—**Hanston, Church, Hanston, Kans.:** Our pastor, Henry Goossen, occupied the pulpit of the local Baptist Church two successive Sundays in February. A social evening for our church members was sponsored by the women and held in the church basement Feb. 15. The Ladies' Mission Society has been preparing bandages for medical aid. During the past year church bulletins were mailed to all resident members who missed getting them because of absenteeism for church service. William Zehr, Portland, Oregon, visited relatives in our community on Feb. 24, and in the evening showed his film, "The Message in the Bottle." An octet from Meade Bible Academy, Meade, Kans., presented a musical program in our church on Monday evening, March 8. On Sunday evening, March 14, a group of Student Volunteers from Bethel College are to bring us a program. Young people from the Ransom, Kan., church have been invited to fellowship with us that evening. Young men in Voluntary Service at Larned State Hospital were also invited. The annual World Day of Prayer service was held in the Mennonite parsonage chapel, Friday, March 5, at 2 p.m. All women from other churches in the community were invited to attend.—Mrs. Marvin Miller, Corr.

—**Bethel Church, Fortuna, Mo.:** On Feb. 26, Rev. and Mrs. Vernon Sprunger brought us interesting news from the Congo, Africa. Our pastor, E. A. Albrecht, has been bringing inspiring sermons on Bible characters. A class of seven young people is receiving catechetical instructions. The World Day of Prayer was observed in a joint meeting with six other churches. A play "These Others," was dramatized in which the Christian American family and the Christian teacher were portrayed. "These Others" represented were the Indians, the migrant family, the Japanese, the Negro, and refugees. —Mrs. Joe Lehman, Corr.

—**Topeka Church, Topeka, Ind.:** A mission festival was held at our church, Feb. 27, 28. Dr. and Mrs. Curtis Bowman of Oak Park, Ill. showed their film "Along African Paths." H. A. Driver taught the men's class Sunday morning and brought the morning message. In Sunday school, children were given fifty cent pieces to increase for missions. In the afternoon a panel discussion was held on "What is the Missionary Obligation of the Church Today?" Those on the panel were Mr. Driver, Ernest Yoder, and Allen Yoder of Goshen. Stanley Miller of Middlebury, Pastor Frey and Don Bowen are carrying on the work of solicitation for the work of the Congo Inland Mission. The Menno Singers of Goshen College gave a sacred concert in our church, Feb. 21. John Neufer and Larry are recent inductees into the army. Born, to Mr. and Mrs. Edwin Ringler, a daughter, Debra Jean; to Mr. and Mrs. Thomas Stoltz, a son, Tommy Linden. The wedding of Miss Janet Moserman and Dale Schowalter occurred in our church, Saturday evening, March 6.—Opal King, Corr.

—**Grace Church, Enid, Okla.:** During the months of January and February we were enjoying beautiful weather, also a few cold snaps and some rain and snow. Our attendance at church is increasing. The Ladies' Mission Circle has been busy getting and making bandages. The men's chorus had a jail service every Monday night during the month of February. They are glad to have the opportunity of service in the county jail. Feb. 28, they gave a program in the Mennonite church in Orienta, Okla. The men of our church did a good job of redecorating the inside of our church during the month of January. Many improvements can be seen. Alvin Bergens were in our church Jan. 31.—Corr.

—**Carlock Church, Carlock, Ill.:** We are grateful for our new Consanata organ which was purchased in January. An echo speaker was given as a memorial gift by four daughters of Milo Lantz, in memory of their father. Mr. Harve Driver, executive secretary of the Congo Inland Mission, brought the message on Jan. 31. In the evening Mr. Driver, missionary Frank Enns's, R. L. Hartzler, Arthur Shertz, and pastor Habegger contributed to a panel discussion of our work in the Congo. Warren Shelly from Saginaw, Mich., brought the morning message on Feb. 14. In the afternoon Hazel Straub and Glenn Miller were united in marrage in our church. A Family Night was held on Feb. 21. Following a basket supper, Mr. and Mrs. Ray Ramseyer of Bloomington showed pictures of mission work in the south-west.—Corr.

—**Deep Run Church, Bedminster, Penna.:** Our Sunday school suffered a great shock and loss when our Superintendent Willard R. Atkinson, aged 35 years, was killed Feb. 2, while serving his commission route in Philadelphia, when a car overturned his truck pinning him under it. Our prayers are with his widow and two small daughters. Quite a few of our women accepted the invitation from the Deep Run (Franconia) Mennonite Church to hear Mrs. Lederach speak on "How Mothers Can Teach Children to live Christian lives in our Schools Today." A son, Thomas Lee, was born to Emerson and Dorothy Grahman, and a daughter, Rebecca Ann to Robert and Emily Walter. Mrs. Paul Brenneman, who with her husband spent some time in Puerto Rico under the auspices of M.C.C. was the speaker and showed pictures at the February Women's Missionary meeting. An offering was taken for the "Mennonite Every Home Plan" on Sunday morning, Feb. 21, and for the Philadelphia Mission Project, March 7. Delegates chosen to the Eastern District Conference were Rev and Mrs. Claude F. Boyer, Ely R. Fretz, Chester Mill, Ervin Freed, Jonas Mill, Emerson Meyers, Mahlon Wasser, and Charles Wasser. Alternates—Lillie Fretz and Levinus Myers. Bible Study on the book of Ephesians began March 1, to be held every two weeks with pastor Boyer conducting. An all musical program by the Souderton Senior and Youth Choirs under the direction of Delphia Graber was presented Sunday evening, Feb. 28. The offering will be used for the purchase of new hymn books for our church. The annual Fellowship Supper was held at Whispering Pines, Montgomeryville, Penna., Saturday evening, March 6, Reverend Bedworth of the First Mennonite Church, Philadelphia, was the speaker. Lenten Self-denial Folders were distributed, proceeds to go to the Mennonite Seminary. Pre-Easter Preaching Mission will be held April 3-6 by Rev. Henry Poettcker.—Corr.

—**East Swamp Church, Quakertown, Penna.:** "Prior Claim," a Sermon from Science film by Moody Institute of Science, was shown Feb. 13. H. O. Burkholder, president of Grace Bible Institute, presented the Grace Family Plan to our congregation Feb. 15. Slides were shown of scenes of the Institute. There were a few pledges for monthly giving toward the plan. An evangelism committee has been appointed in our church. The group of three women and three men will strive in various ways to establish a greater zeal in promoting the primary work of the church—to evangelize. What things are gain to us are counted loss for Christ.—Corr.

—**First Church, McPherson, Kan.:** On March 2, the Ladies' Society of the church served a dinner consisting only of unique "Mennonite" dishes to some three hundred guests. The dinner included old-fashioned Dutch, German, and Russian dishes prepared the way our mothers used to prepare them. The net proceeds from the dinner was approximately $275.00, which will be sent for foreign relief and missions. Recent guest speakers in our church were the following: Harry Martens, who spoke to us on "Relief and PAX Service," Laura Sewall spoke to us on "Missions," Wilhelmina Kuyf spoke to us on "The General Conference Mission Program," and Rev. Loris Habegger spoke to us on the theme "Living Redemptively in a Perverse World." Our church co-operated with the other churches in McPherson in the services on the World Day of Prayer.—Corr.

—**Gospel Church, Mountain Lake, Minn.:** The Men's Chorus of our church upon invitation sang at three different churches in Saint James in connection with Rev. C. P. Klaassen who gave illustrated talks on missions, during the month of February. They also sang at the Watonvan County Men's Meeting in the north of Butterfield church. Missionary Janet Soldner spoke and showed pictures in our church on Feb. 9. At the young people's youth fellowship which is held monthly, the film, "That Kid Buck," was shown as a part of the program for the evening. The pastor and his wife, Rev. and Mrs. J. P. Suderman went to Kansas the latter part of the month, where the pastor attended a meeting of the board of missions at Newton. During his absence, C. P. Klaassen, who represents the Gospel Missionary Union with headquarters at Kansas City, gave the morning message on Feb. 21. That evening the Tract Committee of our church gave a program, which included the film on "Sowing the Message of God."—Mrs. Waldo Stoesz, Corr.

—**Immanuel Church, Downey, Calif.:** The Women's Missionary Society met for its monthly meeting, Feb. 4. At present the ladies are making baby blankets and collecting yardage, patterns, tea towels, etc., for the Montana and Arizona mission fields. The evening group met in the home of Mrs. Elda Stanford, Feb. 8. D. C. Wedel, president of Bethel College, brought the message Sunday evening, Feb. 7. Los Angeles County's Annual C. E. Missionary Banquet was held Feb. 11, in the Angeles Mesa Presbyterian Church. Our Quarterly S. S. Worker's Conference was held Feb. 21, in the afternoon, following a potluck dinner. Mrs. Elliot, field secretary for Child Evangelism in our area, was the guest speaker. Mr. and Mrs. Joe Sanchez have welcomed into their home little Jo Ann, who is 1 year and 10 months old.—Lorraine Regehr, Corr.

—**Menno Church, Ritzville, Wash.:** The choir is practicing the cantata "The Seven Last Words" by Dubois. David Jones, music instructor at Lind High School is directing it. Christian magazines, and papers for the family were discussed at the February Homemakers meeting. Samples were shown so the group could acquaint themselves with what is available in Christian family periodicals. D. C. Wedel spoke at our midweek service, Feb. 23. Following a devotional talk, he told of recent developments at Bethel College and then the group was invited to ask questions concerning the college. Those attending the mid-year officers and committee meetings of the Pacific District at Portland were John Jantz, P. C. Jantz, Harold Franz, Earl Franz, and Alven Dyck. Janet Soldner spoke to the Women's Mission Society and to the church March 2, reporting on the mission work of our missionaries in Colombia, South America.—Mrs. Walter Reimer, Corr.

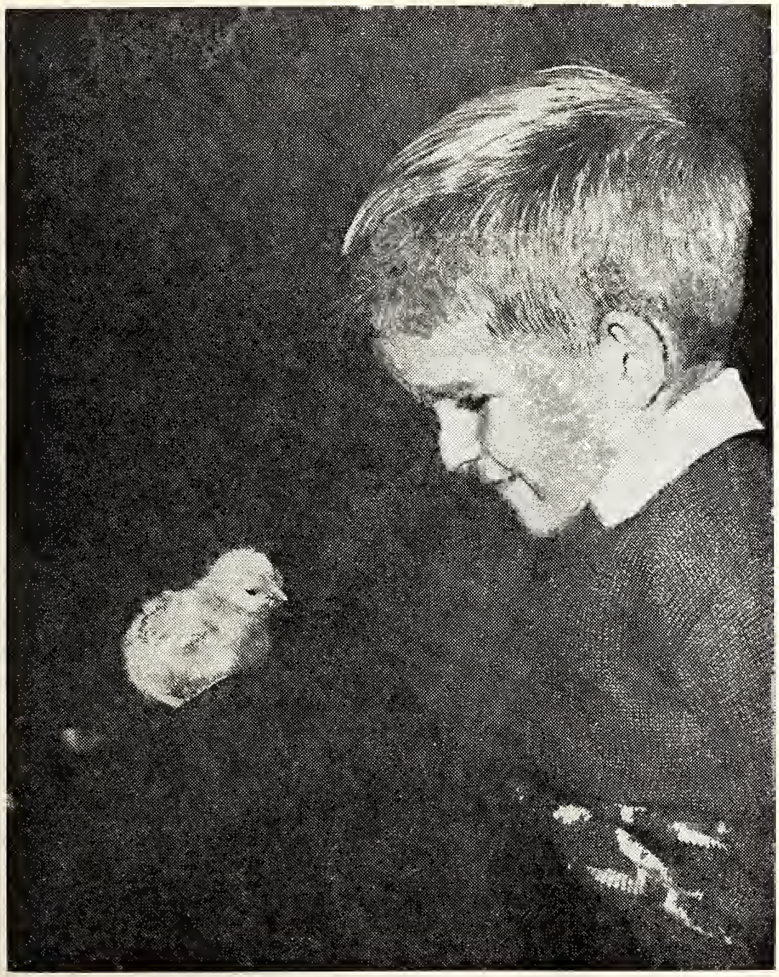
—**Grace Church, Pandora, Ohio:** The Mennonite Brotherhood Aid Association of Bluffton and Pandora Community held their annual meeting at our church. Slides of Mennonite businesses and farms were shown followed by a talk by Kenneth Bauman. A series of five meetings for S. S. officers, teachers, and parents were held weekly using the filmstrips prepared by Moody Bible Institute on "Successful Teaching." Five missionaries who are leaving for India recently spoke at our church. They are Rev. and Mrs. Kenneth Bauman, Drs. Harvey and Ella Bauman and Miss Martha Burkhalter. The Youth Fellowship gave an interesting Panel Discussion on a recent Sunday evening on "The Faith of Our Fathers," tracing the history from the early Christian Church to the beginnings of our Mennonite church. The Swiss Male Chorus gave a sacred concert March 7. The program was sponsored by the Women's Service Group of the Bluffton-Pandora Mennonite Churches for the benefit of our new Mennonite Memorial Home for the Aged. We will observe our 50th anniversary, March 29-April 4, by a Spiritual-Emphasis Week with a former pastor, Rev. Forrest Musser bringing the messages. The church choir will sing "The Creation," at the closing Sunday evening service.—Corr.

OUR SURPLUS FOOD

By December, 1953, total goods stored were worth $2,587,000,000. Another $2.5 million is loaned to farmers for price supports. Storage of current surplus agricultural commodities now costs taxpayers $318 per minute, $460,000 per day, or $168 million per year. With so many hungry people around the world, some way should be found to have the food we store eaten and not horded.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.



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Savior, while my heart is tender,
I would yield that heart to Thee;
All my pow'rs to Thee surrender,
Thine, and only Thine to be.

Take me now, Lord Jesus, take me;
Let my youthful heart be Thine;
Thy devoted servant make me;
Fill my soul with love divine.

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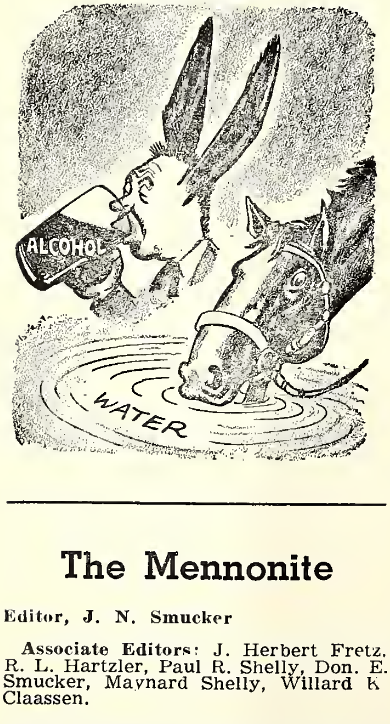

The Mennonite

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MCC News Notes

FOURTH M.C.C. NURSE TO SAIL FOR KOREA

Fern Hershberger, R.N. of Upland, Calif., is scheduled to sail from San Francisco March 28 or 29 for Korea where she will join the 15 M.C.C. workers already providing relief and rehabilitation services.

Miss Hershberger has previously served under M.C.C. in the Far East. She spent six years in India, the Philippines and Formosa. After her arrival, there will be four nurses in the Korean M.C.C. program.

One of these nurses, Katherine Dyck, of Rosthern, Sask., is beginning work as an obstetrical nursing instructor in a provincial public health center in Pusan. She is also responsible for the operation of this newly-opened maternal and child health clinic. Limited obstetrical facilities result in a high maternal and infant death rate, Miss Dyck reported.

Another activity by M.C.C. nurses in Korea is to visit various baby homes. Since child care and nursing standards are low in Korea, our nurses hope that by frequent visits to such homes, they can help the supervisors realize the need for better child care. Mrs. J. Harold Yoder of Columbiana, Ohio, reported that two ladies in charge of these homes are asking questions and showing interest in learning about more complete care.

In February, Mrs. Yoder and Lois Kuhns of LaJunta, Colo., the other M.C.C. nurse in Korea, worked with a Korean doctor and a Korean nurse in giving the orphan boys at the M.C.C. Christian vocational school near Taegu a physical check-up.

There are an abundance of nursing opportunities in Korea. M.C.C. nurses feel, however, that to train and teach a higher standard of nursing will in the end accomplish the most far-reaching results. They are finding the slow-moving Orient a frustration to their eagerness to provide their Christian services. Planning and arranging are matters requiring much time in the Orient.

ON SENDING MONEY AND PARCELS OVERSEAS

M.C.C. relief workers report that some overseas recipients of material aid, especially Christmas bundles, have written to North American contributors and secured generous amounts of money and parcels.

While these recipients are in need, there are other refugees and war sufferers in as great a need or greater as these who write for additional assistance. In most cases food and clothing are more urgently needed than money.

To provide extra and special assistance to certain families or persons makes for inequitable assistance. M.C.C. workers abroad are seeking to distribute material aid to those in greatest need and to distribute it as fairly and evenly as possible.

Workers in one country have written and suggested that gifts not be sent directly to refugees. The most efficient way to assist the needy overseas is through your relief organization and its workers overseas. To send individual packages to persons overseas is also more expensive than sending relief materials in large amounts.

Of Things to Come

March 27—Western District Daily Vacation Bible School Workshop, No. Newton, Kansas, 9:30 a.m.

March 30-April 1—Christian Life Week, Bluffton College, Harold Gross, speaker.

April 1-2—General Conference Retreat Workshop, Chicago

April 10—Western District Daily Vacation Bible School Workshop, Clinton, Oklahoma.

April 11—Palm Sunday

April 11-18—Week of Witness

April 18—Easter Sunday

April 22-23—Middle District Conference at North Danvers, Ill.

April 23, evening—Joint Session, Middle and Central Conf., Carlock, Ill.

April 23-24—Western District Retreat Workshop, Camp Mennoscah, Murdock, Kansas

April 24, a.m.—Middle District Conf., North Danvers; Central at Washington, Ill.

April 24-25—Joint Inspirational Conf., Middle and Central District, Washington H. S., Ill.

April 25—Conference Sunday

April 25—West. Dist. Laymen's Retreat, Camp Mennoscah, Murdock, Kan.

April 27—Western District Council of Committees, Lorraine Ave. Church, Wichita, Kansas

May 2—Mennonite Song Festival, Memorial Hall, North Newton, Kansas, 2:30 and 8:00 p.m.

May 4—Western District Daily Vacation Bible School Workshop, First Mennonite Church, Hanston, Kans.

May 28, 29, 30—Western District Peace Retreat, Camp Mennoscah, Murdock, Kansas

May 30—Men's Chorus Festival, Memorial Hall, N. Newton, Ks. 2:00 p.m.

NOTE

A typographical error occurred in the article, "The Church Must Teach," in the last issue of THE MENNONITE. The date referring to the beginning of the Sunday school movement in this country should have read 1786 *instead of* 1876.

Editorials

SOME OBJECTIVES OF "THE MENNONITE"

1. **Intensifying the Home Mission Vision**
2. **Studying Interdenominational Relationships**
3. **Stressing the Importance of Christian Stewardship**
4. **Expanding Evangelism by Acceptable Methods**
5. **Recruiting for the Christian Ministry**

THE IMPORTANCE OF CHRISTIAN STEWARDSHIP

Fortunately this great subject keeps coming up again and again. Too long has it been neglected and allowed to be obscured by our own selfishness and greed. We thought we had earned our money and so could hoard it or spend it as we pleased. If others did not have enough of this world's goods to live comfortably, we reasoned it was their own fault. If they had been as shrewd as we they would have been able also to "get ahead." The church seems always to be asking for money; why can't it be content with less?

So our rebellious nature argues and too often we give audience to such reasoning. But in reality we know that such thoughts are selfish and not prompted by the love of God but by the love of the dollar.

The earth is the Lord's, the silver and gold also. If He has allowed us to be stewards of some small portion of His goods, then it is required of stewards that they prove faithful. Everyone will be required to give an account of that stewardship.

Since a portion of God's wealth is merely entrusted to us to be used according to His will and purpose, how dare we waste and consume it in mere selfish ways? His other children are just as important to the Father as we are. To neglect them when in need, or to refuse to help them when we have the means to do so will bring upon us the greater condemnation. It is a good sign that the churches and individuals are taking a more searching look at the great theme of Stewardship.

WHAT THINK YE OF CHRIST?

It was during the Passion Week while catch questions were being hurled at Jesus that He turned to His critics and asked them a key question—"What think ye of Christ?" If they could give a proper answer they would not be trying to entangle Him with needless questions.

It is still the major question. Upon our correct answer depends our standing as Christians as well as our usefulness to the Kingdom. But the answer must be the correct one and not some of the common answers that were given at that time, and are still given.

Some thought He was too disturbing. They did not like what He said because it made them feel uncomfortable and condemned. They knew they were not living right but they resented the one who made them sharply aware of this. So they looked upon Him as an enemy, who, since He could not be ignored, needed to be destroyed. They crucified Him.

Some felt that He must be an imposter. They had their own ideas of the coming Messiah so well worked out and their pattern so set that, since He did not fit into that pattern, they felt sure He was an imposter. It did not occur to them that they themselves might have the wrong idea of a Messiah. So it is today. We like to force Christ into our own particular mold or form of thought. We have too low an idea of the Christ.

Some felt then, as many do today, that He was a great teacher only; an idealist who spoke lofty words. But they did not believe that those words were expected to be really lived out; it would be too difficult. So we today also tend to tone down His teachings and thin out His rugged demands to make them more easy and tolerable.

But many **know** that He is the Son of God, and give themselves wholly to Him and His will. These alone can answer the question aright. They think of Christ as their Savior and Lord. They have had first-hand experience with His saving grace and His abiding companionship. They abide in Him, and He in them, and are at peace.

THE CHILDREN'S BIBLE SCHOOL

It is not too early for churches to be making definite plans for their Daily Vacation Bible Schools. This field of Christian service offers a wonderful opportunity for solid work with the children. As such, it should be carefully planned so that those precious few weeks may be used to the full in implanting lasting impressions upon the children at the very time when they are most impressionable.

The material should be carefully selected so that the best possible work can be done. Fortunately, our own Conference is now prepared to offer excellent material. Thus there is no need to draw off into other channels for materials which may not meet our purposes as well as our own.

The one in charge has a great responsibility, whether he be the minister or one selected from the laity. The teachers, too, are of vital importance to the sucess of the venture. Frequently public school teachers, when asked to help, give the excuse that they have just finished a hard year in the school room and do not care to take on several more weeks of teaching in the Bible School. But teachers should consider carefully before excusing themselves in this way. If they have been trained as teachers and have developed special gifts along this line, perhaps God may want them now to give several weeks of their best experience in a special work for Him. Other consecrated souls who are not professional teachers are also needed and should give themselves wholeheartedly to this task when chosen by responsible committees.

With good material to work with and consecrated teachers to lead the classes, the Daily Vacation Bible School can be one of the most fruitful efforts of a church.

A Prisoner's Triumph

CURTIS LEHMAN*

The Epistle to the Philippians was written by the Apostle Paul while he was in real trouble. He was at the time a prisoner in Rome, awaiting trial by the Emperor Nero. The "crime" for which he had been placed in bonds was his fearless proclamation of the glorious gospel of the grace of God.

Trouble was nothing new to this great missionary of the Lord Jesus, for everywhere he had gone, faithfully preaching salvation through faith in the finished work of Christ, he had been met by the most fierce Satanic opposition. The Devil fought against Paul with all his might because the Apostle's ministry was carried on in the power of the Holy Spirit and so was marvelously effective in rescuing souls from the powerful clutches of this terrible Enemy of God and mankind. He had tried by many different methods to stop this man of God, to shut his mouth, to ruin his ministry. And we can be sure that it was in Satan's plan to have Paul put into prison. No doubt he thought to himself, "At last I have Paul where I want him. I will silence his preaching now!"

However, as we turn to verse twelve of Philippians 1, we find Paul writing, "The things which happened unto me have fallen out rather unto the furtherance of the gospel." You will notice that the words, "which happened," in the King James Version are in italics, to show that they do not actually appear in the Greek text from which our Bible is translated. Really, the word "happen" ought not to be in the Christian's vocabulary. Nothing ever just "happens" to the child of God. Our lives, and all that concerns us who trust in the Lord Jesus, are in the hands of an infinitely wise, loving, sovereign God. This is the clear teaching of Scripture. The first two chapters of Job illustrate this wonderfully comforting truth. It is clearly declared in concise form in Romans 8:28.

The words translated "the things which happened unto me," are rendered by some scholars simply as "my circumstances." These circumstances of Paul's, when viewed from the natural standpoint, were anything but favorable. How often even Christians, when passing through some trying experience, use an expression something like this when asked how they are getting along: "As well as can be expected under the circumstnaces." But Paul was not "under the circumstances." He rose above them. Far from being discouraged and gloomy, he could report to the Philippians with great joy in his heart that these storms of adversity which Satan had stirred up against him had been tempered by the Lord into breezes of blessing. Great good had come from these circumstances of Paul's in two ways: (1) Rather than hindering the progress of the gospel, they had actually furthered it (vss. 12-18); and, (2) These very circumstances were turning to Paul's salvation (verse 19).

The trouble which Paul was now experiencing, his imprisonment, was eventuating in the furtherance of the gospel. The word "furtherance" is from a Greek word which means "to cut before," and is thought to have been used of an army of pioneer woodcutters which preceded the regular army, cutting a road through an impenetrable forest, thus making it possible for the "regulars" to advance into regions where otherwise they could not have gone. Paul is saying here that his imprisonment has made possible the pioneer advance of the gospel into places where it never would have been able to enter otherwise. He explains what he means in the following verses.

He speaks of his bonds in Christ being manifest in all the palace (vs. 14). This word translated "palace" is thought by many to refer to the Praetorian Guard, which was composed of elite troops, originally ten thousand in number, the Imperial Guard. The picture here is a most beautiful one. Paul was chained to one after another of these soldiers of the Praetorian Guard twenty-four hours a day, seven days a week. As one guard relieved the other, each had ample opportunity to observe Paul's consistent, Christlike life. In the hearing and under the keen observation of these troops he prayed, dictated letters, received visitors and held conversations with them full of the gospel message. Paul spoke to the soldiers themselves about the Lord Jesus, how he died to save poor lost sinners, and how He rose again from the dead. No doubt he led many of them to a saving knowledge of Christ. These who were saved, in turn, told others of their comrades about their newly-found Savior. In this way the fact that Paul was a prisoner for Christ's sake became known throughout the whole Praetorian Guard, "and in all other places," as he adds.

In addition to all of this, other Christians were being made bold to preach the gospel, being encouraged by Paul's example to do so. Certainly the Devil had not counted on all of this. He had meant to stop the progress of the gospel. He had only furthered it in his attempt.

Paul's circumstances were also turning to his salvation (vs. 19). He does not mean here his salvation from the guilt and penalty of sin. That had taken place when he believed on the Lord Jesus Christ. What is meant here is his growth in the grace of God. Far from being discouraged by his adversities, he was learning new lessons, going on to new heights and depths in Christ which would have been impossible apart from this trouble which had come into his life. No wonder, then, that the word "joy" or "rejoice" appears eighteen times in this short epistle! The afflictions which had come to him had been the means of bringing about the pioneer advance of the gospel, and these same afflictions were also turning to his own salvation. Christ was becoming more precious to him through them all.

We can see from this portion of Scripture that Paul was one who did not let trouble or circumstances get him down. The reason for this is found in verses 20 and 21. Paul had only one great, overwhelming ambition and desire in life. That desire,

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Are CO's Dangerous?

A. Stauffer Curry reported some time ago that national leaders in Washington foresee no more trouble for the CO position. According to these leaders the CO will find in the United States charitable recognition in any foreseeable time and circumstance—even in the event of war with Russia. In some ways this marks the successful end of a considerable struggle. As Mennonites we cannot help viewing with gratitude and respect this generous reaction of a liberal nation.

This charitable recognition marks, however, not only the end of a struggle but the beginning of a new situation. That the nonresistant position is now respected by the leaders of our nation means quite simply that we as Mennonites are no longer considered dangerous. The basic impulse of a nation is self-preservation. The American people in general and the present leadership of the nation in particular apparently see no threat in the nonresistant position to the national welfare.

At least three factors have played a role in this development. First of all it became clear in World War II that tolerance for nonresistance did not lead to its spread. Even in the best of circumstances only an insignificant portion of the population will ascribe to such a position. Secondly, even that small minority which has adopted this position has proved itself for the most part to be a worthy member of the body politic. Thirdly, the catastrophic character of modern war has made all people more lenient to a position that renounces it altogether. For these reasons it is easier today than ever before to be a CO.

This whole development confronts us with at least two far-reaching questions. First of all: Can we survive this new tolerance? There is no more hazardous position spiritually than to stand for an issue that is different but safe, that marks one out, but demands no sacrifice. It is in such a situation that Pharisaism often runs rampant, and it is in such a situation that we find ourselves today. As long as the espousal of the CO position cost even a little it served by itself to screen out the carnal Christian. Now that even this is gone and it can be both more profitable and more comfortable to go I-W than to go I-A, the room for deception is enormously heightened. In such a situation the church has only one weapon: discipline, the right given to her by her Lord (Matt. 18) to chasten and if need be to purge from her midst the unfaithful. Was there ever a time when we needed to be more open with each other than now in this period of unheard-of tolerance? Was there ever a time when we needed such earnestness in testing the spirits as now? We must not think only of the disgraceful flow of stories about the misbehavior of certain I-W men but of our total church life. The witness of the whole church is at stake.

Behind the question, Can we survive tolerance? is, however, a deeper one: Is it right that we should? Is not the very fact of tolerance itself a sign of sickness? From the mouth of Jesus we have a clear word: "If they persecuted me, they will persecute you" (John 15:20). Does not this word place a great question mark over all the seeming advancement we have made as a denomination in the last fifty years? Does it not indicate that at some crucial point our discipleship is lacking? If as Mennonites we are no more than a strange sociological phenomenon, it is quite normal that now at last we should be accepted by our American neighbors, as they have accepted the Irish and the Slavs. If we, however, are a church in the full sense of the word, if we are Christ's disciples, then the situation in which we now find ourselves is far from normal. There are deeper questions to face, but few that are more disturbing than this one: Why are CO's no longer dangerous? Why has the world stopped hating us?

John W. Miller in Gospel Herald

(Continued from page 196)

which he calls his "earnest expectation and hope," was that Christ might be magnified in his body, whether by life or by death. Christ was Paul's very life. He could not think of life apart from Him. Circumstances could not discourage him, for it was not his aim in life to be comfortable, to be free from trouble, or to get earthly gain, but to glorify his Savior.

Can we not find in Paul's testimony a lesson for ourselves? When we are discouraged, living defeated lives as believers, we cannot blame our circumstances no matter how adverse they may seem to be. We must search our hearts to find if we have motives which are other than that Christ shall be glorified in our bodies. If we earnestly desire to glorify Him then we may be sure that whatever trouble God permits in our lives, it can only eventuate in the furtherance of the gospel and in our coming to know Christ in a more wonderful and itimate way.

> "Ye fearful saints, fresh courage take;
> The clouds ye so much dread
> Are big with mercy, and shall break
> In blessings on your head."
>
> —**Cowper**

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which does so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of God. —Heb. 12:1, 2

God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. —Gal. 6:14

IMPRESSIONS

of an Itinerating Missionary

JANET SOLDNER*

EFFICIENCY AFTER CONFUSION

Before this I had always traveled alone between Colombia and the U.S. but now returning for my second furlough I had the privilege of traveling with another Colombian missionary from a sister mission. We were becoming a bit impatient at the airport in Bogota. Such noise and confusion! Long lines of people waiting to get on their planes. No one understood what was being said through the microphones. What plane were they calling anyway? Finally it sounded as though our flight was being called. We got on the right plane, although it could have been the wrong one as well as not; they didn't even check the passenger list.

When the plane landed at Kingston, Jamaica, we had the opportunity to get off for a bit of fresh air. It was obvious that we were on different soil, among a people with a different culture. It was a surprise to be able to understand what was being said over the radio right there in the waiting room at the airport. We were amazed that the policemen weren't carrying long guns over their shoulders such as we had been used to seeing the past number of years in Colombia.

At Miami, Florida, everyone seemed so friendly and congenial. The customs officials knew their business which isn't the impression one receives when getting into a Colombian port. One official asked me whether I was a missionary, and he said that he was a Christian. To a missionary coming from a Roman Catholic country it is a thrill to come across a Christian customs offical. Here I felt that I was welcome. When having to appear before officials in Colombia, one has the feeling of not being wanted.

Convenience Instead of Annoyance

As I got onto the train in Miami to go to my home, I expected to be jerked out of the seat several times before taking off, but to my surprise the train started out smoothly. I missed the beggars, the men who sell magazines and newspapers, and above all those who ask for alms for some Roman institution.

At home I asked, "What about the milk? And the water? Should one drink it unboiled?" In Colombia we always boil the milk, even if it carries the label, Pasteurized. At the Mission, of course, milk is brought to us in kettles or cans and generally there are foreign objects floating on top. Was it possible to eat raw vegetable again?

The American Way of Life

After being in the States awhile one forgets the inconveniences which one had on the foreign field. One becomes accustomed to the American way of life. What is this American way of life? The Supermarkets, deep-freezers, streamlined trains, latest car, television, dishwashers, pleasure and plenty of money? The American people take these comforts for granted. A missionary often wonders, do the American people and the Christians in our churches even stop to realize that in the places where our churches have missionaries, the people don't even have a fraction of the things which we in the States count essential. But what is more, do our people search their hearts enough to see what God would have them do for the salvation of soul and body of the unevangelized? In order to get the people aroused to their responsibility the missionary finds it necessary to visit the churches and inform the people about the needs.

Blessings While Itinerating

The blessings are many for the missionary on furlough. I have had the privilege of visiting our General Conference Churches in the Northern District and am now visiting the churches in the Pacific District. Thus far the Missionary Conference at Altona, Manitoba, has been one of the high lights in this itinerary. The church there was filled to capacity every night. People were standing every evening. The choir loft was packed. The night I spoke and showed my slides, children and young people were crowded all around me. Every day there was a period of prayer for missions. There were prayers for national Christians, they were mentioned by name. This is what we need in all of our churches. What a help it would be if young people in all of our schools and churches would get a burden to pray! Such enthusiasm and interest is what the missionary longs to see. It urges us on to deeper consecration and greater action when we see that the Christians at home also feel their responsibility in carrying out the great commission.

Where do we stand on this matter of loving the heathen and the unsaved in other countries? The Good Samaritan in our Lord's parable found a fellow man in need, broken, wounded, and helpless by the wayside, and he went to his aid. We have read the story of the Good Samaritan repeatedly so that we all unconsciously think of ourselves in the role of the compassionate one—never as the priest or the Levite. We justify ourselves without even asking, "Who is my neighbor?"

A solemn responsibility rests upon us as we think of the mission fields for which we must give account. We must see to it that the Christian forces are strengthened in every way. The ever-recurring theme, the one crowning purpose of our work must be to make Christ known, loved, and obeyed.

I determined not to know anything among you, save Jesus Christ, and him crucified. —I Cor. 2:2

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*Missionary to Colombia, South America; Now on furlough.

A Day Without Food

"But whoso hath this world's goods, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" —I John 3:17

Several weeks ago after devotions Orlo Kaufman suggested to us that we do as he had done—to go without food for one day. It was his thought that perhaps such an experience would make us more appreciative of the food we sometimes take for granted. He also thought that as a result we could be more sympathetic of the people in the world that perpetually do not have enough to eat.

Following his suggestion we all decided to set Sunday, February 14, as our foodless day. The observations of some of the Campers are given below. Although all agreed that it was an interesting experiment our estimation of its value varied. I think everyone agreed that it made us more conscious of the feeling of millions on the earth who have inadequate food. Eighty-five per cent of the world's population belong in this category. Going without food made us all feel sluggish both mentally and physically. We began to realize that people who do have insufficient food are not in a condition to better their lot because of this sluggishness and therefore it can tend to be a vicious circle.

One said, "From my experience I began to think of Archie in my classroom who is lethargic and inactive and wonder if undernourishment is his trouble." Another related, "I was in two homes over suppertime, one had no food that I saw and the other had two oranges for a bed patient and a half an apple for the daughter. This was all the food or money they had. Seeing that made me less speculative in regards to their acts." One thought, "If the Church as a whole would try this experiment much more money would be available for relief work."

We also agreed that since our thoughts turned to food throughout the day we were much more conscious of our dependence of our physical blessings and were much more thankful and appreciative for them. God has blessed us with these things, not so that we may be saturated gluttons, but that we may help to alleviate the need. Unless we use it in this manner this blessing will be a curse upon us.

The food that was not used that day will be given to families in this community who have insufficient food.

—John Bertsche,
Gulfport Volunteer from Meadows, Ill.

The Word of God

It is our Guide:
"When thou goest, it shall lead thee."
It is our Guard:
"When thou sleepest, it shall keep thee."
It is our Guest:
"When thou awakest, it shall talk with thee."

Flashes of Thought

Small Rooms

WALTER GERING

I had intended to spend only a few minutes at the home; yet when I left thirty short minutes had passed by. I had listened to the story of numerous wholesome little pranks which had been played. There was the account of visits by little children; visits which they had enjoyed so much that when they signed the guest book one had written under "Comments" the words: "Be a good boy!" Pinned on the wall—of all things—hung a rabbit's foot donated by a little visitor. There were Easter cards, Valentine cards and birthday greetings. Some were deeply devotional; others the kind which good friends send to each other just in fun. Even a little nest with Easter candies stood in the midst of a pile of cards and letters.

I was reminded of the picture I had seen recently. It was just an ordinary picture; one of those which often appears in magazines and is hurriedly paged over with little interest. I too was in the act of doing the same when suddenly my attention was caught by the caption above the picture: "Great power from small rooms." It was the story of the discovery of a medicine which has proved to be a blessing to thousands. The discovery had been made in a small dingy little room.

"Great power from small rooms." So it had been as I visited. I was tremendously challenged by the spirit of the one who had received me as his guest. How could he be so young in spirit? I felt that I had been lifted to new heights of inspiration; my weary soul had been refreshed once more and with lightened step I could go on my way. This renewal of spirit had come from a small little room, as I sat at the feet of this aged grandfather, 83 years of age.

Truly the words of the prophet had come true: "He giveth power to the faint; and to them that have no might he giveth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles. They shall run and not be weary; and they shall walk and not faint." I had been renewed by one whose spirit was fresh and invigorating in spite of old age now being spent in a little room.

Then I saw the secret of it all. There upon the dresser in open sight, near to the touch of the hand was the worn, thumbmarked Holy Bible, the source of strength and comfort. Yes—a man may be old in years and young in spirit as he feeds upon the Living Bread of life.

BREAK THOU THE BREAD OF LIFE,
DEAR LORD TO ME

Righteousnes

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"Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered?" Jeremiah 8:22. The conditions in the time of Jeremiah were not so different from those obtaining in our own time. Peope were sick and apparently were not being healed. The prophet asks whether there is no doctor. If there were doctors their treatment was not efficacious. The cry on every hand today is that there is a shortage of doctors and that many people are in dire need of medical help.

Why are people sick and why are they not being healed as expected? We have perhaps heard a great deal about the relationship of sickness and sin. Some have even heard the statement that a sickness is the result of sin. Some undoubtedly is, but we have Christ's own words to the effect that not all sickness is the result of sin. When the disciples saw the man blind from birth they asked the Master: "Who did sin, this man, or his parents, that he was born blind?" Jesus gave the answer for which we can be eternally grateful "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." Some sickness shows forth His works and glory. John 9:3

SICKNESS BECAUSE OF SIN

Some sickness is the result of sin. We shall try and give three definite examples. First of all I wish to mention alcoholism. The Bible has numerous warnings as to the results of intemperance and strong drink. During my furlough my colleague and I signed two death certificates where the direct cause was acute alcolohism. Two other men were pronounced dead by the writer. Both were coroner's cases. The one imbibed too much of so-called New Year's "Cheer." The other froze to death after a night's spree. A number of men had a spree four miles out of Quakertown, Pa., one cold Saturday night in February. They practically finished a barrel of beer and probably some 'hard' liquor. There was quarreling and a lot of revelling. In the wee hours of the morning two of the men started walking back to Quakertown. One was seventy-two and the other about thirty-five. In the lane before reaching the macadam road the old man sank down several times and was helped to his feet by the younger man. Finally the old man was left lying in the lane and the other man went on home alone. The next morning the old man was found dead. In the afternoon I was called to the understaker's establishment to pronounce him dead. The next day the State Police asked me to perform an autopsy. It was found that he had died from pneumonia, exposure, the direct result of strong drink. The coroner's jury tried to hold the young man who had left the old man lying in the lane to freeze to death but they found no law in the state of Pennsylvania whereby they could arrest him. Had he allowed his horse or cow to die neglected like that, yes, they could have punished him. The same obtains in many other states in the union. Who will deny that alcoholism is sin?

In Exodus 20:5 we read that God will visit "the iniquity of the fathers upon the children unto the third and fourth generation." We know that there is a disease which can be carried down to the third and fourth generation if untreated. That disease is syphilis. In the past twenty-five years the incidence of this disease has risen from five to twelve per cent in the United States of America. A large percentage of our mental patients in our institutions are there because of the effects of syphilis. A few are congenital or innocently contracted but the majority are the result of sin.

In the third place Paul in First Corinthians 11:30 mentions a cause of sickness which many overlook. "For this cause many are weak and sickly among you, and many sleep." What was the cause? Partaking of the Lord's Supper unworthily. It is an extremely dangerous thing to partake of the Lord's Supper unworthily, when living in sin, or when not at peace with one's neighbor. Some come to church only on communion Sunday and then partake of it. It is hard for one to see how a person who never darkens a church door except on Communion Sunday can partake of it worthily. Mishaps in family plans or sickness occur. Can we deny the possibility that the suffering is due to what Paul tries to warn us about? How many ministers feeling their lack of preparedness on Communion Sunday morning would have the grace to say: "I am not prepared today. We have to postpone communion or I have asked Rev. A. to conduct communion in my stead." There are ministers like this.

There are diseases distinctly of the body, the causes of which we know. They are caused by a germ or filter able virus. Of such are the children's diseases, smallpox, tuberculosis, leprosy, etc. Leprosy may be referred to as a type of sin but is not necessarily caused by sin. It is due to a germ similar to that of tuberculosis.

SICKNESS OF THE MIND

There is sickness of the mind. Our mental hospitals are full, in fact there is not enough room for all the mentally sick. The incidence of the mentally ill is perhaps higher in the USA than in any other country. What is the reason? Our "fast living" seems to be too great a strain on our nervous system. People complain saying: "My nerves are bad." We are in such a hurry about everything. No time is allotted to meditation. It is nigh a lost art. People want to see a doctor. They find the waiting room full. They rush out to do other business. They come back to find the waiting room fuller than before. Patients tell us that they do not go to church because they get fidgety if the minister preaches more than twenty minutes. The missionary message is quite frequently limited to twenty minutes.

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*Missionary to India.

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People want excitement to enable them to relax. But does it relax them? They attend emotional movies which add to their neurotic condition rather than ease them. Husband and wife both work in the daytime. They come home tired and irritable. Instead of staying at home in the evening relaxing with their family they go out for excitement. Coming home late they are worse than before nervously. What of the children in the meantime? They have to shift the best they can. Many are on the streets. They get into mischief and are called juvenile delinquents. Sixty per cent of all the crimes committed in America today are committed by minors. Sixty per cent of the crimes of minors are committed by young people whose parents are not living together. In other words thirty-six per cent of all the crimes are committed by minors whose parents have separated. We have a problem of parent delinquency rather than juvenile delinquency. People are prone to go with the crowd rather than stand up for what they know to be right. We often choose the lesser of two evils rather than stand up for what we know to be right. Then we suffer mental agony, we meditate on our poor choice, the conscience is uneasy, the 'nerves' become bad. Some go on to insanity. Herr Hitler had depended on the hysterical nature of the American people to win the war. He almost succeeded. Let me illustrate from personal experience in medical practice in America.

Something happens in the home, in the factory, or on the farm. We rush to the telephone (an instrument which some doctors might vouch was invented by Satan himself) to call the doctor. Many times a doctor's call could be avoided if people were not so hysterical. One morning the author was assisting in the operating room on a busy morning. A call came in stating that a doctor was urgently needed at the other end of town because a baby had had a bad fall. He was asked to make the call. Quickly changing to street clothes, he hurried to the home. At the door he was met by the mother of the child who stated that she had called the doctor before picking up the child to see if there had been any injury. The child had tumbled from the lowest step of the stairway down to the floor. Both step and floor were carpeted. The child was playing nicely when the doctor arrived.

One evening there was a hurried call to a village five miles out. This was during office hours with about thirty patients in the waiting room. No amount of pleading and persuasion would postpone the call till after office hours. The child had been crying for fully an hour and nothing could quiet it. Finally the author consented to make the call immediately. When he arrived at the home the grandmother had the child in her arms and laughingly said that they had found the trouble. It dawned on them that the child began to cry when they put its shoes on, so they took the shoes off and found one toe turned under. Were it not for the telephone doctors would not have to make calls like the above. The causes would be discovered before they could get away to call the doctor.

Many people are taking habit forming drugs to ease their nerves. The story is told of a lady (this might apply to a man equally well) who went to the druggist and asked for some nerve pills. The druggist told her that those were habit forming pills and that a doctor's prescription was needed. It was against the law to sell the pills without a doctor's order. The lady replied "I am not afraid of forming a habit by taking those pills. I have been taking them for fifteen years."

SICKNESS OF THE SPIRIT

In the third place there is a disease of the spirit, the soul, or the heart as referred to in the Old Testament. Organic heart disease is not as prevalent as statistics would tend to make people believe. Many a person has been examined by a heart specialist and told that his heart was organically sound Shortly after the report is given that the person died of heart failure. In Proverbs 13:12 we read these words: "Hope deferred maketh the heart sick." Some die because of giving up hope. The author treated many old people during his furlough. Some of these were eighty-five years old and living alone. A common story was that they were not wanted. Yes, they had near relatives, even living children but they were not wanted nor visited. When they pass away the doctor cannot write the cause of death as "Not wanted," "Given up hope." That is not acceptable. It is easy to say "Heart failure" and let it go at that. Some found dead in bed or who died suddenly died of fatigue. Again the true cause cannot be written on the death certificate.

A common cause of disease of the spirit is worry and fear which in its final analysis is nothing else than lack of faith. Certain forms of asthma may be caused by a lack of faith or courage to face life. It is well known that worry plays a part in stomach ulcers. A patient suffering from ulcers of the stomach who has stock investments is worse when the stock market quotations are low and feels good when the market is in his favor.

Certain forms of 'Rheumatism' may be caused by worry or an unconfessed sin which causes fear. May I give an example of each? One Monday an Indian pastor of our mission came to our hospital in India complaining of severe pain in the shoulder. Examination did not reveal any point of special tenderness. The usual anti-rheumatic drugs did not relieve him very much. It was felt that the trouble was not physical but mental or spiritual. The patient finally made the following confession. On Sunday morning he felt fine and conducted services as usual. Sunday afternoon a cablegram came from London stating that his daughter had left England for India. She had taken a year's postgraduate course in England. Shortly after the cable arrived the news came over the radio that a large British liner had

(Continued on next page)

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been torpedoed and sunk. The father began to imagine all kinds of things. He admitted these fears: —"My daughter left England. She must have been on this British steamer. She must have drowned." When he was asked:—"Did you begin to worry then?" He admitted that he did. When all these facts were brought together and the diagnosis of rheumatism due to worry was made, the pain left him. No medicines were needed, only a diagnosis.

A Jain woman came to the hospital complaining of generalised pains. She had made the rounds of all the government and mission hospitals in the area and finally came to us. She undoubtedly had lived a checkered life. She had heard the Gospel story repeatedly. She was unwilling to confess and straighten her life, so soon left unhealed.

An Indian Christian from a neighboring station came to the hospital with severe pain in the chest and back. His grandson would jump on his back and massage him without relief. He gave the history that years previously a brick had fallen on his chest while he was working as a mason for the mission. Getting compensation by irregular methods is not unheard of in India. A physical examination revealed nothing. He had an X-Ray picture with him which was negative. Anti-rheumatic treatment did not help him. His nights were the worst. Even morphine injections made him wilder rather than better. It dawned on us that he might be hiding a sin. The next morning when we made rounds in the hospital the patient was asked how he felt. He replied that he was worse. The pain was terrible during the night. He was told that all methods of diagnosis and treatment at hand had been tried with no improvement. "Do you have a hidden sin in your life that is giving spiritual suffering?" he was asked. "No, Doctor, Sahib, how can you suspect me, who has been a respected Christian for twenty-five years, repeatedly a member of the church council, respected by the non-Christians, how can you suspect me of hiding a sin?" He acted very much insulted. The next morning when asked how he was we got the same reply, a little worse. Again our question of the previous morning was asked with the same reply and reaction.

That evening at five o'clock the patient's grandson came to the bungalow and asked whether the doctor had five minutes to spare, his grandfather wanted to talk to him. The doctor said he had time and prayed for guidance as he went to the patient's bedside. The boy was asked to leave the room, the door was closed, and the doctor sat down beside the bed. The patient began to sob and for some minutes could not speak. Then between sobs he gave his confession. He gave the name of the place, time, and person he had sinned with. Then came the wailing cry: "Now there surely can be no forgiveness for me. I have posed as a Christian for all these years and now have fallen. Surely Christ will not forgive such a one." The doctor tried to assure him that he had made a complete confession before Him and God's servant whose he was. All that was necessary was to accept Christ's forgiveness in repentance. This seemed too much to believe.

The next morning the patient was somewhat better but not entirely well. In the afternoon he again called the doctor and after a great deal of persuasion accepted Christ's forgiveness. He was now completely healed. The body was weak for some time but the pain was gone. The fear bordering on insanity was replaced by peace of heart and mind. He confessed before the church, voluntarily took his punishment, and became a powerful testifier before both Christian and non-Christian audiences.

Finally there is the much disputed subject of evil spirits and demon possession. People will admit the possibility of missionaries meeting possessed people on the mission field. They rather infer that there is no such a thing in the homeland. Let me give an illustration of what the devil can do in the homeland. One night the writer's colleague was busy in the hospital after office hours. Repeatedly the telephone rang, calling him to see a young woman. Leaving his work unfinished he made the call. He heard cries before he left the car. He found two sisters shrieking and carrying on frantically. Their mother had left that morning to visit her son in camp some four hundred miles away. She was a widow and worked day and night to support her family. This was the first vacation she had ever had. The doctor thought he had quieted the girls and left. As he descended the porch steps he heard them breaking out anew with their wailing. He retraced his steps taking two at a time and gave the girls a thorough scolding. He told them plainly that they begrudged their mother this trip and they should be ashamed of themselves. This was the devil working in them. They quieted down and for months after needed no more medicine for their 'nerves.'

In conclusion permit me to say that a spiritual revival would save the doctors more time than anything else. If people were thoroughly grounded in Christ there would be less hurry, less nerves, more work accomplished, more peace of heart and mind, and a great deal less sickness. A revival is needed today. Soul surgery hurts, it cuts deeper than the surgeons scalpel, but is needed. "The prayer of faith will save the sick."

DISTRIBUTION OF GIDEON BIBLES PROHIBITED IN SCHOOLS

The distribution of the King James New Testament, Psalms, and Proverbs, to school children in Rutherford, New Jersey, by Gideons Internationa involves "preference of one religion over another," by the City Board of Education, according to the Supreme Court of New Jersey.

The court further states that "To permit the distribution of the King James version of the Bible in the public schools of this state would be to cast aside all the progress made in the United States and throughout New Jersey in the field of religious toleration and freedom."

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Leola Schultz, 4614 Woodlawn, Chicago 15, Ill

Bible Truth Lives Again

"Let us now fear the Lord our God that giveth rain, both the former and the latter in his season" (Jeremiah 5:24).

For seven summer months the land here had not received a drop of rain. During these months of the dry season the mountains, hills and fields had become barren and brown under the burning, beating sun, with no sign of any green life remaining. The brooks and wadis (small river beds) were completely dry. Flocks of sheep and goats roamed over the hillsides, searching for even the dry stubbles of the grass that had been. The crops in the valleys had to live on the moisture stored in the soil from the previous rainy season, and in some places, from the irrigation water channels. The vegetation on the mountain sides received only a little moisture from the early morning dews.

Then one day in mid November the "early rains" began. It was a day long to be remembered. So many people in the Jericho area were unprepared for this sudden abundance of rain; for usually this part of the country receives rain later and in smaller amounts than the regions of Jerusalem, Hebron, Nablus and Bethlehem. These rainy, cold, days were difficult times as we saw many poor refugee mud houses with roofs fallen in; and the thin, worn tent homes, torn by the wind, could not shed the rainfall. Barefoot children and women had to walk through muddy paths and the pools of cold water standing around the houses, tents and huts in the refugee camps. The refugees suffered especially from this rainy weather because they did not have enough clothing, shoes and blankets to keep warm and dry.

In spite of the cold, everyone seemed very, very thankful for the wonderful rain. Even from the lips of the shivering refugees, could be heard the words, "Humdallallah, shitta quois!" (Thank God, the rain is good). We were told that the price of flour was lower after this early rain because the fellaheen (farmers) were now sure that the wheat crops for the next year would probably be good. A good wheat crop means life for the people here—we understand more clearly the statement that "bread is the staff of life."

After the "early rains" it is a marvel to behold the areas which were parched and barren so long, now so rich with grass and flowers. Patches of delicate wild flowers of red, yellow, blue, white and pink now brighten the hills of Judea with beautiful colors. In the fields and valleys and among the rocks everywhere are Narcissus, Crocus, Anemones, Cyclamen, Iris, and the other flowers native to this country. Farmers everywhere are scattering the seed, and scratching the rocky soil with the plows pulled by oxen or donkeys, or perhaps an "unequal yoke" where a donkey and camel or other unlike animals are crudely yoked together.

During these winter months we will have occasional days of rain, until perhaps March. The people hope that "enshallah" (if God wills) there will be several good rains late in the spring season. These "latter rains" will give the moisture reserve for the crops to grow to maturity and yield a good harvest.

In Deuteronomy 11:14, God told his people, "I will give you the rain of your land in his due season, the first rain and the latter rain that thou mayest gather in thy corn, and thy wine and thine oil." James teaches us by referring to the example of the farmer, "Behold the husbandman waiteth for the precious fruit of the earth and hath long patience for it until the early and latter rain."

The Scripture also speaks of God's blessing coming upon His obedient children just as the showers of rain fall from the heavens. Hosea pleads with his people "Come and let us return unto the Lord . . . . He shall come unto us as the rain, as the latter and former rain on the earth."

God has given the promise that "For as the rain cometh down and the snow from heaven and returneth not thither, but watereth the earth and maketh it bring forth and bud that it may give seed to the sower and bread to the eater, so shall my word that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereunto I send it."

Mary Lehman, taken from "Jordan News"

Notes on Youth

Attention: Remember the Retreat Workshop being held April 1 and 2 at the Mennonite Biblical Seminary in Chicago. Remember the Workshop with your presence, if possible; and with your prayers.

The Young People's Fellowship of the *Salem-Zion Mennonite Church, Freeman, South Dakota* held their regular meeting in February. The film "With His Help" was shown. This film shows the many things that a drunkard can overcome with the help of God. Special music was also a part of the program. A social hour was enjoyed immediately following the program.

Dr. Erland Waltner of Bethel College was guest speaker in the *Vineland United Mennonite Church, Ontario, Canada,* February 26 and 28. The subject of his messages was nonresistance. He emphasized that nonresistance is primarily a gospel of love.

(*Local correspondants*: Remember to send your news items to Lois Duerksen, North Newton, Kansas.—L. S.)

MENNONITE YOUTH SERVICE PROJECTS

For Local Youth Fellowships

(The M.C.C. is again sponsoring Christmas Bundle projects for 1954. This is a project we as individual Christian young people and local youth fellowships can support. Let us read about the project, think about it, pray about it and take part in it.—L.S.)

Christmas Bundle Distribution

AT BREMEN

"Once more we express our sincere thanks," said the director of the "Jugendamt" in Bremen, as we were finishing our cup of coffee, served after an afternoon of distributing Christmas bundles. "However," he continued, "we can express only a small part of the thanks the children and the parents felt. Surely you have seen it in their faces and their actions!"

We had. The peaked faces and the hurried actions told longer stories of woe than we were aware of. Although outwardly Germany is, so to say, back on her feet, there are still a great many hidden fears and conflicts and many noticeable needs. The housing shortage is very acute. Last year Bremen built homes for 5,000 people, but in the same period 15,000 people, many from the East Zone, streamed into the city. A few days ago a young man and his bride were found dead in a tent, dead because they had committed suicide. The reason remains unknown, but a popular theory is that they were unable to find a room in which they could live, hence the despair. A social worker at the Jugendamt declares that the rate of suicide is much greater today than immediately after the war.

To bring a Christmas bundle to people who are so near to despair is a God-send. A young lady with a little girl came in this afternoon to receive a bundle. As she looked upon the gift tears started rolling down her cheeks. Soon she began sobbing and was quite unable to control herself. The incident became even more impressive when the social workers later told us of how this lady was one of their most difficult cases. Now she was softened by a small gift given "In the Name of Christ."

Again and again we found the fathers and the mothers of the children who came to get their packages, were without work. It is the lot of thousands in Germany. However, the lot becomes even more unbearable if the parents are unable to work, even if a job should be available. Young Peter, 13, smiling and courteous came in to get his Christmas bundle.

"And are you going to school?" asked the friendly Miss Bergfeld, who was helping with the distribution.

"Ja, doch," answered Peter with a smile. "I'm going to high school and expect to go on to university."

"Your father is alive, is he?" queried Miss Bergfeld, going for a bundle stacked in the corner of the room.

"No," came the answer, "we don't know where he is. He's gone since the war."

"Ach so! But your mother has a job, my boy."

"No."

"Is she sick then that she is unable to work?"

"Well no, not exactly, you see my mother lost a leg in an accident and therefore cannot work."

You can see how a Christmas bundle for such a family is a gift from heaven. One mother expressed it this way: "My daughter no longer expected a Christmas present since my husband has been in the hospital for 21 weeks now. How surprised she will be when I give her this." The pleasure was evident upon one man's face as he came to get a bundle for his little girls. He explained that only three days ago he had returned from a Russian prison camp. What a thrill it must have been for him and other returned prisoners of war to find that someone was concerned about their families during their absence.

Thirty-three thousand Christmas bundles are being distributed throughout the world this year. That means thirty-three thousand thrills for boys and girls who would otherwise not have a substantial gift for Christmas. One mother brought her three-year-old daughter in this afternoon and related an incident that seems to illustrate the fact. Yesterday the postman knocked and delivered a package. "Did we get a package for Christmas?" piped the little one.

"No," soothed the mother, "It's for the lady next door." This morning the postman knocked again and delivered a letter saying that they might come and get a Christmas bundle for the little girl.

"O Mutti!" cried the little one, "then we will get a package for Christmas after all!"

David P. Neufeld

AT SCHLUCHSEE REFUGEE CAMP

On Wednesday, December 23, 1953, 145 children between the ages of 3 and 16 inclusive were overjoyed to receive Christmas bundles distributed to them by five members of the Basel M.C.C. unit. Shortly after noon we arrived at the Schluchsee camp and were told we could have a room which apparently was a small building used as a chapel in which to make our distribution. Some of the men of the camp carried the large bales of bundles to this room where they were opened and arranged on long tables across one side of the room according to ages. During this time inquisitive faces of children appeared time and again at the windows trying to get a glimpse of what was in store for them; occasionally several tried to enter the door when curiosity became too great. Why not? This for most of them would be their first real Christmas gift.

The distribution was scheduled to begin at 2:0 p.m. and by 1:45 many laughing, talking, anxious children and many of the mothers were outside the door ready to enter when the door would be opened. Now it was time and everything was ready; i came the children and mothers and were seated on benches facing the stack of bundles all done up in bright colored bath towels, securely fastened with safety pins. The room was crowded to the walls with happy faces.

Dora Lichti took charge since she was the only one of the five who had command of the German language to speak to the children. A number of Christmas carols were sung by all. Two special numbers were sung by the Baseler Five. As the carol "Silent Night" was being sung mothers were wiping tears giving vent to inward emotions about which God only knows, pent up in sad hearts. Then Dora in her accustomed way of speaking to children in vacation Bible camps, told the children about the real meaning of Christmas. They listened very attentively seemingly forgetting the bright colored bundles before them. She then had them repeat over and over Mattaeus 28:20b. "Siehe, ich bin bei euch Alle Tage bis an der Welt Ende." (Matthew 28:20b, "lo, I am with you alway, even unto the end of the world.") Reverently they bowed their heads as Dora led in prayer. Then I explained to them that like groups of children in America sat in Sunday schools and were responsible for donating the bundles they were to receive, and on behalf of those children and many Christian friends in America they were to receive these gifts "In the Name of Christ."

The management of the camp thanked us very graciously for remembering them in this distribution stating that it was the finest Christmas the children had ever experienced in their camp.

Now very orderly as the age groups were called, bundles were given and with a graceful curtsy of the girls and a low bow of the boys' heads and "Dankeschoen" they received their bundles one by one. Over and over it was a handshake. It was indeed a happy moment when each received their gifts and eagerly walked away to open the bundle and see what was inside. Soon many returned wearing a nice new sweater, boys with new overalls holding up pocket knives or little tots grasping a precious toy. Mothers came around and thanked us profusely for the nice new gifts their children received. All the children in the proper age groups received a bundle and without fail everyone was well pleased with their gifts.

Many pictures were taken and now we were ready to drive away. The windows of the lager were lined with adult faces all waving goodbye; children were dancing and waving and by the time we reached the highway on both sides were boys and girls shouting "Auf Wiedersehn" and waving their arms as only happy and elated children can.

To you whose names were on these bundles, to those who packed the bales and had them shipped to Bremen, to the Bremen personnel, to the lager management and any others who had a part in making this distribution possible, the happy hearts of the recipients and we of the Basel unit extend our sincerest thanks and a "God bless you all."

D. C. Kauffman

Christmas Bundles for '54

FOR A GIRL

1 dress (or 1 skirt and 1 blouse)
1 sweater
1 bar soap
1 wash cloth
1 handkerchief
1 toy

FOR A BOY

1 pair trousers (include a belt)
1 shirt
1 sweater
1 bar soap
1 wash cloth
1 handkerchief
1 toy

How to Make and Send a Bundle

1. Select whether you will send your bundle to a boy or a girl and choose the age of the child—between 3 and 16 years. (When preparing more than one bundle distribute as evenly as possible across the entire age range, and between boys and girls, so that an equal assortment will be received.)

2. Put into your bundle ONLY THOSE ARTICLES LISTED.

3. Select a toy suitable to the age of the child—such as a knife(for older boys), ball, box of crayons with color book, embroidery work, a small unbreakable doll, puzzles (not jig-saws), autos, tractors, modeling clay, tinker toys. (The toys should be unbreakable but not plastic.) OMIT CANDY OR GUM.

4. All items *must* be NEW.

5. To cover the cost of shipping and to purchase a New Testament send a check or money order (50 cents per bundle) to one of the following addresses: —If your bundle or bundles are being sent to Ephrata or North Newton, then send the check for the New Testament to M.C.C., Akron, Pa. If your bundle is being sent to Kitchener, Ontario, Canada, then send the check to M.C.C., 10 Union St. East, Waterloo, Ontario, Canada. DO NOT PUT ANY MONEY IN THE BUNDLE.

6. A Christmas card and self-addressed envelope without stamps may be included.

7. SEW (preferably large machine stitching) a packing label carefully to the OUTSIDE CENTER OF THE TOWEL. *Print* (use a typewriter if at all possible) on packing label: (1) Name and address of sender, (2) Bundle for a BOY, age—— (or) Bundle for a GIRL, age——.

8. Wrap all articles in this turkish towel and pin securely with safety pins.

9. In order that these bundles can be distributed

(Continued on next page)

HOW TO MAKE AND SEND A BUNDLE

(Continued from page 205)

by Christmas, send your bundle BEFORE July 1, 1954.

10. Print the address painly on the outside of the box or package and send by parcel post, express, or freight to:

GOODWILL CHRISTMAS BUNDLES
MENNONITE RELIEF CENTER
Ephrata, Pennsylvania
or
North Newton, Kansas
or
189½ King Street E.
Kitchener, Ontario, Canada

—Taken from **"Women's Activities Letter"**

How Do You Go?

There are three types of Christians who respond to the call of service:

1. Rowboat Christians—have to be pushed wherever they go.
2. Sailboat Christians—always go with the wind.
3. Steamboat Christians—make up their minds where they ought to go and go there regardless of wind or weather.

Our Schools

BETHEL COLLEGE

The well-known Bethel College radio program "Chapel Meditations," heard every Sunday afternoon at three o'clock on station KFH, Wichita, Kansas, will be heard between **one and one-thirty p.m.** over the same station beginning Sunday, March 21. This popular half-hour program has been on the air now for two years.

Leola Schultz, director of Voluntary Service under the General Conference Board of Christian Service, and Mervin Miller and Elma Easu, representing Voluntary Service under the direction of M.C.C., spent Sunday evening, Mar. 7, to Tuesday, Mar. 9, on the campus interviewing students interested in Voluntary Service either for the summer or for a longer term. These representatives had been invited to the campus by the Student Christian Association. This organization had also invited Dr. Roy Just of Tabor College to present to Monday morning chapel the challenge of Voluntary Service to Christian young people.

Chapel speakers during the week in addition to Dr. Roy Just were Dr. Herbert Lockyer, Bible lecturer in the City Auditorium of Newton, and two foreign students, Ted Fukuda from Japan and Timothy Kao from Formosa.

An important Evangelism Workshop was held in Newton at the First Mennonite Church Saturday, March 13. Representatives of the Bethel faculty and student body took an active part in planning for this workshop as well as in its deliberations.

The dedication service of Prairie View Hospital was held in Memorial Hall on March 14. A large gathering of people from far distances in Kansas and even outside the state was present. Various members of the college faculty and students participated in the program of dedication as well as in the preparation and planning for the same.

Upon invitation, Dr. E. G. Kaufman is spending a month in the province of Saskatchewan in Canada visiting churches and speaking to minister's conferences, a youth workshop, and addressing school assemblies. During this period of a month, March 6 to April 7, he is visiting 21 communities and speaking most of the time twice in a day. His trip takes him from the southern part of Saskatchewan clear to the northernmost Mennonite churches of the province.

BLUFFTON COLLEGE

The Vesper Choir, under the direction of Prof. Russell A. Lantz, has given several concerts recently in Ohio and Indiana. On Sunday, March 7, two concerts were given; one at the First Methodist Church, New Washington, Ohio, and one at the Epworth Methodist, Bucyrus, Ohio.

Three concerts were given in Indiana on March 13 and 14. On Saturday evening the choir sang at the Silver Street Mennonite Church, Goshen, Ind.; on Sunday morning in the Topeka Mennonite Church; and in the afternoon at the First Mennonite, Nappanee, Ind.

Vesper Choir officers this year are: Eleanor Wismer, president; Dorothy Young, treasurer; Geraldine Reiff, secretary; Marjorie Yoakam, accompanist; Don Hostetler, business manager; Elfrieda Landes, custodian; John Rogers, stage manager; Joe Smucker, reporter; and Jane Nyce, librarian.

The junior class play, "The Late Christopher Bean," a comedy by Sidney Howard, was given on March 19 and 20 in the high school auditorium. Directing the play was Dale Dickey, speech instructor, with Addison Myers, also a speech instructor, as technical director.

Comprising the cast were: Sam Diller and Mary Anne Bertsche in the leading roles, and Ruth Bundy, Rosemary Andrew, Carol Miller, Gary Sprunger, Peter Kennedy, Fred Stolzenbach and Robert Coon playing the other parts.

Dorothy Young of Saybrook, Ill. was chosen by the student body as May Queen, and Richard Yaussy of Bucyrus, Ohio was elected Popular Man to reign over May Day festivities on June 4, 5, and 6. Chosen as Maid of Honor to the Queen was Joan Lou Clymer of Rawson, Ohio. Don Hostetler of Sugarcreek, Ohio was selected as chairman for the important week end.

Officers for next year's Student Christian Association were elected at a recent meeting. John Bohn of Pandora, Ohio, was selected as president, and other officers include: Helen Neufeld, Chicago, Ill. vice-president; Eleanor Bohn, Pandora, Ohio, secretary; and Earl Campbell of Wapakeneta, Ohio, treasurer.

The Rec' Club also held its annual election with Don Corfman, Upper Sandusky, Ohio, elected as president; Cathy Diller, Rawson, Ohio, vice-president; and Marjorie Ferguson, White Pigeon, Mich., secretary-treasurer.

Marilyn Oberly of Bluffton, Ohio and James Bishop of Souderton, Pa., were recently elected co-editors of next years' yearbook, "The Ista." They were elected by the sophomore class who will have charge of next year's yearbook.

Dr. Robert Kreider, history professor, was the principal speaker at a peace study conference at Virgil, Ont., on Mar. 21. The Conference was planned by the Mennonite Brethren Churches of Ontario.

Christian Life Week will be held from March 30 to April 2, with Dr. Harold Gross, Dean of Freeman Junior College, as guest speaker.

CANADIAN MENNONITE BIBLE COLLEGE

"The Hidden Motto," a short skit emphasizing the call to foreign missionary service, was presented at a Saturday evening prayer meeting on Feb. 27. The wording of the Hidden Motto was GOD WANTS YOU.

Rev. Dan Buhler of the Gospel Union gave a rousing talk on the characteristics of the "Christian Salt." The various properties of this common table commodity were allegorized in a novel manner and were quite applicable to the Christian life.

Dr. H. H. Janzen, President of the M. B. Bible College, during a chapel message aptly phrased the past week as "Fellowship Week" for the two colleges. Both teachers and students, on two consecutive days, March 4 and 5, had met in our college; Rev. Friesen had spoken in their chapel service, Rev. Janzen was now returning that visit. In his sermon Dr. Janzen expressed the danger of church colleges becoming affected by the liberal and modernistic tendencies of our day, and of straying from the original purpose for which they were founded. He hoped that this would not be the case in our Mennonite educational institutions.

March 15—19, was Exam Week marking the close of another college term. The Spring term began March 22.

MENNONITE BIBLICAL SEMINARY

The Seminary Male Choir announced the following as its itinerary for a Pre-Easter tour beginning April 8 and ending April 18: Thursday evening, April 8, Wayland Mennonite Church, Wayland, Iowa; Friday evening, April 9, Pioneer Hall, Freeman, South Dakota; Sunday morning, April 11, Bethesda Mennonite Church, Henderson, Nebraska; Sunday evening, April 11, First Mennonite Church, Beatrice, Nebraska; Monday evening, April 12, high school auditorium, Moundridge, Kansas. On Tuesday and Wednesday evenings the choir will be divided into three groups, giving programs at Colby, Hanston, and Kismet, Kansas, on Tuesday, April 13; and Ransom, Pawnee Rock, and Greensburg, Kansas, on Wednesday, April 14; Thursday evening, April 15, First Mennonite Church, Pretty Prairie, Kansas.

Friday morning April 16 the Swiss Mennonite Church, Whitewater, Kansas; Friday afternoon, the Emmaus Mennonite Church, Whitewater, Kansas; Friday evening, high school auditorium, Hillsboro, Kansas; Saturday, April 17, high school auditorium, Inman, Kansas; Sunday morning, April 18, Hoffnungsau Mennonite Church, Inman, Kansas; and Sunday evening, in Memorial Hall, North Newton, Kansas.

Members of the choir are Norman Bergen, James Reusser, John Gaeddert, Malcolm Wenger, Ralph Weber, Norman Dalke, Calvin Flickinger, Eldo Neufeld, Leo Miller, William Gering, Herman Tan, Menno Ediger, Floyd Bartel, Milton Harder, Walter Neufeld, and Pete Ediger. Professor Marvin J. Dirks is director, and Marvin Dirks, Jr., accompanist.

It is the sincere desire of the choir that these programs will be of spiritual blessing to many during the Easter Season.

We are planning to sponsor a College Student Conference here at the Seminary on April 2-4. The purpose of this conference is to acquaint students with our Seminary and to present a challenge of the need for consecrated Christian leadership in our churches.

Jottings

New Hopedale Church, Meno, Okla.: Richard Wolff from Lincoln Neb., was in our midst during the O.B.A. Bible Conference held in January. The North Enid M. B. Men's Chorus rendered a program in our church Jan. 31. Our Men's Chorus gave a program in the Meno Christian Church, Feb. 7. We are looking forward for a return program soon. On Feb. 17, during our midweek service, Rev. and Mrs. Alvin Bergen presented the need of missions. They are preparing to go to Africa in the near future. In the evening of March 7, the brethren Harry Martens, Edmund Miller and Harley Stucky, members of the Western District Peace and Education Committees were our guests. They shared with us some of the major concerns and areas of activities of their respective committees.--Corr.

—**North Star Church, Drake, Sask.:** Evangelistic meetings were held Feb. 21—March 1. John Friesen from Hague was the speaker. The church was filled to capacity each night and the meetings proved a great blessing. Funeral services were held for the late Mrs. Jake Heinrichs on March 3. She passed away in her sleep after a lengthy illness. Harvey Toews, assistant director of the M.C.C. at the Canadian Headquarters in Waterloo, Ont., spoke Sunday morning, March 7, in the interest of Voluntary Service.—Mrs. Milton Ewert, Corr.

—**Friedensfeld Church, Turpin, Okla.:** The first Thursday in March there were 14 ladies out for an all day Ladies' Aid meeting. That evening our monthly Sunday school teachers' meeting was held in the church basement. The first Friday in March our church took part in a World Day of Prayer observance at the Turpin Methodist Church. The first Sunday evening in March we had our Christian Endeavor program. New officers elected: Franzie Lee Leopp, treas., program committee, Mrs. Eugene Regier, Mrs. Johnny Dirks, Mrs. John Schmidt. Leo Plett is our C. E. president. Pastor Levi Koehn and Paul Ediger drove to Sublette, Kan., for a meeting in regard to our annual singing convention.—Corr.

—**Bethel Church, Inman, Kan.:** H. B. Schmidt, pastor of the Tabor Church, near Goessel, Kan., conducted a series of meetings here Feb. 28-March 5. The main thought in his evening messages was "The Love of God." In the afternoon Bible study hour the Book of Mark was studied. Rev. and Mrs. Archie Graber and little daughter, Nancy, missionaries from Africa, brought us the morning message Sunday, March 7. A junior choir has been started under the direction of Mrs. Frank Toews. Virgil Flickinger was recently elected as the new sponsor for our youth fellowship group.—Mrs. A. F Enns, Corr.

—**Second Church, Paso Robles, Calif.:'** Edward Toews attended the ministers' conference at Portland, Ore., Feb. 17, 18.

(Continued on next page)

Whilo thero ho also visited his parents, relatives and friends. Miss Minna Jantzen had the misfortune to fall and break her hip; she had to undergo surgery and is at present hospitalized. John and Ann Jantzen, missionaries to Africa, are visiting the home of his father, F. F. Jantzen. John brought the morning messago March 7, and in the evening they again spoke and showed pictures of their work. Miss Shirley Oaks and Elwood Dyck were married in the parsonage by Reverend Toews, on Feb. 9. Lynette Marie arrived at the home of Mr. and Mrs. Rudolf Hamm, on Feb. 17, and Kenneth Clyde joined the home of Wayman and Florence Richmond, March 6. —Mrs. Frank Hamm, Corr.

—**Johannestal Church, Hillsboro, Kan.:** Albert Dale Klassen of Bethel College brought us the message Jan. 24. Jan. 31, our pulpit exchange Sunday, Harvey Jantz, pastor of the Friedenstal Church, brought the message. Our church observed prayer week services with open panel discussions during the first week of February. A season of prayer followed each discussion. The new W.M.A. Chairman, Mrs. D. P. Ewert, brought an inspiring and challenging talk to the newly organized young Mennonite Matrons at their February meeting. The relief project for February was underwear and stockings for all ages. A special children's program was presented at the Christian Endeavor, Feb. 14. A farewell fellowship hour was held in honor of the Unruh family, who left for the state of Washington where they plan to make their home. A group of twenty-four or more members of our church attended the Christian Service Workshop at Memorial Hall, Sunday, Feb. 14. On the evening of Feb. 28, we had with us the Bethel College mixed ensemble under the leadership of Elvera Voth. The World Day of Prayer service was held at the Gnadenau K.M.B. Church, Hillsboro. Harold Buller, North Newton, was the speaker.—Mrs. Walter J. Bartel, Corr.

—**First Church of Christian, Moundridge, Kan.:** The Men's Fellowship had Albert Ensz show his pictures of South America for their March meeting. The Ladies' Mission Society had their all-day meeting March 4. The congregation is planning on landscaping the church grounds soon with volunteer labor. World Day of Prayer was observed in our church with the other churches of the community. Roy Roth was our afternoon speaker. Vernon Sprungers were in our midst to share their experience of Africa. We also saw the pictures and found them very good. Recently our pastor has had sermons on "Questions Jesus Asked." We've had eight so far. Many of our congregation have gone to see Prairie View Hospital It is a real testimony of cooperation.—Mrs. Milton Grundman, Corr.

—**East Swamp Church, Quakertown, Pa.:** At their February meeting, the Women's Missionary Society rolled bandages for the M.C.C. A combined meeting of the Brotherhood and Missionary Society was held March 4. Five workers from the United World Missions presented reports of their fields; also the film "Korea as I Saw It," taken by Sidney Correll. We can praise the Lord we in America are still blessed with freedom. Miss Arlene Haas, of Philadelphia Bible Institute, was the guest speaker for the 36th anniversary of our Junior C. E. She gave a heart to heart message on Christians going forward with Christ, which drew the attention of juniors and adults. The juniors also gave a fine program in word and song.—Corr.

—**Eicher Emmanuel Church, Wayland, Iowa:** Our church was the host church for the community World Day of Prayer Service. Over 150 attended and many took part in the inspirational reading and in prayer. A dramatization, "These Others," was also presented. Mrs. H. E. Nunemaker was chairman. During the week, church members met in homes for Bible study and prayer service. The Book of Acts is proving a practical and beneficial study. The homes of Marvin Widmers, Robert Freyenbergers, Albert Grabers, and P. P. Wengers have been the most recent meeting places for these midweek services. Mrs. Erwen Graber, Corr.

—**Butterfield Church, Butterfield, Minn.:** Since January, our Mission Society has made 23 comforters and 4 baby quilts for relief. This totals 538 pounds of used and new clothing. Feb. 12, Miss Janet Soldner, R.N., showed colored slides of her missionary work in Cachipay, Colombia, South America. She also spoke to the Society about her work among the poor children and those of leprous parents. On Sunday evening, Feb. 28, Merle Christianson of the American Sunday School Union brought a message based on Psalm 78. This group needs our prayers as it continues its work in Daily Vacation Bible School, Sunday schools, released time classes, and after school classes. The colored filmstrip, "Dare to Be a Daniel," was shown Sunday evening, March 7. Stanley Clark of Brainerd, Minn., brought a challenging message to the Christian Men's Brotherhood on March 8. Sunday morning, March 14, Ronald von Riesen, president of Freeman Junior College, spoke forcefully on Matt. 9:1-8. The Freeman College Girls' Sextet also sang six great objective hymns with conviction. In the evening the color film "Shadows of His Glory," was shown. It is a sound motion picture based upon the wilderness tabernacle which typifies Christ.—Willis Linscheid, Corr.

—**First Church, Monroe, Wash.:** Feb. 21, D. C. Wedel was with us for the day. March 3, Janet Soldner, missionary from Colombia, South America, was with us. March 5, Cornelius C. Bergusan, aged 85, passed away; funeral services in charge of George Kopper. March 6, Arlene Stucky, daughter of Mr. and Mrs. Oswald Stucky, was married to Kenneth Obom in Great Falls, Mont. Kenneth is in the service.—Corr.

—**Salem Church, Freeman, South Dak.:** Pastor Fretz was in Chicago to attend an Associate Editor's meeting and the Seminary Board meeting. He also visited alternate service men at Downy, Ill. We finished our study of the catechism at our weekly prayer and Bible study. We had been meeting for about 12 weeks. The ladies of our church were invited to the Bethany Church, Freeman, for World Day of Prayer. The Women's Missionary Society has chosen "The Church, a Work Around the World," as their theme for the year. At their last meeting they discussed "Evangelistic Work—The Open Door of Witnessing." Wool bats for quilts have arrived and certain days are set aside for quilt workdays. At the present time about 50 quilts have been finished.—Corr.

—**Eighth Street Church, Goshen, Ind.:** The Menno Singers presented a program of sacred music at the evening service Jan. 31. A church fellowship dinner was held at noon. Feb. 7, a representative of the Gideons spoke in the evening. The following Sunday J. E. Hartzler concluded his addresses or his world study trip with "Russia, the Ignoble." Jacob Peltz American Secretary of the International Hebrew Christia Alliance spoke to the congregation Sunday evening, Feb. 21 "Faith of Our Families," a film dealing with values an methods of family worship. was shown Feb. 28. A children's and a teen-age choir of a South Bend church presented a vesper program at the church March 7. Goshen's World Day of Prayer observance was held in our church, Thursday evening, March 4.—Susanne Friesen, Corr.

Into the Beyond

ELIZABETH JANTZ was born in Moundridge Kansas, April 7, 1886. She was a member of th New Hopedale Church, Meno, Oklahoma. She die December 3, 1953.

ABRAHAM D. ENSZ, member of the New Hopedale Church, Meno, Oklahoma, was born in Shonsa Russia, February 29, 1872, and died February 8, 1954

MRS. ANNA (KASPER) UNRUH, of Lehigh Kansas, and member of the Lehigh Mennonit Church, was born February 15, 1883, and died February 10, 1954.

PETER F. GOERTZ, of Newton, Kansas, membe of the Lehigh Mennonite Church, was born Octobe 28, 1880, and died March 6, 1954.

WILLIAM DYCK, of Fresno, California, and member of the First Church, Reedley, California, wa born February 8, 1871, and died March 13, 1954.

MRS. ANNA (KREHBIEL) GALLE, aged 90, o the West Zion Church, Moundridge, Kansas, passe away March 12, 1954. She was the wife of Re William Galle, the first elder and pastor of the Wes Zion Church, who served from 1888 until the time o his death in 1920.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

MENNONITE LIBRARY BIBLICAL SEMINARY

Lord upon our blindness
Thy pure radiance pour;
For Thy loving-kindness
Make us love Thee more:

And when clouds are drifting,
Dark across our sky,
Then, the veil uplifting,
Father, be Thou nigh.

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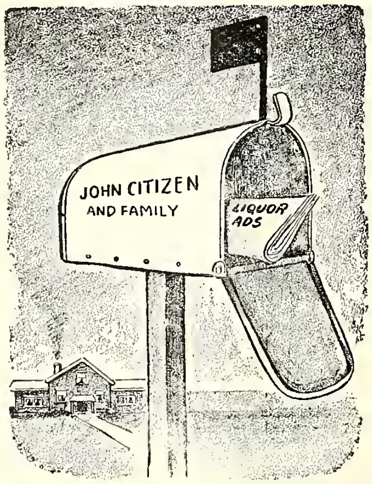
RED FLAG FOR DANGER



The Mennonite

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Of Things to Come

April 10—Western District Daily Vacation Bible School Workshop, Clinton, Oklahoma.
April 11—Palm Sunday
April 11-18—Week of Witness
April 18—Easter Sunday
April 22-23—Middle District Conference at North Danvers, Ill.
April 23, evening—Joint Session, Middle and Central Conf., Carlock, Ill.
April 23-24—Western District Retreat Workshop, Camp Mennoscah, Murdock, Kansas
April 24, a.m.—Middle District Conf., North Danvers; Central at Washington, Ill.
April 24-25—Joint Inspirational Conf., Middle and Central District, Washington H. S., Ill.
April 25—Conference Sunday
April 25—West. Dist. Laymen's Retreat, Camp Mennoscah, Murdock, Kan.
April 27—Western District Council of Committees, Lorraine Ave. Church, Wichita, Kansas
May 2—Mennonite Song Festival, Memorial Hall, North Newton, Kansas, 2:30 and 8:00 p.m.
May 4—Western District Daily Vacation Bible School Workshop, First Mennonite Church, Hanston, Kans.
May 28, 29, 30—Western District Peace Retreat, Camp Mennoscah, Murdock, Kansas

MCC News Notes

PUEBLO, COLO., I-W'S DISPLACED

The 32 I-W men employed in Colorado State Hospital, Pueblo, have been displaced by other laborers, but have already found employment in other institutions.

The reason for the transfer of these conscientious objectors is rising unemployment in Pueblo industries and the policy of Selective Service that I-W men do not displace other laborers. These men have found employment in Topeka, Denver, Kansas City, Delaware, California, and Wisconsin.

Mounting unemployment in recent weeks in such industrial areas as Michigan, Chicago and Colorado had caused Selective Service to be sensitive to the use of I-W personnel in those areas. National Selective Service headquarters had requested all state headquarters to supply information on the employment picture. It had not been expected that such developments would affect I-W's immediately. Current unemployment may result in more shifting of I-W's.

The Colorado State Hospital administration and staff regretted the leaving of the I-W men. Thirty of the men were from the Mennonite Central Committee constituency. The men accepted their dismissals in good spirits. Most of the men had left the hospital by March 27.

The first I-W men were employed in Pueblo late in 1952. A number of men fellowshiped with the Pueblo Mennonite Church and just at the time their services terminated they were making significant contributions in the construction of a new church building. The Pueblo I-W's were under the leadership of Milo D. Stahl of Harrisonburg, Va.

TWO WORKERS ARRIVE IN ASUNCION, PARAGUAY

Mr. and Mrs. Otto Giesbrecht of Vineland, Ont., arrived in Asuncion, Paraguay, March 27, where they will serve as houseparents in the M.C.C. center succeeding Mr. and Mrs. Peter Epp of Wheatley, Ont., who are now serving in the M.C.C. center in Montevideo, Uruguay.

The Asuncion center provides valuable services to Mennonites in the city and Mennonites who come from the colonies to the city on business. Mennonites who come to Asuncion for medical help, business or visits can make their headquarters at the center.

The houseparents counsel with the colonists on their needs and problems. They accompany them to the doctor and visit those who must spend time in Asuncion hospitals.

Mennonite women working in Asuncion spend Thursday afternoon and evening in the center. Such church activities as Sunday school, choir practice and Bible studies are held in the center.

Other M.C.C. services to Mennonites in Paraguay include material aid medical help and assistance with edu cational activities. Agricultural experi mental farms in Fernheim and Volen dam are operated by M.C.C. workers The services of six Mennonite volun teers from the United States on loa to S.T.I.C.A., governmental agricultura assistance agency, benefit the colon ists. M.C.C. assists in arranging an setting up such assistance as roa building and money loans. The Barri Grande leprosy project being construct ed as a "thank you" to Paraguay fo allowing Mennonites entrance is ar other M.C.C. project.

13 ATTEND MARCH VOLUNTARY SERVICE ORIENTATION SCHOOL

The assignment of four of the 1 young people attending the Marc orientation school at M.C.C. headqua ters in Akron, Penn., to Good Shephe Home in Allentown, Penn., marks th beginning of a Voluntary Service pro ect in that institution.

These young people are Rudig Lichti of Tiskilwa, Ill.; and Leonar Schultz, Edgar and Gladys Stoesz

(Continued on page 224)

Editorials

SOME OBJECTIVES OF "THE MENNONITE"

1. **Intensifying the Home Mission Vision**
2. **Studying Interdenominational Relationships**
3. **Stressing the Importance of Christian Stewardship**
4. **Expanding Evangelism by Acceptable Methods**
5. **Recruiting for the Christian Ministry**

THE WEEK OF WITNESS

It is to be hoped that the churches take seriously the Committee on Evangelism's plan for making Holy Week a "Week of Witness." Helpful suggestions and folders have been sent out to the churches. In the first issue of each month, THE MENNONITE carries some article on the subject of Evangelism. It is one of the objectives of this paper to stress the importance of evangelism for all churches and for all members.

During this special week of emphasis on witnessing every member should be encouraged to have some definite part. But this "Week of Witness" is a beginning rather than the end. By personal work, planned visitation, evangelistic meetings, the use of advertising and tracts, the cause must be continued throughout the entire year. This is the business of the church.

But we should be sure that the methods used are acceptable to God, and fit into the particular situation at hand. Men cannot be forced or frightened into the kingdom, but the love of God must be held before them in such an appealing manner that hearts are moved to respond. Everything done in connection with witnessing must be in line with the spirit of Christ. High pressure methods of raising money and questionable use of such funds after received have done much to turn people against the idea of "evangelistic meetings." We should restudy the methods of Jesus and the early disicples and learn from them what are acceptable methods. The church does not exist for itself; it must be "Christ's beacon light."

IF THOU HADST KNOWN

On Palm Sunday there was much jubilant rejoicing as the crowds were caught up in a gay spirit of celebration. They shouted their hosannas to the King coming into the city. They paid him homage. They were hopeful that some great revolutionary event was taking place.

But the emotion of the crowd was shallow and fickle. Jesus was well aware of this. The people were expecting their peace to come from a release from the Roman yoke, instead of giving themselves to a spiritual King.

As the city of Jerusalem broke into view, Jesus wept saying, "If thou hast known..." Their shallow joy but aroused in him a deep sorrow because of their blindness to what was required to bring real peace. For true peace can come only when the heart is at peace with God and fellow man. Only Christ can bring about this inner peace. The most important step is to make Him King of our lives.

If thou hadst known that real joy is from within; that the things which make for peace are spiritual; that such peace comes only from right relationships with God; if thou hadst known, or having been so informed would have acted on such knowledge, then the King of Glory could have been enthroned in human hearts and reigned there supreme. Then the joy would be deep and lasting.

A LEAK IN THE CHURCH

One of the leaks in a church is the moving church member. He may retain his membership in his home church and make no real connection in the community where he has moved. It is then easy to become less interested in church activities for they feel no obligation where they live and are more or less out of touch with the home church.

Some absentee members will retain their membership in a church of a former community for ten or twenty years, as they explain it, "for sentimental reasons." But would it not be better to place membership in a church where residing and give full support there, instead of living as people "without a church." Parents and children need a church home close enough to attend regularly and feel a part of the spiritual group.

To be sure it may sometimes be difficult to make adjustments to a new church and new friends. To be sure there are close attachments to the home church, but when members are gone for several years pastors would do well to suggest to the absent members that they join in the community where now residing and take an active part there. There might be fewer names on the roll of the home church, but the list would be made up of those who attend and are active. The moving member should not become a non-church attendant and thus a leak to the church.

SPRING IS HERE

As this is written the calendar says spring is here but the atmosphere is still more like late fall or mild winter. But in spite of the continued cool weather there are already visible stirrings in the earth. Buds are swelling, a few early plants are pushing through the ground, the grass is taking on a new hue, and the robins are singing merrily.

The farmers are ready for spring and are anxious to get their crops in the ground. The gardeners are watching for the proper time to get their gardens in shape and do their early planting. School children and teachers as well, are counting the weeks till the close of school. Mothers with small children are anxious to have the warm days come that the children may be outdoors.

But there also may be springtime in a man's soul. As the earth is resurrected to a new life and beauty, so the soul of man may respond to the pull of the spiritual, and be brought into beautiful flowering and fruitage. He that is in Christ is a new creature.

Jesus Christ on Trial

E. S. MULLETT*

Recently at a meeting, and in an attempt to justify himself and the course he was pursuing, a minister said to his congregation, "Jesus Christ is on trial here today." But, as it appeared later, it was the minister that was also on trial probably as much as Jesus Christ.

The same thing happened in the trial of Jesus before Pilate. For even though Pilate was the official judge with legal authority to pronounce the death sentence, notwithstanding, here too, it was Pilate that was on trial probably as much as Jesus Christ.

As we look into the circumstance surrounding this trial, we see that Pilate, indeed, was in a terrible dilemma. On the one hand he was face to face with Jesus Christ; one whom he knew to be innocent as well as a victim of religious fanaticism and prejudice. On the other hand he was confronted by a mob of mad and incorrigible Jews, demanding nothing less than the death sentence on Jesus. Here was a perplexing problem, for he knew he could not yield to these unjust demands and at the same time maintain the honor of being an upright judge. Truly, Pilate found himself in a most precarious position. Realizing this, he meant to take every precaution, for he knew that any wrong move could readily jeopardize his political standing.

Pilate was a proud man and would not dare think of defeat. He had been in such predicaments before without being thwarted, and he was confident that he could find a way out of this one. So he sought to find some loophole of escape in which he would be the victor once again.

He thought of the way of compromise, but this looked improbable if not impossible in every way he looked at it. One way that looked promising was to pass this dangerous problem confronting him on to Herod. But in this he failed for Herod refused to assume any responsibility in the case and returned Jesus to Pilate again. Another hopeful solution came to him as he remembered that it was customary on the Jewish feast day to release a prisoner subject to their choice. Evidently he thought they would most likely accept Jesus for he recalled that only a few days before Jesus had been welcomed into the city with loud acclamations. Surprisingly, this plan went wrong also for the Jews chose Barabbas instead of Jesus. Pilate thought of another scheme that might work, and that was to have Jesus severely scourged. It seems that he surmised that the Jews, out of pity and sympathy for his suffering, would relent in their unjust demands. But, there was no pity in this enraged mob before him, and their only response was, "Crucify Him."

Thus far all of Pilate's efforts to free Jesus and find a way out of his dilemma had failed. Out of all fairness to Pilate, we have every reason to believe that he really wanted to free Jesus. Notwithstanding, it seems the more he tried, the more perplexed the problem became, and the more persistent the Jews became in demanding the death of Jesus. Pilate had weakened, but he would not admit defeat. Thereupon, he rationalized that since he had gone to the limit of his resources to free Jesus, he had done all that could be done, and was, therefore not accountable for his death. So, he washed his hands, thereby claiming innocence.

But, was Pilate wholly innocent? There are those who claim that he did all that could be done under the circumstances, and therefore, should not be censured. Be that as it may, we do know that Pilate failed to stand up for what he knew to be right; he knew that Jesus was innocent and that he could find no fault in him. Here was an opportunity to champion the right but he failed to do so. Why? First, he wanted to please the Jews who were his subjects, and he knew that his position as Governor depended on their good will, and on his ability to comply with their wishes. In this respect he played the part of a playboy, or politician. Second, and this is the most tragic one, Pilate was a weakling, evidently greatly lacking in courage and character, and without compunction of conscience. As we view the trial of Jesus, it can be truthfully stated that Pilate's integrity of character was being tried and tested; he was being "weighed in the balances and found wanting." From a legal point of view it was Christ that was on trial, but from a moral point of view it was Pilate.

We are nearing the time when the betrayal, trial, and crucifixion of Christ is being brought vividly before our minds. How ghastly and cruel the story seems! We say with Studdert-Kennedy, "Those were crude and cruel days, and human flesh was cheap." And so they were.

For more practical purposes, however, we need to remind ourselves that we, too, are confronted with Pilate's perplexing problem, "What then shall I do with Jesus who is called Christ?" It is the same personal question, and we are compelled to do something about it. He is still the unavoidable Christ and we cannot escape him. True, we may blot him out of our lives, and go on as though he had never lived and died, but in doing so we blot out our highest and richest potentialities. Furthermore, we need to remind ourselves that to profess to be a follower of Christ, and then fail to stand for the things for which he lived and died, is to "crucify him afresh and put him to an open shame." In this way his crucifixion is still going on. Then, too, Paul tells us that "God has committed unto us the word of reconciliation. Now then we are ambassadors for Christ." Perhaps it is in rightly representing Christ to the world that we are being tested most. Obviously, we, his followers, are on trial, and may have to share some of the guilt of his betrayal and crucifixion. As we consider this matter personally, may we not wash our hands lightly in Pilate's wash bowl, but searchingly ask, "Lord, is it I?"

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*Pastor, Wayland Church, Wayland, Iowa.

People of Prayer in the Bible

FRANK R. MITCHELL*

Someone has made a count and found 2930 different men and women who are mentioned in the Bible. If this count is correct, it is surprising to find that there are less than a hundred recorded as people of prayer. There are approximately forty people who have prayers attributed to them in the Scriptures. There are less than thirty other people about whom it is stated in the record that they were people of prayer. Three things might be said about this astonishing ratio of 70 to 2860, or one praying person for every forty.

First, the Bible is a realistic record of life, revealing man as he is. The vast majority do not know God as the One with whom they may fellowship. Second, the Bible makes no attempt to tell the whole story of any of its people. That is to say, that to find in the record the praying and prayers of only 70 of its people, does not mean that there are only 70 saints. At one time Elijah was discouraged because he thought of himself as a minority of one. But God revealed that there were others, about whom the record gives no detail. Third, true prayer does not tend to publish itself. But if the ratio illustrates how much power there is in a mustard seed, it is a challenge that we too must find the power of prayer for our own lives.

There is a very great deal that might be said about the praying people of the Bible. We must be satisfied to make only a few brief remarks. The Bible people prayed mostly because of their need. Some prayed because of the need of others. Others prayed, because, in so doing, they received help in the midst of their darkness and despair. Still others prayed because they sought fellowship with God. In this paper four groups of praying people will be considered: Common folks who prayed, women, kings, and intercessors.

Ten common folks have been selected. Abraham's servant prayed with great intelligence when he sought help in the selection of a wife for his master's son, Gen. 24:12-14. Manoah prayed that he and his wife might be made good parents, in anticipating the birth of their son, Samson, Judges 13:8. Jabez, an honorable man, prayed for a better life and God's protecting care over him, I Chron. 4:10. Zechariah, a common priest, went to his work in the Temple for many years. He with his wife yearned for a son and God answered their prayer, Luke 1:13-18. The aged Simeon would never have been known had it not been for his prayers. He wished to see the Messiah and God answered his prayers, Luke 2:29f.

In the Pharisee and the publican the difference is illustrated between insincere and genuine prayer. The Pharisee feels no spiritual need and makes no petition. He prays with himself and prides himself on his own righteousness. The publican cries out to God for mercy and the forgiveness of his sins and goes back satisfied because he receives the answer to his cry. Luke 18:11-13. The thief on the cross who turned to Jesus, prays with the greatest faith, "Jesus, remember me." Jesus more than answers his request, assuring him that He will take him with Him, Luke 23:42f. Cornelius was a praying outsider. His prayers were answered and he was gloriously included, Acts 10:4f. Ananias prayed about a difficult task assigned to him. Because of his prayer he was able to successfully fulfill his assignment, Acts 9:3.

Of the three praying women selected, Hannah is the outstanding in the Old Testament for her piety and fervency in prayer. Her prayers for a son were answered in the great prophet, Samuel, I Sam. 1:11. Because a foreign woman had a sense of humor even in her critical need, and refused to give up her petition, her prayer was answered, Matt. 15:22. The last time we see Mary, the mother of Jesus in the New Testament, she was praying with her other sons in prayer meeting, Acts 1:14.

Outstanding characteristics in the prayers of King David were his humility of spirit and his willingness to acknowledge his sins and to ask forgiveness. Solomon began his reign with a sincere prayer for wisdom. Later on, there were other prayers, such as those at the dedication of the Temple, which showed that while the wealth and prosperity of his reign brought the sins which so often grow therefrom, it was not without a struggle that he departed from the faith and even then God was not very far away from him. Kings Hezekiah, Asa, and Jehoshaphat, living in times of greater danger to Israel, were truer men than Solomon and their prayers reveal lives lived nearer to God. In I Tim. 2:1f, Paul urges that prayers be made for all men and particularly for kings and all who are in high positions. For such, temptation and the possibility for wrongdoing are very great. Men in high places need to pray and to be prayed for.

It was those recorded in the Bible as intercessors, including many of the prophets, who have profoundly influenced and channeled the course of human events. How much they have changed history will not be known in this life. There were the early men of God, such as Moses and Samuel, (Jeremiah 15:1), or Noah, Daniel and Job, (Ezekiel 14:14), who were so deeply reverenced because of their lives of intercession. There is nothing higher or greater that one may do for his nation. Samuel regarded it a sin to neglect to pray for his people, (I Sam. 12:23). There were times when he would cry all night for them, (I Sam. 15:11). Abraham and Elijah were men who knew how to take their people before God in intercessory prayer. Isaiah, Hosea, Amos and others may be named also in this great class.

Jeremiah who has been called the greatest intercessor in the Old Testament illustrates the spirit of these great men. The record of his intercession as found in the 14th and 15th chapters of Jeremiah throws a light upon the inner life of these prayer-

(Continued on page 223)

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*Supt., Home for the Aged, Meadows, Illinois.

A Grain of Wheat

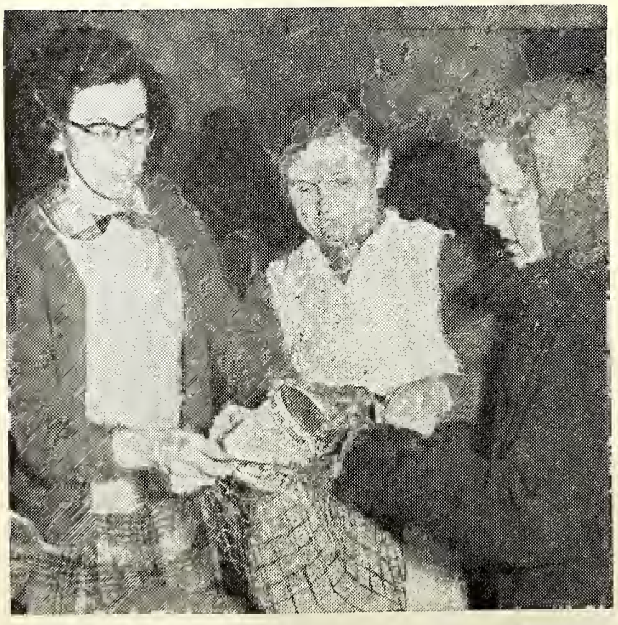
DOREEN HARMS*

I was a grain of wheat growing in a Mennonite farmer's field. When the time came, I was released from my straw encasement. After jogging into town along with many other similar grains of wheat, we were dumped into a large mill. After the excruciatingly painful process of being ground into a thousand pieces into fine white flour, we were sacked. I noticed some of my friends going into unlabeled bags, but when my turn came, I was put into a large 100-pound bag with a huge red circle on which was printed "Mennonite Central Committee," and inside of it were clasped hands with a cross in the background. I wondered what was happening.

I had not long to wait for we were loaded into freight cars and sent to a place in Akron, Pennsylvania, where we were stored in a large warehouse along with many, many other similar sacks of flour. I was frankly disappointed for it was dark and uninteresting, and it seemed like my usefulness in life had ended for no one paid the slightest bit of attention to me.

But one day a group of men came in and loaded a huge semi-trailer, also designated with this clasped-hand insignia, and we traveled the 150 miles to New York City. I was blissfully happy for who would have imagined such excitement could happen to an unimportant kernel of wheat. I could not know of the wonderful things yet in store.

All of the sacks, including mine, were loaded into a dark place from the truck. I felt defeated again. I visualized weeks of waiting, waiting. But suddenly, I felt we were moving even though we were still in that dark, close place; I asked one of the sacks next to mine: "Where are we and why do I have such a strange, dizzy sensation of moving?"



DOREEN HARMS, left, M.C.C. worker from Whitewater, Kansas, gives flour and meat to German woman.

"Don't you know, friend," was the response, "we are on our way to Europe as gifts-in-kind from the Mennonites. We are to be distributed to the many needy in Germany." After about two weeks, we stopped moving and were stacked into a warehouse. Now I was actually in Europe. They told me it was Bremen, Germany. As my eyes became accustomed to the warehouse, I saw that the Mennonites had sent many things to Germany besides flour. I saw milk powder, meat, vegetables, fruit, lard and other foods. A bit farther on were bales upon bales of clothing and chests of shoes for the needy people.

One day I heard the warehouse men say they were to load 25 tons of flour and 130 cartons of meat for a place called Luebeck. I was excited; maybe I would be fortunate this time. My elations were indescribable as I felt them lift me onto the truck. After four or five hours the truck stopped in Luebeck. It was cold and there was snow on the ground, but they carried us into a huge auditorium. The cartons of meat were left there too.

The next day the door opened and ten ladies and four or five men came in. Some of the men brought in huge armloads of heavy brown paper bags. Then the women weighed out the flour in 10-pound portions and closed up the bags. The men carefully placed these bags in neat pyramidical rows. A huge sign with the words, "In the Name of Christ," and the clasped-hands insignia on either end was hung from wall to wall, high in the center of the room. It was eye-catching. It isn't boasting when I say we made a beautiful sight—25 tons of flour and three tons of meat—all stacked up neatly in rows with a huge banner above us identifying us as gifts given "In the Name of Christ."

Several days later the officials of the city and county and two ladies from the Mennonite Central Committee arrived as well as the ladies and men who had sacked up the flour and who would help distribute. I heard the officials describe the need of Luebeck to these Mennonite representatives. Many refugees came there following World War II. From a population of 150,000, through the refugee influx it increased by 90,000.

Then the doors of the distribution opened and the recipients came. There were old people, younger people and even children. I remember one little boy of seven and his sister of five came for the family's gift because the mother was ill. There was an amputee with one leg who had come a long distance on a bicycle—imagine—to get his flour and meat. I noticed many people with tears in their eyes. After they had received their flour, they would look at the huge banner overhead, and as they said "thank you" to the M.C.C. representatives, their eyes were moist. A few were choked and could not even speak. I noticed the M.C.C. workers talked to many of the people and I listened.

"You are a Mennonite and from America? Won' you tell all those good people there how gratefu we are that they love and care for us?" one ol lady said as she pressed the M.C.C. worker's hand. "I have six hungry children at home; you can imagine the flour is very welcome," said a younger lady. I was surprised to see even some of the older men have moist eyes as they shook the M.C.C. workers' hands and were told from where the flour came and why it was given.

"I always thought no one cared for us any more . . . but now, well, maybe I was wrong anyway," said another elderly lady.

"I can use the flour, but the thought behind it is most important to me."

"Such nice white flour! Won't it make wonderful Torten (cakes)!"

"'In the Name of Christ'—Oh, that is why!"

"This is the first time I was invited to come to a relief distribution. Thank your people at home for me, please."

I heard many of the people telling about their flight and about how they had to start life afresh as refugees in Luebeck. They came from various places like East Prussia, Schlesien, Pommern, Danzing and West Prussia.

There was constant activity. In the four days of the distribution, there were more than 3,100 family units who received flour and meat. A family received 20 pounds of flour and one can of meat; a single person only 10 pounds and one meat can. I was happy they left me until near the end as I enjoyed watching the German workers as they served the many people with the gifts. They were very understanding and sympathetic. I thought they exemplified the motto which hung above their heads.

The last day I, too, was picked up and handed across the counter to an elderly couple. The man strapped me into his knapsack which he carried on his back. They went to the M.C.C. workers and asked them to convey their thanks to the people in America. They said they were very poor; they had come from East Prussia as refugees in 1945. "In a few days we will celebrate our golden wedding anniversary. We are so happy for this gift for otherwise we could not have celebrated this important occasion," they said.

I took a last look at the room. The flour was nearly gone; but there was still the huge "In the Name of Christ" banner with the clasped hands to show that we are all brothers in Christ, hanging above the workers and the recipients, and I was glad. I hope everyone read that sign and thought about it.

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which does so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of God. —Heb. 12:1, 2

Flashes of Thought

How True to Life

WALTER GERING

I did not realize that such a little plant could get such a hold upon ones imagination. I thought it would be a good object lesson for the children. Most children are taught to say a little prayer before they go to bed at night. "Now I lay me down to sleep" has come to be almost a universal prayer for children throughout the land. Even grownups sometimes revert back to that childhood prayer. And this growing plant would be an object lesson on prayer for the children.

So it was that I placed the plant into the closet in my study and shut the door so that all might be dark inside. You see, the plant is called "The Praying Plant," and I had been told that each day as the shadows lengthened and night fell the leaves of the plant would fold in an attitude of prayer. I was interested in seeing these folded hands in order that I might tell the children about them. So it was that the plant was placed into the dark closet. Regularly I peeked into the closet to note the progress.

It was true! Gradually the leaves began to fold in an attitude of apparent prayer. Later in the evening its leaves were completely folded and the object lesson was completed, ready for the children. It would be an opportunity to challenge them to pray at the close of each day. What more fitting habit could be established in the lives of these children than that of daily prayer.

But suddenly, like a flash there came the truth about this little praying plant. To be sure, it folded its hand regularly in prayer at the close of day, as shadows lengthened. But that was the ONLY time that its hands were folded. As soon as the shadows of the night had passed away and the glorious sunlight filled the heavens those hands left their attitude of prayer and spread out boldly. The only time that the "Praying Plant" prayed was in the darkness of the night.

I was rudely awakened with the realization that this is life! We are all too much like this little plant. How earnestly, with what determination we cry unto the Lord in the night when all is dark and we become fearful. How quickly we abandon this spirit of prayer when once more our days are flooded with sunshine and ease. We are all like that. Maybe that is why Paul pleads: "Pray Without Ceasing."

Every morning lean thine arms awhile
Upon the window sill of heaven
And gaze upon thy Lord,
Then, with the vision in thy heart,
Turn strong to meet thy day.

LORD, TEACH US TO PRAY!

THE EVANG

D

"Evangelism is a spirit which comes from a living experience of men and women who, in union with Christ, learn His redemptive purpose and seek to save those which are lost."

It is that innermost passion and desire of saved people to bring others under the sound of the gospel (the evangel) that they may experience the saving grace and power of God in their lives. It is that inner disposition and conviction that every person needs to be saved, that every person can be saved, and that every person who believes the gospel (the evangel) and receives the Lord Jesus Christ as his Savior will be saved, become a child of God and have everlasting life. "The spirit of Evangelism," said the late Dr. J. Wilbur Chapman, "is another way of expressing the spirit of Christ."

The church in which the spirit of Evangelism is implemented, where men and women, boys and girls are taught to see their need of the Savior, the Lord Jesus Christ, and where the church is not satisfied until there is a surrender to this Savior, a new life has been imparted and there is evidence of this new life in testimony and conduct. This is an evangelistic church. The evangelistic church is not merely evangelical. Many a church is evangelical, sound in doctrine, pure in conduct, separated from the world, but indifferent to the spiritual needs of others, cold to evangelism and oblivious to the need, the reality, and effectiveness of the new birth. Because it is not evangelistic that church is spiritually impotent and sterile and does not beget children into the kingdom of God.

The early Christian church, pictured to us in the book of Acts, was an evangelistic church, the apostles were evangelistic preachers, and the gospel (the evangel) which they preached was by it's very essence an evangelistic message. The church that has ceased to be evangelistic, has to the same degree, lost her first love and though she may say, "I am rich, and increased with good, and have need of nothing," according to every biblical standard, "she is wretched, and miserable, and poor, and blind and naked."

The evangelistic church is a church with a passion, exemplified by the Apostle Paul when he said, "Brethren my heart's desire and prayer for Israel is, that they might be saved." More than all it is expressed in the words of the Lord Jesus when He said, "For the Son of man is come to seek and to save that which was lost," "to give his life a ransom for many." This church believes that the gospel of Christ "is the power of God unto salvation to every one that believeth." It is the gospel of salvation "by grace through faith, not of works lest any man should boast." "This is a faithful saying and worthy of all acceptation," that Christ Jesus came into the world to save sinners."

I. THE PASTOR

The pastor as the shepherd of the flock must lead His people to a new and continuous appreciation of the place of evangelism in the church. He should promote evangelism of the right quality, stressing the importance of possession of salvation rather than mere profession. He looks for spiritual fruit rather than numbers.

Such a ministry keeps him spiritually fresh and happy and safeguards him against intellectual deadness, professional smugness and religious formalism. The evangelistic pastor, with the hopefulness of a physician, the tenderness of a nurse, and the skill of a teacher, will grow in graciousness and personal tact and resourcefulness. He becomes a student of the Word of God, a mighty intercessor in prayer, and like Enoch a man who "walks with God." He feeds his flock from God's Word and they "grow in grace and in the knowledge of our Lord and Savior Jesus Christ." He establishes his people in the faith and they become rooted and grounded in love.

II. THE MEMBERS

The church does not become evangelistic by the wish of the pastor, but by the spirit that permeates its members. We are not taught in the Scripture to maintain a certain culture but we are taught to cultivate and promote a certain passion. The members of a church must have such a passion; a passion to seek out the lost sheep and bring them to the shepherd, the Savior, the Lord Jesus Christ; a passion to restore the lost coin, with the imprint of the creator, to his redeemer; passion to persuade the prodigal to arise and go to the Father. The members are the sum total of the church and their evangelistic vision, passion and endeavor becomes the ultimate summation of its evangelistic life. An evangelistic church without evangelistic members is impossible and unthinkable. Church members need to be taught that every Christian is to be a witness for the power of the gospel. Every Christian should be encouraged to speak to men about the Savior.

The corporate life of the church must be holy, every member separated from sin; it must be evangelical, every member sound in the faith; it must be evangelistic, every member concerned for the salvation of the lost; it must be unified, every member at peace with every other member; it must be hospitable; every stranger must be warmly welcomed and graciously and inclusively received. In evangelism, as in the distribution of alms, it is well to remember the words from "The Vision of Sir Launfal"; "He who gives himself with his alms feeds three, himself, his hungry neighbor and me." The church must give itself, with the offer of salvation, or the offer will be spurned. This is one of the greatest obstacles to evangelism in Mennonite circles. We offer the sinner the gospel but are prone to exclude

TIC CHURCH

I*

him from our fellowship because he cannot adjust himself to our culture. We must learn from the Apostle Paul to say, "I am made all things to all men, that I might by all means save some." I Cor. 9:22.

III. THE METHOD

Admitted that evangelism is necessary, we are concerned about how it should be done. Does the evangelistic church follow a stereotyped pattern? Since men and women need the Lord Jesus Christ as their Savior, how can we best effect a relationship that will bring the sinner to the Savior and the experience of the new birth?

The evangelistic church is ever alert to proclaim the gospel through its various organizations and auxiliaries. It prayerfully chooses leaders who are interested in promoting the spirit of evangelism. Each Sunday school teacher should endeavor to win souls for Christ. The growth and spiritual life of each Christian must be considered important because this tests and exhibits the fruit of evangelism.

Among the many means of evangelism, the most important is the personal contact. There ought to be a Christian C.I.O. as Dr. Wm. McCarrell says, "Contact Is Opportunity." The Sunday school, the Christian Endeavor Society, the Ladies organizations, the Men's Fellowship should prepare their members for the most important task of the church, that is, to confront every person with the gospel and with Christ's claims on their lives.

Jail services, tract distribution, hospital visitation, establishing branch Sunday schools, community children's Bible classes, house to house canvasses with gospel literature, can all be effective means of evangelism. Add to this the special annual evangelistic campaign of ten days or two weeks, prayerfully planned, well publicized and enthusiastically promoted. Be sure to engage an evangelist who rides no hobbies, who fearlessly preaches the truth, and warmly commends God's saving grace and power, and God will honor the testimony and sinners will be converted to the Lord Jesus Christ.

IV. THE MESSAGE

The church is above all other things an instrument in the Lord's hand to bring His message to the world. The Lord may use different instruments to convey His message, but He has only one gospel for a sin-sick soul. It is not a relative gospel nor a graduated gospel which we receive or proclaim by degrees but an absolute, a unique and a singular message, offering salvation as a gift from God through faith in the Lord Jesus Christ. Nothing more, nothing less. The fruits of this gift are many but we must not confuse the essential message of the gospel with the results that flow from it. Neither should we force the gospel through man-made channels; it is enough that the channel be pure so that the message be delivered with fidelity and purity.

While the Holy Spirit has given us only one gospel and the apostles preached only one gospel, there are however, many concomitant truths that must be faithfully set forth to make the gospel of Christ effective.

The necessity of the gospel is established by the universality of sin, "For all have sinned and come short of the glory of God." Romans 3:23. God's love for the sinner, who is hopelessly lost and doomed to eternal death is shown in such passages as Romans 5:8, John 3:16 and many other portions of God's Word. For every sinner there is hope in Christ, who, has "come to seek and to save that which was lost." Luke 19:10. The church must say with the apostle, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith." Romans 1:16-17. "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." I Tim. 1:15.

"God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and **hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ** as though God did beseech you by us: **we pray you in Christ's stead, be ye reconciled to God."** II Cor. 5:19-20. Christ "came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:11-13.

Bathe this message in prayer, clothe it with a pure life, and proclaim it with the zeal of one who feels, "Woe is unto me if I preach not the gospel" I Corinthians 9:16, and the fruitfulness of apostolic witnessing and the clarity of the Anabaptist testimony will once more abound to the glory of God and deliverance from sin, from impotent ecclesiasticism and deadly formalism.

The evangelistic church is the answer to prayerlessness, powerlessness, decline in church membership, to encroaching worldliness and materialism. The evangelistic church is the answer to God's call for workers, messengers, ambassadors, and missionaries at home and abroad. The evangelistic church has maintained or restored the "first love," and is God's instrument "in bringing many sons unto glory." It is the road to obedience and continued favor with God—therefore, "Be not highminded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee." Rom. 11:20-21.

New Work Begins on Important Anniversary

On March 7, in the First Mennonite Church of Berne, Indiana, Mr. and Mrs. Loren Nussbaum received their commission to open a new agency for the American Bible Society in Liberia, West Africa. In a joint service, the General Conference Board of Missions in a sense loaned Mr. and Mrs. Nussbaum to the Bible Society. The Nussbaums are to establish a Bible distribution center, and are to encourage and aid any translation of the Scriptures being done by the Mission Societies of Liberia. They have been specially trained by the Wycliffe Bible translators.

Rev. John Thiessen and Rev. Ralph Collier presented the addresses of the morning, representing the General Conference Board of Missions and the American Bible Society respectively. Brother Thiessen interestingly outlined the manner in which this was a new type of work and, therefore, a birth of a new area for our mission work. Rev. Ralph Collier, secretary of the American Bible Society, presented a challenge to further distribution and translation, observing that March 7, marked the 150th anniversary of the movement.

Following is the Commissioning Service for MR. AND MRS. LOREN NUSSBAUM:

"Mary Johnston Nussbaum and Loren Vaughn Nussbaum, you have been appointed by the Board of Managers of the American Bible Society to the secretaryship of the new Liberia Agency. You have been chosen for this task because after careful investigation the officers and managers were convinced of your excellent Christian character, your personal piety, the adequacy of your special academic training and field experience, and the other qualifications necessary to represent the American Bible Society in Liberia.

As a secretary of the American Bible Society, you assume responsibilities not only to its officers and Board of Managers but also to translators, colporters, pastors, and all the people of Liberia as well as to the supporting constituency in the United States. Your task is to aid in the translation, publication, distribution, and use of the Scriptures in the languages of Liberia. In so doing you are to refrain from making notes or comments on the text of the Scriptures but rather you are to seek those ways of service whereby without compromising your own convictions you can make the printed Word of God available to all persons and groups of every and any denominational affiliation and theological persuasion. In Liberia you will be a pioneer in such service. None have gone before you there. As the children of Israel in seeking the Promised Land had a pillar of cloud by day and a pillar of fire by night to lead them through the wilderness, so you have a lamp for your feet and a light for your path in a new land and a new experience.

In order that you may faithfully accept these responsibilities and especially your responsibility to the Lord of the Book, you will now answer the following questions:

Do you conscientiously believe and declare, as far as you know in your own heart, that, in taking upon yourselves this task, you are influenced by a sincere desire to promote the Glory of God and the building of His Kingdom?

Answer: I do so believe and declare.

Do you solemnly promise that, by the assistance of the Grace of God, you will make paramount in all your work the achieving and making possible the translation, publication, distribution, and encouragement of use of the Holy Bible and that to this end you will endeavor to work in harmony and understanding with all Christians and will be careful to maintain deportment in all respects becoming a good missionary of Jesus Christ?

Answer: I do.

Commission: Because of your solemn declaration and promise I commission you the first field secretary of the American Bible Society in Africa south of the Sahara with special responsibility for its newly established agency in the Republic of Liberia."

In commissioning Mr. and Mrs. Nussbaum on this day the American Bible Society began another new work in Africa. This is the first agency of the Bible Society south of the Sahara Desert and the first work of any Bible society in Liberia.

Their going to Liberia is epochal and should call to mind the work along similar lines of the late Dr. Rodolphe Petter, and Miss Agnes Sprunger. The latter completed a herculean task in translating the Bible into the Kipende language in Africa, while in the Congo Inland Mission. Miss Sprunger is now retired and lives in Berne, Indiana.

It is, however, a new chapter in the total enterprise of the General Conference to loan Loren and Mary Nussbaum to the American Society for this special task in Liberia. There still are four hundred languages in Africa that have not been reduced to writing.

The agreement is that while Nussbaums work in Liberia the American Bible Society will assume all of their expenses and personal allowances. When the Board of Missions will call them to the Congo for translation work, then their travel and living expenses will be met by our constituency.

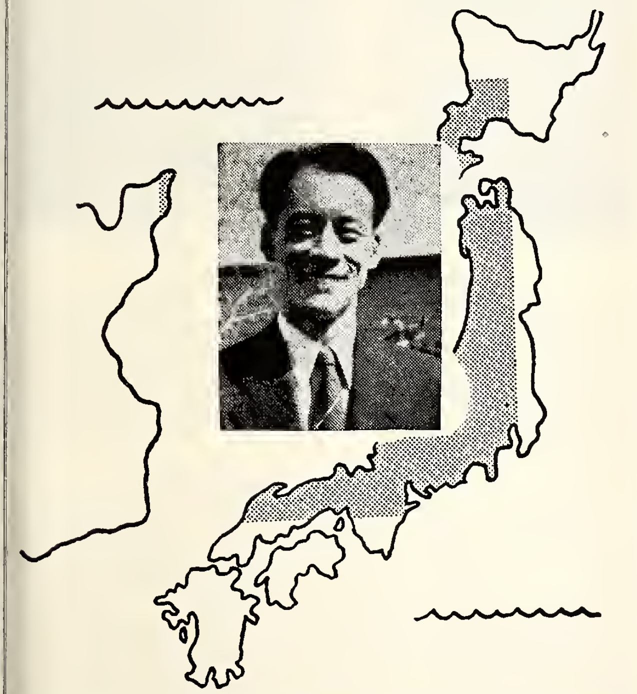
Please pray for the Nussbaums in their pioneerin task, for the glory of Jesus Christ.

During 1953 more books of religion and inspiration were sold than works of fiction, the Bible lead ing the list by far.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Leola Schultz, 4614 Woodlawn, Chicago 15, Ill.

Christ's Love in Yamada-San



Yamada-San

(Yamada-san is a Japanese Christian who is helping our missionaries in Kobe. He has served as interpreter for the missionaries and desires to enter full-time Christian service. May this glimpse into his life and work cause us to increase our prayers for the missionaries, the work they are doing, the native Christians, and contribute more to the cause of missions.—L.S.)

Yamada-san is a spiritual giant considering that he has been a Christian for only about two years. I did not know him too intimately until about two months ago. Since then I have worked with him in closer relationship. Although Yamada-san has a busy schedule at the office he is always ready to help the missionary in his language or in translating short talks for him. He said, "If you ever need help just ask us. We are so thankful for what the missionary has done for us we want to help him all we can."

The other night in Bible class we were studying the book of Judges and Yamada-san, who interprets, had forgotten his Old Testament. He thought about it ten minutes before the class started so he walked over six blocks one way to get one. When he came back, I complimented him for this and he said something like this: A Christian worker must always work hard and be prepared with the materials he will need in his work.

The Japanese Christians felt burdened to start a Sunday school in our community. Before we got it organized they had an offer to go to Ashiyagawa, a town about twenty minutes by bus from here, and open a Sunday school. Yamada-san was very much concerned that no teacher should teach these children unless they plainly knew the plan of salvation stressing that it is the Blood of Jesus that washes away the sin of the penitent. He faithfully comes to the Sunday school teachers' training classes which are taught by Miss Martha Giesbrecht. He was much concerned how the Japanese church could raise enough money to pay the transportation for the teachers to this Sunday school. After praying about it the man in Ashiyagawa, who invited them to teach, offered to pay all transportation and Sunday school materials. Yamada-san's heart throbbed with praise for answered prayer.

Yamada-san studies hard. He says it takes much determination to study the Bible in a cold Japanese home in the winter time but he does it. He has already preached in the church on Sunday morning and he says he has material enough to preach twice a month but is afraid the others would soon get tired of hearing him.

Every other Sunday evening we go to a Japanese hospital to show Bible slides. After we had started the Sunday school I asked him if he thought we should continue the hospital work or if that gave them too busy a schedule on Sunday. He said—"Oh, no, but we want to spend all day Sunday serving the Lord."

Yamada-san is abouty twenty eight years old and marriage is on his mind. He is much concerned about it because he is sure he only wants a Christian for a wife and Christian girls are not as plentiful in Japan as in a Christian nation.

I wish you could hear these young Christians pray. They have several prayer meetings on Sunday and they really seek the Lord's face. When they pray they are making contact with heaven.

For awhile we had our church services at 9:30 o'clock on Sunday morning and a Bible class at 10:30. Then Yamada-san and a few of the other leaders asked if we could not change that and have the Bible class at 9:30 and church services begin at 10:30. That way they would be free after church to speak to the newcomers about the Lord and try to encourage those who were not yet Christians and did not stay for the Bible class.

I have given you a few examples which show how the Love of Christ in Yamada-san's heart is working out into the hearts and lives of others. I only wish each one of you could learn to know him. It just thrills my heart to observe how he allows the Holy Spirit to use him. **—Bernard Thiessen**

Report of the Workshop at Freeman, South Dakota

Monday and Tuesday, December 28 and 29, marked the first workshop held in the Freeman, South Dakota, area. When the final count was made there were 46 young people from 5 churches registered. The workshop officially opened with Rosemary Linscheid welcoming the group and explaining just what a workshop was and why one was being held.

The discussion groups were built around the threefold emphasis suggested by the Y.P.U. There were three discussion areas with Palmer Graber, Salem-Zion Church, acting as leader for the Christian Faith and Life group. Miss Erna Friesen, Freeman College, led the Christian Fellowship group and Don Kaufman, student at Bethel College, led the Christian Service group.

On Monday afternoon these groups spent an hour raising questions as to just what was implied in these areas. They then got together in one large group and shared their ideas. Tuesday afternoon when the groups met again they tried to answer some of the questions that had been raised and to try to put down on paper some of the ideas coming out of the discussions. Following are some of the main ideas expressed in the groups.

CHRISTIAN FAITH AND LIFE

Christian Faith and Life is concerned with our relationship to God. "Christian Faith and Life includes basic questions of one's inner faith and commitment to Christ and the church, the great central doctrine of the church, the life of worship and prayer, study of the Bible." (Youth Manual)

Problems raised concerning Christian Faith and Life: Salvation and Dedication: To assume that all young people have had true conversion is definitely an over assumption. To provide opportunity through evangelistic services and consecration services in conjunction with retreats, and workshops is a vital part in this area. Through personal witnessing and showing concern for those about us through missions and religious literature helps to give one a fuller Christian life.

We need Bible Study in our Youth groups. Through use of commentaries and the different versions we can try to reach a clearer understanding of God's work and word. Bible Study can be made more effective through use of visual aids and religious drama. Cell groups are an effective means of discussion and prayer.

To be genuinely Christian we must of necessity be a praying one. Youth Fellowships provide excellent opportunities for learning to pray in silence as well as audibly. The use of devotional books such as: "Upper Room," "The Quiet Hour," and "Streams in the Desert," are excellent aids to our spiritual life.

Our youth programs should be planned to give us the beliefs and values of Christendom. Also we should have our Mennonite heritage and doctrine presented to us. By use of outside speakers or someone from your own group who has studied our Mennonite background, this can be effectively presented.

For young people to really be interested in church work they must be active in it. By giving as many as possible, chances to be on committees and to shoulder responsibilities, their potentialities as leaders are being proven. Help build their confidence in themselves by encouraging them to "Feel their wings."

CHRISTIAN SERVICE

Our service is a direct expression of our Christian faith. If we have faith it will have a twofold expression, in fellowship with other Christians and in service to others.

Why be so concerned about service to others? It is Christ's command which in itself should be sufficient reason to go. It is the natural fruit of a dedicated life. We express faith by this witness through our works. Also, it is a way of meeting human need Serving will make us more sensitive to the needs about us and Christ looked on every need as a cause for action.

What are the hindrances to Christian Service?

1. An inadequate spiritual preparation in the person who is to serve.
2. An attitude of indifference.
3. A lack of support and cooperation on the par of minister and parents.

Definition of successful service:

1. Christ centered service.
2. Consistent service.
3. Purposeful service.
4. Progressive service.

How can young people be challenged to service

1. Explaining the opportunities, purpose and value of service as a privilege.
2. Impressing the fact that every Christian i called to serve.
3. Point out the need.
4. Secure the interest and cooperation of the parents and other adults.

Concrete, practical suggestions for serving:

1. Money raising projects. God's Acre.
2. Visitation. Record worship services to use i these visitations.

3. Disaster groups who are prepared to help out in emergencies.
4. Cleaning the church.
5. Put inspirational literature in hotels, motels, etc.

CHRISTIAN FELLOWSHIP

Jesus used each social activity to draw men closer to God, to reveal God's will and love. Each was an evangelistic opportunity.

Christian Fellowship is the wholesome conduct among Christians which unites them into one large friendship with Christ-like relationships in the church, home, school and factory, and in free hours. Christ, himself, knew the need of "coming apart" and "resting awhile."

Christian Fellowship has a place in the church because the church is a fellowship and should provide a "total gospel" for a "total life." We can fellowship with one another by eating, playing, working and worshiping together.

Some problems and needs of Christian Fellowship: Educate adults to realize the young people are capable of planning spiritually beneficial programs.

Recreation must be made to fit into the "total life" area. Just what stand shall young people take on worldly amusements? What about our boy-girl relationships and our relations with other Christians of different nationalities? Through going to school with foreign students and visiting other churches we can test our race prejudice and see just what other Christians are doing.

During the workshop we tried to carry out the threefold emphasis plan. Through devotions before meetings we tried to use the Christian Faith and Life area. Christian Service took the form of visiting the Old People's Homes in Marion and Freeman as well as the hospital. Some of the girls folded prayer calendars for mailing to I-W boys. Don Kaufman and Bob Tschetter showed their Voluntary Service slides.

Checker and Carrom boards were in use during free time. And a banquet Monday evening helped to bring us into closer Christian Fellowship.

During the banquet a skit was given showing a typical young people's officers' meeting before the threefold emphasis plan was put into use. When things were at their worst with the minister insisting that the young people continue with the adults, two young people come into the meeting with the ideas from a workshop fresh in their minds. One can see the fresh enthusiasm generated through the group by this new plan for young people's fellowships.

Our workshop was climaxed Tuesday evening with a program open to all the young people. The youth chorus that had practiced during workshop under Marles Preheim's direction furnished music. Bill Gering, our Y.P.U. worker, gave the evening message.

—Winona Waltner and Annette Kaufman

WORDS FROM A WORKSHOPPER

I'm writing this to show my sincere appreciation for the Workshop which was held at the Salem Church to work out problems for youth leaders of the Mennonite churches. Surely all leaders of youth groups run up against certain problems which they themselves can not find proper solutions for.

I received many helpful hints to help me in my area of Christian Service. I felt the Workshop served its purpose well in trying to answer problems and also in finding new areas in which our committees could be active. We also had a very fine opportunity to show our desire for service in our project of singing at the Homes for the Aged in Marion and Freeman and for the sick at the Freeman Community Hospital.

The remaining delegates of my home church, the Bethesda Youth Fellowship, also expressed their appreciation for the Workshop. They felt the program was well managed. The opportunity to meet with youth fellowships of other churches proved to be very valuable.

May we be able to have the same type of Workshop next year and in years to come.

—Ikey Engbrecht

Notes on Youth

The young people of the **First Mennonite Church of Burns, Kansas,** organized a Young People's group in September, 1953. The newly organized group meets every first Monday of the month for crafts under the leadership of the pastor, Rev. Gerhard Peters. They began by having each one make a project for himself. Now they plan to make projects to sell such as billfolds, purses, and belts. With the profits the group will support a mission project. The group also gives monthly programs to the total church.

On Sunday evening, February 28, Rev. Merle Christianson of the American Sunday School Union brought a message to the Young People's group of the **Mennonite Church of Butterfield, Minnesota.** The young people participated in the service. The youth group is at present constructing a combination fellowship-recreation room in the basement of the parsonage.

The Young People's group of the **Salem Mennonite Church, Dalton, Ohio,** was the guest of the youth society of the Oak Grove Mennonite Church on February 4, 1954. The evening was spent in playing games led by the Oak Grove group and a program given by the Salem young people. Refreshments were served at the close of the evening.

On February 7, the young people of the Salem church gave a program for the total church honoring the 73rd birthday of the Christian Endeavor movement. These young people have taken over the duties of printing the weekly bulletin in the absence of a regular pastor.

The **Woodland Mennonite Church, Warroad, Minnesota,** had a regular C.E. program on February 28. A gift was sent to India for the reading and bookstore. The evening's offering went for mission work in Kentucky. The film "Oiltown, U.S.A." was scheduled for March 9.

Our Schools

BETHEL COLLEGE

Three Bethel Fellowship banquets were held this past week in neighboring districts of the Newton area. They were well attended and manifested an enthusiastic interest in the work of Bethel College and the cause of Christian education.

On March 15, the Bethel Fellowship of the Whitewater district met for a banquet in the Swiss Church in Whitewater. President-elect Frank C. Peters of Tabor College gave the address of the evening, speaking on the work and importance of the Christian college.

On March 17, the Hillsboro-Lehigh community served a banquet for some 220 guests. The address of the evening was given by Rev. E. J. Miller of Moundridge, speaking on the subject "Public Enemy Number One—Education without Religion."

On March 18, a large crowd of 400 Bethel friends from the Wichita-Newton-Walton-Halstead district gathered in the First Mennonite Church of Newton, for their banquet. The main address of the evening was given by Dr. F. B. Thorne, pastor of the First Baptist Church in Wichita; he spoke on "The Christian College."

Harry Martens is on a speaking tour of the Northern District Conference churches. In Minnesota he will visit the following communities: Mt. Lake, Butterfield and Warroad. In South Dakota he will speak in Avon, Marion and Freeman; in North Dakota at Munich and Alsen; and in Montana at Bloomfield, Lustre and Wolfpoint.

Kaufman Receives Oration Honors

Marian Kaufman, Bethel junior, won top honors in the Kansas Forensic League Peace Orational contest at Sterling on Saturday, March 13.

The oration with which Marian won first place in the women's division of the state was entitled "Execution Before Trial." Recordings were made of the speeches at Sterling, and the winning tapes will be sent to the national contest for further competition.

"St. Claudia" Cast on Spring Tour

The Traveling Players of Bethel College, under the direction of W. T. Wilkoff, have begun their spring tour with the religious drama, "St. Claudia."

Wednesday evening the group enacted the legend of Claudia, wife of Pontius Pilate, at the Methodist Church in Towanda.

Other presentations that are now scheduled for the Players include Henderson, Nebraska, on March 28, Lehigh, on April 4, and Sedgwick, on April 11. On April 16, the drama will be presented as part of the Good Friday service at the First Methodist Church here in Newton. The final performance of "St. Claudia" for this school year will be on April 25, at Hanston, Kansas.

BLUFFTON COLLEGE

Elected as officers for next year's student council are: David Tice, president; John Basinger, vice-president; and Marion Keeney, secretary-treasurer. Other student council members, elected by the student body are: Adele Bertsche, Don Hostetler, Don Bundy, Joe Smucker, George Bailey, and James Gundy.

Elections of the Men's and Women's House Council were held recently. Chosen as the Women's House Council members are: Eleanor Wismer, president; Ruth Gilleom, vice-president, and Betty Brown, secretary. The Men's House Council members include: Stanley Hunter, president; Earl Campbell, vice-president; and James Siewert, secretary-treasurer.

The Bluffton College Marriage Course, sponsored by the Student Christian Association, began on Tuesday, March 23, at 7:30, with Dr. James Schrag of Wittenberg College as speaker. This is the first in a series of seven sessions held each week for junior and senior students.

Officers for next year's Men's Gospel Team, Women's Gospel Team and Peace Club were elected at recent meetings of the various organizations. Officers of the Men's Gospel Team are: Walter Shelly, president; Martin Strayer, vice-president; George Bailey, secretary-treasurer; and Paul Selman, deputation chairman.

Women's Gospel Team officers for next year are: Jane Nyce, president; Elfrieda Landes, vice-president; Shirley Shelmadine, secretary; and Geraldine Reiff, deputation chairman. Mrs. Lloyd Ramseyer was elected as faculty advisor.

The Peace Club elected Orlyn Zehr, president; Joe Smucker, vice-president; and James Gundy, secretary-treasurer.

FREEMAN JUNIOR COLLEGE

President on Tour

President von Riesen left Sunday, March 15, on a visitation tour of churches in the Northern District. He expects to be gone for three weeks. The tour began with churches in the Butterfield and Mt. Lake Minnesota, areas.

Musical Events

Two events of outstanding musical significance will occur in the auditorium of Pioneer Hall within the space of one week. The Motet Singers of Goshen College, will appear on March 19. This ensemble directed by Mary Oyer is widely known in the Mennonite Church for its excellent choral work. The varied program will be anticipated with great interest.

The Columbus Boychoir, appearing on March 23 has programed an evening of varied interest. The opening group is comprised entirely of motets by composers of the sixteenth to the eighteenth centuries. Of particular interest in this group is the Stabet Mater of Pergolesi. After a group of piano solos by accompanist Donald Bryant, the Boys will return to perform the one act opera, "The Apothecary," by Joseph Haydn. This will be performed complete with sets and costumes. After intermission they will again return to sing more familiar music which is to include Schubert's Ave Maria, the Ech Song of di Lasso and a medley of tunes from American musical comedies.

Volunteer Service Rally

The College Student Christian Association was the sponsor of a Voluntary Service Rally in Pioneer Hal on Monday, March 15. Guest speakers were Leo

Schultz, director of G. C. Voluntary Service, and Mervin Miller of M.C.C. Headquarters in Akron, Penn. Discussion groups and pictures of V. S. activity completed the program. Mr. Miller spoke to a joint meeting of the Y.M.Y.W. and S.C.A. groups during the Chapel service on Tuesday morning. He was available for interviews for the remainder of the day.

Harold Moyer of the College Music Department will conduct a performance of Gaul's "Holy City" on the evening of Palm Sunday. The choirs of the Salem and Salem-Zion Churches are presenting the oratorio jointly.

MENNONITE BIBLICAL SEMINARY

A General Conference Retreat Workshop is to be held here on Thursday and Friday, April 1 and 2. Delegates from all the Districts are expected. The theme of the workshop is "Forward together in our Retreats."

The Discipleship Week meetings held March 21-26, were of real blessing to us. In his series of messages, based on the Gospel of Luke, Rev. Jacob Friesen presented anew the saving Grace of God in Christ Jesus and the claims of Christ on the lives of all who are His disciples.

Rev. and Mrs. Earl Roth and Yvonne, who were in Seminary the first two terms, left Chicago recently for mission-deputation work in various churches and to visit friends and relatives in California and Oregon. The Roths are under appointment by the General Conference Mission Board to serve in either India or Africa—in India if they are granted visas; in Africa, if visas to India are refused.

Professor Don. Smucker was a speaker at a Peace Conference at Manchester, Indiana, on March 26-27. He is to conduct a series of Pre-Easter services in the First Mennonite Church, Bluffton, Ohio, April 4-8. His general theme is "The Meaning of Christian Love."

Mr. and Mrs. James Reusser, Erna Fast, Magdalene Friesen, and Norma Jost were in Pulaski, Iowa, Mennonite Church for several services the week end of March 20-21. On Saturday evening, Magdalene Friesen and Norma Jost, who have served under the M.C.C. in Europe, told of their experiences in this work. Sunday morning James Reusser was in charge of the service. Sunday afternoon Miss Fast, who is Supervisor of Christian Education at the Seminary, conducted a workshop for Sunday school teachers.

The Male Choir announces a change in its itinerary. The program to be given in Pioneer Hall, Freeman, South Dakota, is scheduled for Saturday, April 10, instead of Friday, April 9, as stated in last week's "Mennonite."

PEOPLE OF PRAYER

(Continued from page 213)

men and their intimate relations with God which is hard to find elsewhere in the Old Testament. Rather than to stop his intercessions for his people, he, like Moses, would rather be blotted out of the Book of life. Here is a rare combination of meekness and submissive humility with bold and undiscouragable persistence in prayer.

Christian prayer as we find it in the New Testament is almost entirely prayer for others. The intercessors that we find there, Stephen, Epaphras and Paul live by the Spirit of Him who is the greatest intercessor of all: He who ever lives to make intercession for us.

The people of prayer in the Bible may be few in number, but the Spirit of God used them mightily in serving not only their own generation but on down to this very day. If a quiet but determined group of consecrated Christians would band themselves together in each church to pray every day and night, privately and unitedly, that God would cleanse our lives and release His Holy Spirit to do His will among us and in the world, we too, could more adequately serve our present age.

Jottings

—**Emmanuel Church, Pratum, Ore.:** We had a successful series of meetings Feb. 17-28, with H. P. Fast, evangelist and radio minister, Reedley, Calif., as speaker. The Adult Fellowship is in charge of the service at the Union Gospel Mission in Salem on the third Monday of each month. March 8, Miss Janet Soldner, missionary on furlough from Colombia, S. A., spoke, telling of her work among the children, and also brought a tape recording of songs and testimonies from some of the converts there. The church choir is busy practicing a cantata for Easter. The men of the church have been busy sanding and refinishing the church floors prior to laying new carpet in the aisles. The ladies also have been varnishing and painting chairs and benches. We have three couples from our church who are out on extension work. Mr. and Mrs. Leonard Roth are in charge of a Sunday school at Victor Point, and Mr. and Mrs. Clarence Simmons, Jr., with the assistance of Mr. and Mrs. Raymond Gerig are in charge of the work at Beavan Lake.—Mrs. E. Roth, Corr.

—**Ebenezer Church, Bluffton, Ohio:** "I will lift up mine eyes unto the hills from whence cometh my help: my help cometh from the Lord." That is what we all must do for who knows what the year 1954 has in store for us? May we be ever faithful and submissive and say, "Not my will, but Thine be done." March 7, two Gideon speakers, R. F. Brackney and H. G. Bollinger, spoke in our church at 7:30. On March 2, a daughter was born to Mr. and Mrs. Marvin Niswander. Mrs. Watson Steiner is a patient in our local hospital. Walter Sommer, who suffered a heart attack, returned home where he is improving. Dan C. Bucher recently had an eye operation at Lima Memorial Hospital but is improving very nicely. They all need our prayers.—Mrs. Florence N. Lora, Corr.

—**Eden Church, Moundridge, Kan.:** "Blessed are the Peacemakers," was the topic presented by pastor Wilhelm Mensching, Bueckeburg, Germany, on Jan. 31. The local Peace Promoters Fellowship sponsored the program. "Refuse to hate," was a statement he emphasized. Feb. 21, Mr. and Mrs. Myron Ebersole gave an illustrated lecture of their relief work in Jordan. A number of our members attended the Bethel College Fellowship Booster Banquet held in Moundridge High School Auditorium., Feb. 25. The Dorcas Society sponsored a program featuring Miss Hatsuka, a Japanese student at McPherson College, on Mar. 7. Missionaries to Congo, Africa, the A. D. Grabers, shared their experiences with us, March 14.—Victor R. Goering, Corr.

—**St. John Church, Pandora, Ohio:** The first two months of this year have been busy ones. On Jan. 1, we held our annual business meeting. Then, on Jan. 6, Miss Martha Burkhalter, a senior missionary to India, spoke and showed films of her work. Frank Peters, who conducted a study tour of Europe and Palestine under the M.C.C., showed pictures of his travels on Jan. 8. Mr. Howard Habegger was the evening speaker for Jan. 10. The Swiss Male Chorus of the Pandora-Bluffton area has been practicing at our church every Monday evening. The Girls' Missionary Society chose Sandra Welty as president for this year. Margie Schumacher is vice-president and Gloria Grismore is secretary-treasurer. On Sunday

(Continued on next page)

evening, Jan. 31, a joint meeting was held at the Ebenezer Church. It was a commissioning service for Rev. and Mrs. Charles Warren. Beginning Feb. 1, cottage prayer groups were inaugurated in preparation for a week of special meetings planned for Feb. 14 through Feb. 21. The next two evenings (Feb. 2 and 3), Rev. John Suderman of Mt. Lake, Minn., was speaker. On Feb. 4, Miss Doris Jacobson, a missionary to the Philippine Islands, was speaker for the missionary society. Our pastor, Rev. Kenneth Bauman, was the speaker for our week of evangelistic services. Special music was planned for every meeting. Then, as a sort of climax to two busy months, we had the privilege of having a farewell service for Rev. and Mrs. Kenneth Bauman, who sailed for India on March 8, and for Miss Treva Geiger, who sailed March 4, for Switzerland. She will take a six months language study, preparatory to going to French West Africa as a missionary nurse. The farewell service was held on Feb. 28. A basket lunch was held at noon.—Corr.

—**Bergthal Church, Corn, Okla.:** The yearly business meeting of the church was held the forepart of December. The newly elected officers assumed their duties the beginning of the new year. The Oklahoma Bible Academy Crusaders male quartet presented an evening program with Supt. Virgil Dirks and the speaker Richard Wolff. Feb. 15, Mr. and Mrs. John B. Jantzen and daughter Evelyn, of the Congo Inland Mission field, were with us for an evening service. Both gave challenging messages and showed slides of the work. Jan. 25, was work night at the church; some helped to assemble plywood tables for the Beginner and Primary classes, while others found work to do in the main sanctuary. New chairs have been purchased for the afore mentioned classes. Recently at an evening service, our pastor presented the migrant work in Arizona, with the aid of slides. Our Mission Sewing Circle meets twice a month for all-day sewing, making relief comforters, quilting. The ladies have made children's dresses and boys' shirts for Jordan.—Corr.

—**First Church, Fredonia, Kan.:** Our "Sunshine Circle" recently sent 39 pounds of clothing for relief to General Conference Headquarters. Our pastor, Gordon Neuenschwander, Sam Harms, and Alfred Thiessen attended the workshop on evangelism at Newton, March 13, and also visited the new mental hospital. W. F. Unruh gave us three inspiring messages, Feb. 21-22. We are very glad to have two more families added to our church attendance. They formerly lived here, but had moved away for several years and now have returned to this community.—Mrs. S. J. Jantz, Corr.

M.C.C. NEWS NOTES

(Continued from page 210)

Mountain Lake, Minn. Good Shepherd is a home for handicapped children and young adults and for the aged. These volunteers will care for children and do various types of janitorial and maintenance work.

This project, like other V.S. activities, is an opportunity for young people to do something for Christ. Their work is a means of making a spiritual impact upon the lives of those they serve.

Three volunteers—Rita Nickel, R.N., of Waterloo, Ont.; John Regier of Mountain Lake, Minn.; and Helen Sawadsky, R.N., of Vineland, Ont.—are working in Kings View Homes, M.C.C. mental hospital near Reedley, Calif. Lowell Schrock of Mishawaka, Ind., is one of the two M.C.C. truck drivers.

Marvin Hertzler of Denbigh, Va., will be going to Paraguay where he will work with other North American Mennonite men for S.T.I.C.A.—a governmental agricultural assistance agency. Jane Krehbiel of Elyria, Kan., is working in McKim Boys' Haven—a home for delinquent boys in Baltimore, Md.

Other assignments include Paul Martin of Rittman, Ohio, and Lucy Vance of Mouth of Seneca, W. Va., to Wiltwyck School for Boys, an institution for delinquent and disturbed boys near Esopus, N.Y.; and Thomas McLean of Philadelphia, Penn., to Junior Village, a home for unwanted and underprivileged children in Washington, D. C. Another person to enter the V.S. program, but who did not attend the orientation school, is Clyde Landis of Lansdale, Penn., working in Junior Village.

Included in the three-week orientation were eight afternoons of work. In addition to working at the M.C.C. headquarters, the warehouse and clothing center, the volunteers provided valuable services in three local projects. These included building a sun porch for an epileptic near Drumore, repair and cleaning at a working center for blind people in Lancaster and cleaning rooms in a children's home in Neffsville.

The total number of persons in the year-round V.S. program is 140. Arrangements are now being made for the summer service program.

Quakertown, Pennsylvania
March 10, 1954

Dear Christian Friends:

The S. S. Hoegh Silverstream is now scheduled to leave Brooklyn tomorrow, March 11, at 3 p.m. In the name of our Lord and Savior Jesus Christ, we wish to bid our friends from Kitchener, Ontario to Black Creek, Vancouver Island, B.C., and from Pennsylvania to Los Angeles, farewell. It has been a pleasant furlough. Our thanks are extended to all of you who have helped make our stay here pleasant. Words cannot express our deepest feelings. Many of you have gone the second and third mile.

We return to a changing India. Many changes have taken place even during our short absence. Pray that we may be able to make the proper adjustment and be used by the Lord in most needy India.

Yours for Christ in India,
Harvey and Ella Bauman

Program

Canadian Peace Study Conference, Winnipeg, Man.
April 9 and 10

FRIDAY, 9 a.m.—Bethel Mission
What Is the Biblical Basis and Nature of Nonresistant Christian Love?
H. H. Neufeld, Henry Poettker

FRIDAY, 1:30 p.m.—Bethel Mission
How Central Is Nonresistance to Discipleship and the Total Christian Gospel?
J. K. Klassen, Peter J. Dyck

FRIDAY EVENING, 7:30—Winnipeg City Mission
What Lessons Can We Learn from the Early Anabaptists for Our Day?
Robert Kreider, Paul Schafer

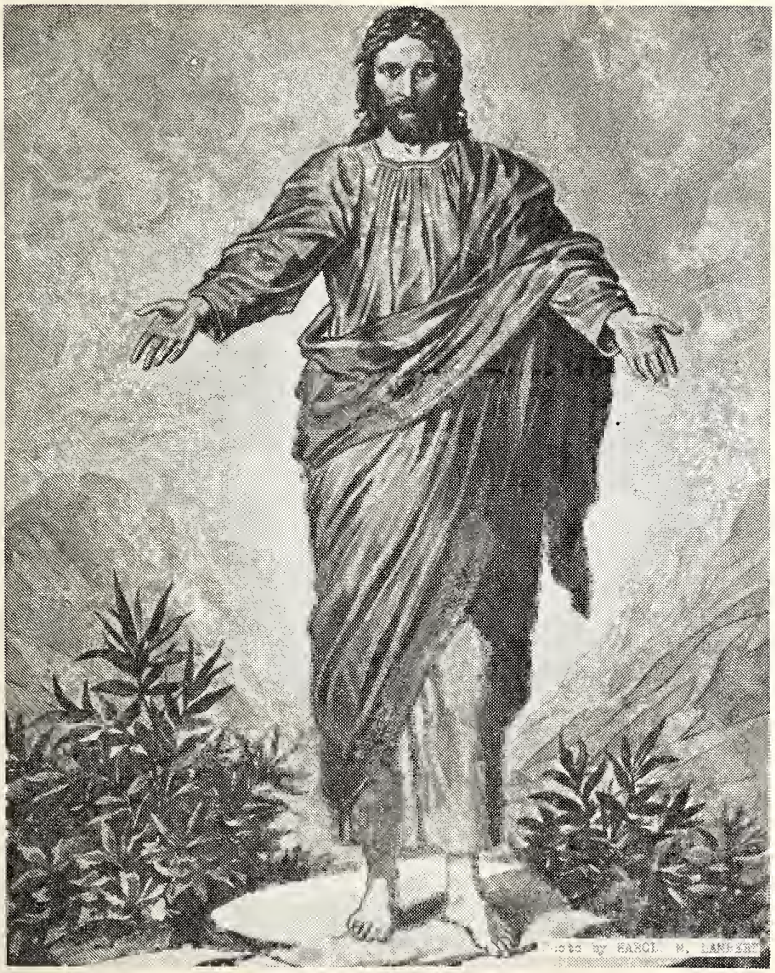
SATURDAY, 9 a.m.—Bethel Mission
By What Criteria Shall We Evaluate Service Possibilities Under Conscription?
G. Lohrentz, John Bergen, D. D. Klassen

SATURDAY, 1:30 p.m.—Bethel Mission
How Can We Develop Vital Nonresistant Love in Our Brotherhood?
J. G. Remple, John Sawatzky, A. B. Koop

SATURDAY EVENING, 7:30—First Menn. Church
Nonresistant Love Under Test.
Walter Eisenbeis, Karl Fast, Robert Kreider

THE *Mennonite*

Other foundation can no man lay than that is laid which is Jesus Christ.


oto by HAROLD M. LAMBERT

MENNONITE LIBRARY BIBLICAL SEMINARY

Then came Jesus and stood in the midst,
And saith unto them, Peace be unto you.
And when He had so said,
He showed unto them His hands and His side.
Then were the disciples glad
When they saw the Lord.
Then said Jesus unto them again,
Peace be unto you:
As my Father hath sent Me,
Even so send I you.

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> I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. —Gal. 2:20

The Mennonite

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Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. E. Smucker, Maynard Shelly, Willard K Claassen.

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MCC News Notes

PARAGUAYAN AIRLINE MAKES FIRST ASUNCION-TO-FILADELFIA FLIGHT

March 19, 1954, may go down in history as a significant date for the Mennonites in Paraguay for on that day a new airline made its inaugural flight from Asuncion to Filadelfia—the heart and center of the Mennonite settlements in Paraguay.

Present prospects point to the establishment and continuation of regularly-scheduled flights from Asuncion to Filadelfia which would introduce a new era in transportation facilities to the Chaco settlements. March 19 will long be remembered by the Mennonites in Filadelfia as that day was generally declared a holiday so the people could be on hand to greet the plane.

Regularly-scheduled flights will be a tremendous improvement over the slow-moving river boat transportation and small chartered planes. In addition to passengers, these planes will haul luggage and freight. The introduction of commercial service can rightly be considered a miracle-worker in a country where horse and buggy is the common method of transportation.

The inaugural flight was made by "Transporte Aerea Nacional," a recently begun Paraguayan government-sponsored airline. The Asuncion-Filadelfia route is one of two initial flights being started by the line. The plane being used is a DC-3, which carries 28 passengers and which makes the Asuncion-Filadelfia flight in one and one-half hours. The only other air service to the Mennonite colonies are the three-place Beechcraft Bonanzas.

Most of Filadelfia's schools had declared a holiday so everyone who wished to could see the DC-3 set its wheels on Chaco soil for the first time. After the visiting officials had stepped out of the plane, they were greeted by the strains of Paraguay's national hymn sung by a delegation of students. Then there were speeches of welcome and speeches by the visiting officials.

The guests of the party accompanying the plane were shown several of the villages in the colony as well as such colony industries as sawmills, cotton gins and butter and cheese works. They were treated to a Mennonite style chicken dinner at the home of Mr. and Mrs. Cornelius Neufeld. Many of the students at the airport were given free rides over the colonies and got a view of their homes and farms.

ORIENTATION BOOKLET FOR I-W MEN PUBLISHED

An orientation booklet, "Procee with Caution," to aid I-O men in thei adjustment to new living and workin conditions in I-W service has bee published by the Mennonite Centra Committee.

"Proceed with Caution" offers suggestions on such questions as: "Wh if they call me a coward?" "Should tell the hospital I'm a C.O.?" "Ca I-W service be Christian service? "What can I do in my spare time? "Why is it so important I be a 'co scientious' objector?" "What can I d with my roommate with whom I can get along?" and "How often may I g home on week ends?"

The use of illustrations and col and the brief comments on the variou areas of adjustment makes this 18-pag booklet an attractive and appealin informational handbook. "Proceed wit Caution" was prepared at the sugge tion of the I-W service representative from the various Mennonite and Bret ren in Christ groups.

(Continued on page 240)

Of Things to Come

April 18—Easter Sunday
April 22-23—Middle District Conference at North Danvers, Ill.
April 23, evening—Joint Session, Middle and Central Conf., Carlock, Ill.
April 23-24—Western District Retreat Workshop, Camp Mennoscah, Murdock, Kansas
April 24, a.m.—Middle District Conf., North Danvers; Central at Washington, Ill.
April 24-25—Joint Inspirational Conf., Middle and Central District, Washington H. S., Ill.
April 25—Conference Sunday
April 25—West. Dist. Laymen's Retreat, Camp Mennoscah, Murdock, Kan.
April 27—Western District Council of Committees, Lorraine Ave. Church, Wichita, Kansas
May 2—Mennonite Song Festival, Memorial Hall, North Newton, Kansas, 2:30 and 8:00 p.m.
May 4—Western District Daily Vaca-
May 25—Commencement, Bethel College
tion Bible School Workshop, First Mennonite Church, Hanston, Kans.
May 28, 29, 30—Western District Peace Retreat, Camp Mennoscah, Murdock, Kansas
May 30—Men's Chorus Festival, Memorial Hall, N. Newton, Ks. 2:00 p.m.
May 30—Commencement, Mennonite Biblical Seminary
June 1—Freeman Junior College, Commencement
June 7—Commencement, Bluffton College
June 13—Commencement, Canadian Mennonite Bible College
June 11-15—Northern District Conference, Freeman Junior College, Freeman, South Dakota
June 16-20—Pacific District Conference Pratum, Oregon

Editorials

SOME OBJECTIVES FOR 1954

1. **Intensifying the Home Mission Vision**
2. **Studying Interdenominational Relationships**
3. **Stressing Christian Stewardship**
4. **Expanding Evangelism by Acceptable Methods**
5. **Recruiting for the Christian Ministry**

RECRUITING FOR THE CHRISTIAN MINISTRY

It has been said that no one should enter the Christian ministry unless he can do nothing else; meaning that he must feel so clearly the call of God to this task that he cannot conscientiously take up anything else.

But how shall the call of God come through to the young man casting about for guidance for his life work? When should such conviction lay hold of him? What can friends do to help the youth to sense the call and recognize it when it does come? At what age, or at what stage of his educational training should he make the definite decision?

All these questions are important both to the church and to the youth. Perhaps we have not concerned ourselves enough in bringing the needs of the ministry before the conscience of our young men early enough and definitely enough. Not that individuals do the calling, but rather that they are available to God should He choose to speak through them.

But God calls in various ways. Some feel the compulsion to preach from childhood up. Others are first moved to its consideration through the words of friends, or by special public services where the need is presented. Whatever method God uses for a particular case, it is important that the youth be taught to be always open to the leading of God, that he may not miss His Voice when He calls.

"WHO WILL ROLL AWAY THE STONE?"

That stone placed before the tomb of Christ seemed very heavy and secure, blocking any attempted passage. But it was powerless to hold the Risen Lord. It was easily thrust aside as He came out of the tomb.

There are stones blocking our lives; heavy stones that may seem very secure. There are stones of unbelief, of doubt, of sin, and of hate and selfishness. These seem too great for us to move. The soul seems imprisoned in the tomb of despair. The outlook is dark and obstructed. But stones are powerless to block the passage of Christ if He is invited to come into the heart. How easily He can brush them aside and pass through the heart's door if we but sincerely invite Him in.

Easter is God's way of saying that darkness and hatred and war and death can give way to light and love and peace and life for those who are willing to receive the risen Lord.

"Then were the disciples glad when they saw the Lord." May we, too, rejoice in Him.

MENTAL AND SPIRITUAL HEALTH

We are all aware of the importance of physical health. We pay our doctors large sums to keep us physically well. We have a great concern about the health of our children, and spare no pains in helping them keep or regain normal health. It is good that we have such a concern.

But there are other forms of sickness which can be more dangerous than the physical. There is sickness of mind which can often cause physical illness. Worry, frustration, and hate can cause illness both of mind and body. Indeed, more and more doctors are learning of the very close relationship between illness of mind and sickness of body. It is frequently estimated that as much as 75 per cent of the illness treated today as physical is caused by illness of mind. That we now have three mental hospitals is an indication that we are becoming more aware of this problem.

But there is also the illness of soul, the most serious of all. Sin causes us to be sick of spirit and body. To be in good spiritual health is most important, and in many cases brings also health to the mental and physical. At least this is the place to start building up good health. The proper spiritual food and nurture is thus of the utmost importance, and should be given the primary attention.

Jesus came to bring us this health of soul. He is indeed the Great Physician. When He heals we are healed at the center. Even though physical ailments still afflict us, we can maintain our mental and spiritual health.

OUR ANNUAL CONFERENCE SUNDAY

When in 1944 the regular meeting of the General Conference was postponed because of war-time travel restrictions, the late C. E. Krehbiel, then president of the Conference, suggested that churches unitedly observe a "Conference Sunday." The idea seemed good and has been followed annually ever since.

Churches could well make use of this special day, April 25 this year, to call attention to the world-wide work of our Conference and to encourage and urge people to support the work by their united interests and prayers and finances.

Nor should we forget our need of each other and our inter-dependence one upon another. There should be more love and unity among us and less criticism and suspicion. We need to unite in our efforts to do our best in the work of the Kingdom, but we need also to unite our own lives with one another and with Christ.

To belong to a church which is a member of the General Conference places upon us the obligation of sharing in the responsibilities of the work of the Conference. Conference Sunday should help us see and fulfill that obligation.

Redemption in Final Form

ARNOLD NICKEL*

"Because I live ye shall live also."

The resurrection of Jesus Christ is the keystone in the arch of Christian doctrine. The Church of Jesus Christ heralds Easter as the day of victory over evil and death, the day of redemption and hope. Men thought they had heard the last word from Jesus at the ninth hour of Good Friday; His enemies thought they had said the last word when they saw Him laid in the tomb, and they were glad that it was so. But He is alive! The empty tomb is open before the world, telling all men it is God who still has the last word, and not the enemy.

Men who knew Jesus while on earth—Matthew, Mark, Peter, John, and who saw the risen Christ, have left record of His resurrection. Luke and Paul, contemporaries of Christ, have also left a record of His resurrection. There is hardly any major event in the history of Christianity which is supported by as much and as valid proof of its reality as is the fact of the resurrection of Jesus Christ. Furthermore, the fact of Christ's resurrection is the base of the Christian faith. Our whole Christian religion must stand or fall with the coming to life again of the Man Jesus. To seek after logical and valid data to support our belief in the resurrection is one thing; to believe that the ressurrection of Jesus Christ is valid proof for our hope in God's redeeming love toward unregenerate man is much more important and satisfying to all who seek life. "If Christ be not risen, then is our preaching vain, your faith also is vain."

"If Christ be not risen," would have meant that the Evil One was stronger than God. Christ's exaltation stands for the triumph of truth over falsehood. The hopes, aspirations, and ideals of humanity may be shut up in a tomb for a time by the powers of wickedness, but they will rise again in newness of life and saving power. "If Christ be not risen," there is no captain who can lead to victory; there is no pilot who can guide through fog and storm to endless day; there is no arm sufficiently strong to sweep back the tidal waves of sin. "If Christ be not risen," there is no rest for a weary, war-swept, troubled world. Who can calm our fears, what pillow can rest our head, how shall we face death, "if Christ be not risen"?

Easter is indeed the great pledge of our hope. Good Friday's crucifixion left the disciples in hopeless despair and abject fear. It meant that His followers had been wrong and had cherished false Messianic hopes. Then on Easter morn came the great discovery that Jesus was alive. His followers had been right after all! The faith on which they had staked their lives was really true! It meant, moreover, that everything Jesus had been and had done, every title that He had claimed or that His followers had claimed for Him, was now attested by God Himself. The resurrection was God's act. It was God's authentication of Jesus as Messiah and Son. As the Apostle Paul put it in II Cor. 1:19,20, in Jesus risen and alive there had sounded forth the great divine "Yes," affirming all the most glorious promises that God had ever given.

Mary Magdalene said to the disciples, "I have seen the Lord." The disciples said to Thomas, "We have seen the Lord." Disciples of Christ through the past centuries have experienced the risen Lord. Christ is alive today. That is redemption in final form.

At the Easter season our hearts should take new courage. Why? "Because I live ye shall live also." The resurrection of Christ assures us that we too can be raised with Him to new life. Let us look up and take a new hold on His promises. Let us expect Him to be true to His Word. So many Christians act as though Christ were defeated and still in the grave instead of sitting at the right hand of God. Easter should inspire us to greater trust in our risen, triumphant Lord.

Easter should inspire us to greater achievements, more noble living. It should challenge us to send the message of the risen Christ with all its hope to the multitudes who have not received it. It should cause us to take seriously the last request of our Lord. The message is plain: those who hold fellowship with the risen Christ are to lose no time in sharing the message of life with others. What Christ told His disciples to do when He appeared to them in Galilee has become the continuing mission of all His disciples through the years. All who are members of His Church are bound by this commission. The commission of our Lord is universal in its scope and comprehensive in its purpose. The whole human race is included in the mission of the Church. The Gospel of the risen Christ is for every creature.

The Day of Resurrection assures us that God is for all eternity on the side of life, not death. The Easter Gospel peals forth the tidings that wherever there is sorrow, the loving kindness of God can turn it to joy; wherever there is human suffering, there is healing to come from the hand of God; wherever there is weakness, the power of God can undergird it; wherever there is human doubt, the grace of God can renew faith; wherever there is sin, God can forgive and cleanse; wherever there is death and hell, God can restore life and fellowship. Through the Resurrection of Jesus Christ, God has brought redemption in final form.

Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. —Rom. 6:4

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*Pastor, Bethesda Church, Henderson, Nebraska.

Education Without Religion

EDMUND J. MILLER*

A public enemy has all but captured our nation, and we, as Protestant Americans, are heedless of the danger. It is an enemy so powerful, so highly organized, that its defeat will demand sacrifice, time, devotion and united effort on the part of all Christians.

What is this enemy? It is Education Without Religion—without Christ and the Christian philosophy of life.

Public education in America costs more than three billion dollars yearly, but our annual crime bill exceeds fifteen billion dollars. This means that we spend five times as much on crime as we do on public education. Yet Horace Mann, that great educator, said over one hundred years ago that nine-tenths of America's crime would disappear if she would educate the common people. Obviously, education has not been enough, for crime has increased five hundred per cent instead of decreasing as Mann predicted. We need, therefore, education with a plus.

Our forefathers were aware of this; they knew that education must be implemented by Christian teaching and a Christian philosophy. As early as 1636, American churchmen decreed that the church should have a helpmeet, so gave it a college. They considered the church and school as a partnership, a unit, following the pattern of marital life. They firmly believed that what God hath put together godless hands shall not put asunder.

Their conception of the relationship of church and school can be shown from the charter of many of the early church-related schools. The declaration of Samuel Johnson, first president of King's College (now Columbia University), gives ample evidence of the concern of the church for the school and of their common aim:

> The chief thing that is aimed at in this college is to teach and engage the students to know God in Christ and to love and serve Him in all sobriety, godliness and righteousness of life, with a perfect heart and willing mind; and to train them up in all virtuous habits and all such useful knowledge as may render them creditable to their families and friends, ornaments to their country and useful to the public weal in their generation.

This marriage of church and school which was instituted in the time of our nation's infancy, continues to be a workable ideal for church and college. This union has been blessed with countless sons and daughters, who, possessing the highest type of Christian character and Christian scholarship, have made a unique contribution to the American church and nation.

The secularization of education is a relatively modern development in which control of the schools has passed from the hands of the churches into those of the state so that religion has been almost wholly eliminated from the program and curriculum of public education. There has been a gradual elimination of all that suggests God, Christ, and the things that pertain to the Spirit, for it is generally understood that education must be free from all religious bias and influence.

This can only accentuate and intensify the materialism which is so evident, even in our churches. When there is no undergirding of Christian philosophy the result can be a Japan before World War II, or a Russia with its restlessness and its Godless doctrines.

America at the Crossroads

As I see it, there are three trails beckoning us, three ways from which we may choose.

First, there is the easy, sinful, dark way of *paganism.* From the Protestant viewpoint, we are a nation of spiritual illiterates. There are about thirty million boys and girls who never enter our church doors. And those who do enter receive an average of less than forty-five minutes a week for religious instruction. No church can survive, much less build a strong nation or conquer the world, with forty-five minute-a-week Christians. Nor can it survive when our youth is being bred under the withering influence of teachers who have only scorn for religion. What can we finally expect from our youth if we are forever crowding God out of our living and relegating Him to the scrap heap of worn-out ideas? When a nation is gripped by materialism and scorn for all things spiritual, paganism is the result. Surely, more than any other need today, is America's need for God. The way of paganism is not for us.

There is a second way which we may take. It is the way of Roman Catholicism. Today there is a rising tide of interest in this church. Why is it holding its youth while Protestantism is losing hers? Why does she not have a juvenile delinquent problem as great as ours? Why does she have an abundance of men for the ministry while Protestantism complains of an acute shortage?

The answer is very clear to me. She has conquered in her own way, that public enemy, Education Without Religion. She has insisted upon church-controlled education and she is conserving her youth.

The number of Catholic colleges and universities has more than doubled in the last thirty years. In the United States there are more than 11,600 Catholic educational institutions including elementary, secondary and nursing schools, colleges, universities and seminaries. More than ten per cent of all her adherents are attending her own schools. If we maintained the same average, we would have five thousand General Conference Mennonite students in General Conference schools.

Catholic leaders who plan the future of their church know the importance of education with a plus. Their constituency is splendidly loyal in the support of its schools. When facilities are needed, when buildings are needed, when support is needed,

(Continued on page 234)

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*Pastor of the First Mennonite Church of Christian, Moundridge, Kansas. From a speech delivered at the annual Bethel College Booster Banquet.

Prairie View Hospital

A Result of Christian Discipleship

Myron Ebersole
Administrator

Our churches are concerned about mental health because ministering to suffering man is an obligation of Christian discipleship and an expression of true Christian love.

This was the message of C. N. Hostetter, Jr., chairman of the Mennonite Central Committee, as he addressed the approximate 2,500 persons who had met to dedicate Prairie View Hospital "to the carrying on of the Master's work and the fulfilling of His mandate."

Developing the dedicatory message on the mission of the Church, Brother Hostetter pointed out that unless the Church does something about sickness and human suffering, she ignores the example and mandate of Christ. The mission of the Church, he said, is to reveal God to the world, make Christ's redemption effective in the lives of men and follow the example of Christ, who ministered to man's total need.

"The ministry of healing for mental illness is not simple and easy," the M.C.C. chairman declared. "To make Prairie View Hospital's service effective, we need to use the resources of the best in human knowledge and skill plus the aid of divine grace with its supernatural healing potential.

"Without supernatural grace man's best knowledge, efforts and skill frequently wander in the wilderness in the search for mental and emotional health. The gospel of Christ has a relevant and dynamic contribution to make in the search for mental health . . . . We recognize that this religious and spiritual contribution is only a part of an adequate mental health program, but we hold it is an important one."

In the dedicatory address Dr. Milton E. Kirkpatrick identified some of the social phenomena which have psychiatric repercussions and urged his listeners to be concerned about controlling them because "mental health like diphtheria control is everybody's business."

The director of the Greater Kansas City Mental Health Foundation suggested the "ungrown-upness of the American people" as one of the causes of mental illness. Another source, he said, is our contemporary culture which is "status-minded, future-oriented and whose goal is economic production." He pointed to family security found in possessions instead of in members of the family group. Dr. Kirkpatrick warned of the dangers of prejudice and discrimination.

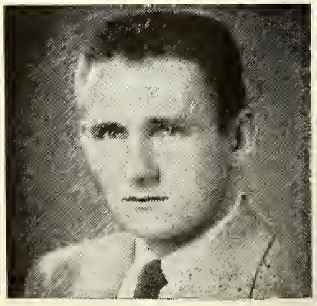
"We are paying a terrific price for discrimination against and segregating a group of our citizens who are supposed to be participating to the fullest extent in our democratic way of life. This price we pay is not in money alone but in human misery as well, and it constitutes the greatest obstacle to our position of leadership in world affairs where we must communicate with the people of the world—four-fifths of whom are colored. Prejudice, furthermore, is a personality disease and the child infested will be a prisoner of his own ill feelings. He radiates hatred and hostility and creates real and imaginary enemies. Children become infected with prejudice from their association with adults."

Dr. Kirkpatrick also expressed deep concern on threats to freedom of thought and "the tactics of those who assail the reputations of our public servants under the guise of patriotism."

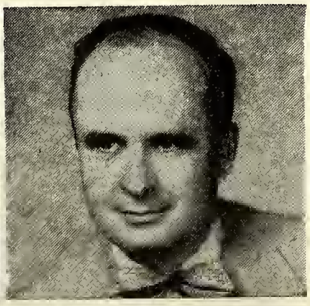
"What can we do to modify a social culture which perpetuates—generation after generation—a system which produces mental diseases, delinquency, criminality, prejudice, corruption in government and disturbed international relationships. If we continue in the future as we have in the past to educate our children without question, to meet the demands of our culture, then we nourish its injustices and perpetuate its illnesses . . . . Culture patterns will be modified only as our individual attitudes become subject to change and the attitudes of the group then become a powerful influencing factor."

The contributions of money, furnishings and equipment, labor and prayer which made Prairie View Hospital a reality were recognized by Henry A. Fast, M.C.C. vice-chairman and chairman of the afternoon program. Prairie View was constructed

(Continued on page 234)



Harold W. Vogt, Ph.D.
Clinical Psychologist



Thomas Morrow, M.D.
Psychiatrist, Medical Director

F. Carter Newsom, M.D.
Psychiatrist

Lucinda Martin, R.N.
Nursing Supervisor

Central and Middle District Conferences

Joint Inspirational Program

April 23-25, 1954
Washington, Illinois

CONDENSED PROGRAM

FRIDAY EVENING—
"The Place of the Bible in Faith and Life"
Ben Esch

SATURDAY MORNING—
Separate business meetings by the two conferences

SATURDAY P. M.—
"The Church as the Body of Christ, a Fellowship of Regenerate Beings"____________Lotus E. Troyer

Sectional Meetings—
Women's Organizations; Brotherhoods; Y.P.U.; Ministers

SATURDAY EVENING—
"The Separated Life of the Christian"
Vernon Neufeld

SUNDAY MORNING—Worship Service
"Propagating the Faith,—Then and Now"
A. J. Neuenschwander

SUNDAY AFTERNOON—
"A Visit With Our Missionaries"____John Thiessen
"As I See Missions Tomorrow"__S. F. Pannabecker

SUNDAY EVENING—
Musical Program
"Translating Our Faith Into the Life of Today"
Don. E. Smucker

* * * *

The Middle District Conference will meet at North Danvers Church, for business session beginning Thursday noon.

North Danvers Church is located about 12 miles northwest of Bloomington. Persons coming by train should come to Bloomington via G. M. & O. railroad and send notice of arrival to Rev. Hugo Mierau, Danvers, Ill. Persons driving from the east will no doubt come via US 24 or US 66 to Bloomington, thence to Danvers, then 3 miles north on blacktop, and ½ mile east.

Those coming via Peoria, follow US 150 to Carlock, then 1 mile south and 2 miles west.

(Mrs.) Dorene Regier, R.N.
Nurse

Elisabet Janzen, R.N.
Nurse

Flashes of Thought

Symbols of Hope

WALTER GERING

You can imagine my dismay. For a long time I had desired something growing in my study; some green plant which would add life to the room. I realized that the stained glass windows cut off most of the sunlight and few plants would survive without its rays. But my hope had always been that there might be a plant which would thrive even under such darkened conditions.

Now my desires had been fulfilled. For weeks I had looked forward with anticipation because of a promised plant. A friend, having heard of my desire, was starting a young plant for me in her home. As soon as it was ready, well established in its roots, she brought it and it found its place upon the study desk. Now I could enjoy its beauty. Its silent testimony to the Creator was an inspiration.

But imagine my dismay when I saw it several weeks later. Accidentally it had been brushed off the table to the floor. The vase had been cracked from top to bottom, one corner broken off and the plant strewn over the floor. It was an accident to be sure; but there it stood marred and deformed. Hastily it had been picked up, the soil strewn upon the rug swept together and the plant reset. The ground was packed around the roots and the vase set back upon the desk. There it stood, the victim of an accident. My heart sank as I looked upon the remains.

Today as I look upon it, there is no dismay. It has come to be a symbol of inspiration. There it stands erect and growing as ever. Yes, it still bears the marks of its fall. The vase is still cracked and one corner has been broken off. But even these very scars are symbolic of a living plant, raising its stately leaves above a crushing blow.

I thought of countless lives for whom the crushing blows have been only a challenge to nobler heights of experience. While others have been crushed and defeated, they have risen anew, displaying their scars as the symbol of victory. No greater example could be found than the apostle himself who battered and scarred cried out "I can do all things through Christ who strengtheneth me."

LORD, HELP US TO RISE
ABOVE LIFE'S CRUSHING BLOWS

God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. —Gal. 6:14

On this day, set aside as our Conference Sunday, is it not particularly fitting that we consider the importance of unity in all phases of our work?

Why a Committee on Church Unity?

No doubt our readers do ask sometimes, why a Committee on Church Unity in our Conference? Are we not adding machinery after machinery until it gets all too top heavy for us? In this short article I wish to make a few statements in answer to the question, why a Committee on Church Unity, and why this committee should be a part of the Board of Missions.

It is good for all of us to note that we Mennonites in America, (U.S. and Canada), and also in other countries, even on the mission fields, come from a great variety of backgrounds; and from a number of different countries and environments. Even though we have always been "the separated," at least we have thought we were more or less separated from influences in our environments; yet "no one can live unto himself" nor can a group "live unto itself."

Besides this fact of being influenced by the environments in which we have lived or live; we are influenced by many schools of thought; even many schools of religious interpretation. Hence we find ourselves in a certain respect a rather torn people; that is divided in our thinking and in our understanding of eternal truths.

Yet we do want to work together. We do want to bring one Christ in "the unity of the Spirit in the bond of peace," (Eph. 4:3), to the peoples of our far-flung mission fields. In order to do this we must ever strive to understand one another better, and ever to see afresh how we can be one in essentials; yes, in Christ, yet be gracious to each other **in** interpretations.

It is the function of our Committee on Church Unity to be ever alert in helping us **all,** all our some 250 congregations; all of us some 40,000 church members to be loyal to Christ and live lives in obedience to Him, and be as united as at all possible in our God-given tasks to bring the good news of salvation to our own children, our neighbors, and fellow countrymen, and to the world. This task of our committee is very hard indeed, because the evil genius, the devil, is always on hand to do all he can to divide us in order to weaken us. So will all readers please pray for this Committee on Church Unity that the brethren may have joy to labor on in order to help us all unitedly to put the "shoulder to the wheel" and labor on for the salvation and uplifting of souls near and far. May our heavenly Father guide us all to greater unity for His and His kingdom's sake.

John Thiessen

For your meditation on. . .

General Confere

prepared by Co

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"Endeavoring to keep the unity of t
Spirit in the bond of peace." —Eph. 4:

JESUS' PRAYER

Missions as a Factor in Unity

Dotting the world, beginning right here at home, are beacon lights that bear witness to the truth that God through Christ continues to redeem and reclaim men for His kingdom and His cause. These lights shine because there is a zeal to carry forth the Word of God by His grace to make this word live in the hearts of people to the end that His name might be honored and glorified. These lights shine with a brilliance all lit with the missionary endeavor that has had its source in the power of the gospel of Jesus Christ.

As God sees these gospel lights shining in America, Germany, Holland, India, South America, China, Korea, Formosa, Japan and many other spots encircling the globe, He certainly must feel a glow of warmth that His people are being drawn into the fellowship of the saints through His Spirit which makes men one in His sight. As one light sparks another into existence, He must know that people around the world are being drawn together as one. To ignite these lights takes the united efforts of the people of the church charged with His Spirit and a missionary zeal to spread the good tidings as far as men can see and want to hear.

To be able to sing "red and yellow, black and white, they are precious in His sight," is to produce a harmony and unity that must be pleasing to God who has proclaimed through Scripture that all shall be 'One in Christ Jesus.' It brings into harmony those at home in being able to put their shoulders behind a program that in sharing becomes "self giving" to others and forgetful of "self getting." In sharing the gospel Christ came to proclaim we come to realize that "He, too, is a child of God." This takes us across the barriers of race, nationality and social bounds to the spiritual realm which leads to unity and a common ground of faith based in Christ Jesus.

"That all might be one" in a common faith, praying a common prayer to a common Lord is an end to which we must work if we are to continue to exist as a church interested in the total program of Christ's cause among men and the advancement of His kingdom.

—L. E. Troyer

nday, April 25

n Church Unity

Missions)

Behold, how good and how pleasant it
or brethren to dwell together in unity."
Psalm 133:1

May Be One"

Relief and Unity

The ministry of Jesus was always to those who were in need. This may have been physical need, such as sickness or hunger; or it may have been spiritual need as in the case of the woman of Samaria. Always, Jesus was ready to help when real need was manifested. Always, the meeting of human need was used as a means of bringing glory to God, and showing the power of God.

Need—need in every form—presents opportunities to Christians for a true service. Perhaps nothing else grips the mind and heart of mankind as does the aleviation of human need. So whole communities respond following fires, earthquakes, cyclones, or other catastrophes. Human need unites people under such circumstances, and a great outpouring of concern and of doing good follows. So the Red Cross, international in scope, and world-wide in service, is today looked upon with great favor. It knows no racial barriers in its service in times of need. It ministers to both friend and foe alike in the time of conflict. How fortunate that it is called RED CROSS, rather than Red Crescent, or something else, for it was by vicarious death on the cross of Calvary that man's greatest need was met.

In the meeting of human need we come to work in the spirit of Unity, for indeed "Need knows no boundaries." When an accident occurs, or a great catastrophe takes place, Christians do not stop to ask irrelevant questions. Rather they ask the all-important question, "What can I do?" They fully understand that the attitude of the priest and the Levite in the story of the Good Samaritan receives due condemnation. Peace, harmony, good fellowship, brotherliness; are these not fostered by kindness, helpfulness, and concern to and for our fellow man?

As a section of the great body of Christ, called Mennonites, we have learned the meaning of the pronouncement of Jesus in Matt. 25, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." Through the M.C.C. it has become our privilege to minister to multitudes "In the Name of Christ" in a united way. This outpouring of material gifts by our people is indeed an outpouring of love. In such service we dare not ask questions which by their very nature judge us, but in the true Christian spirit we show forth the bond of Unity in meeting the world's need.

—G. T. Soldner

Education and Publication in Unity

A number of years ago at an informal meeting in which the conversation turned to relating strange things one remembers, one of those present began reciting, "A to COT, COT to ENT, ENT to HAR, HAR to KRA." Where upon a Lady in another part of the room continued, "KRA to MET, MET to ORC, ORC to RES."

Amazed, the man asked, "Where did you learn that?"

And rather whimsically the lady replied, "At home while father would be leading the family devotions and we would kneel at our chairs for prayer the shelf of the encyclopedia was just behind my chair. And while father prayed I repeated them so often that they stuck." And the man confessed that he had learned them in much the same way.

The point that I want to make is that having even so slight a point of contact it nevertheless served as a bond of kinship. How much more may that not be true now that we have access to the same reading material and even more when we may attend the same schools. There for example is "The Bote" in Canada and the U.S., and "The Mennonite" in the U.S. and Canada telling of God's work which we as individuals and churches are privileged to do together over the whole field of Christian discipleship. There are the Sunday School Quarterlies contributed to by a panel of writers who are a fair cultural section of our General Conference going into Sunday schools in every district of our conference. There are the books and pamphlets written by men and women of our own people upon whom has rested the hand of God, sharing with us the concerns and insights which God has given them.

And even more there are our conference schools, controlled by the churches of our conference, staffed by consecrated instructors who have demonstrated that they take seriously the call of God to teach and who come from or have taught in practically every area of our conference, and which are attended by young people from practically every community where our people live.

All this we have. God challenges us to make use of what we have to the extent that our conference may increasingly become one as a family of God and that in a world torn by tensions and pushed by pressures of every sort we may give forth the certain sound of the Gospel.

Pray for, support, and make use of the Board of Education and Publication.

—Arnold E. Funk

EDUCATION WITHOUT RELIGION

(Continued from page 229)

when students are needed, the people respond gladly, for they will do everything in their power as Catholics to save their youth for their church.

What are we Mennonites doing about our youth? What is our attitude toward our own schools? Though we do not want to take the Catholic road, we can learn something from their loyalty to, and support of their own institutions and the results of their so doing.

There is a third way, and to this way I wish to challenge you. Let Protestantism waken and rally to the challenge of Christian Education. We must do more than protest against the Roman Catholic efforts to build its educational work with the help of the State. We must move to make effective the program of the church-related college and the college-related church.

A few years ago, President Bates of Hiram College said that the Protestant churches in America have given but one per cent of their sons and daughters to their own colleges but that these colleges have given back approximately ninety per cent of the ministers and missionaries. So much for so little!

The late William Allen White, the great journalist, held that the future of Protestantism rested squarely upon the ability to produce Christian leadership through Christian education. He said:

> "If Christianity is to survive, it must survive in the environment made by Christian leaders. Unless those who believe in a Christian civilization are willing to sacrifice of their good hard-earned cash to educate Christian leaders, they will find in a few years that their dream has vanished . . . . If American churchmen fail to support the kind of college that turns out Christian leaders, American life under another leadership will soon close the doors of our Churches."

Yet many of our church-related colleges are faltering and stumbling because of a definite coldness on the part of the people who should support them, people who do not have the vision and insight to see the significance of church schools for the day in which we live.

What is a Christian College?

A Christian college is an organism as well as an organization. It has life, and that life is the moving Spirit of Christ Himself. A Christian college is an adventure in friendships, relationships, and in living. Its faculty are well-trained, fine cultured men and women who are there, not because of material gain but because they are Christian; because in this way they can best invest their lives for all time. On the campus of a Christian college one will find the application of Christian idealism, Christian standards of conduct, and Christian relationships. Out from the Christian campus will come tomorrow the men and the women who will hold high the torch of the Gospel of Christ of the Christian love and understanding so needed in the world today.

I have a great faith in the marriage of church and college. The advice given by the late Dr. Ernest Tittle to couples seeking a basis for a happy married life can well be applied, with slight modification, to the church and college relationship.

> "Let those whom God has joined together come to see through the eyes of God and they will not make mountains out of mole hills. Let them come to know from personal experience that God is able in any situation to uphold those who trust in Him and they will not be frightened by economy or any other demand that life is making upon them. They will have the confidence that God is with them and will see them through."

May we accept the challenge of Christian Education and with new zeal and devotion, give to it our prayer and our financial and moral support.

PRAIRIE VIEW HOSPITAL

(Continued from page 230)

and equipped at a cost of $260,000. It began operation Monday, March 15, debt-free and with an operating fund on hand.

Administrator Myron Ebersole recognized those who planned and constructed the hospital building and introduced staff members. Delmar Stahly, director of Mennonite Mental Health Services, Akron, Penn., extended greetings from the other two M.C.C. mental hospitals—Brook Lane Farm in Maryland and Kings View Homes in California—and commented how these three institutions span the continent but yet are linked together in their services.

A dedication statement at the hospital site by Brother Fast was followed by the dedicatory prayer by Waldo Hiebert, a member of the hospital advisory committee.

Next, contractor F. G. Roupp gave the hospital key to Brother Hostetter who as M.C.C. chairman presented it to administrator Ebersole and invested him with the responsibility of operating Prairie View. Brother Ebersole in unlocking the door symbolized this opening as the initiation of Prairie View's services. An estimated 6,500 persons visited the hospital during the open house which followed the March 14 dedication and which was also held March 7, 12 and 13.

When my love to God grows weak,
When for deeper faith I seek,
Then in tho't I go to thee,
Garden of Gethsemane.
Then to life I turn again,
Learning all the worth of pain,
Learning all the might that lies
In a full self-sacrifice.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Leola Schultz, 4614 Woodlawn, Chicago 15, Ill.

"ALLAH" The God of Islam

The ancient cry of "There is no God but Allah, and Mohammed is his Prophet" continues to ring round a great portion of the world today and every year thousands of the "faithful" perform the "Haji" (pilgrimage) to the holy city of Mecca. To the Western Christian, Islam usually brings to mind thoughts of the ever mystical East with veiled women, fanatical tribesmen, holy wars, etcetera, all shrouded in a pseudo "Arabian Nights" atmosphere. To us who are living here however, Islam presents itself as something very real and alive. In almost any village one can see the towering spire of a minaret with its star and cresent piercing the sky, or black robed "Sheikhs" (Moslem clergymen) walking the streets. Just what is this powerful religion like that engulfs a great share of Africa and Asia and even spreads its roots into the Balkans of Europe?

Islam, like Christianity, is a monotheistic religion and is very strict on this point. A Moslem rejects Christian doctrine of the Trinity because he feels the Christian worships three Gods. Mohammed also taught that as there is only one God it is pagan to have any images in the House of God. You will find no images or faces in a mosque and will often find images left by the Crusaders that have since been defaced by the Moslems.

Islam is a state religion. In the Islamic state there is no separation between church and state. One author speaking of Islamic politics and religion says: "There is no quarrel between the politician and the clergy in Islam, for politics is religion and religion politics. Islam is not so much a state religion as a religious state." According to law a man does not become a Moslem or Christian but is born with the religion of his parents. This religion he retains throughout his life, and if he decides to change he may find himself disinherited and ostracized by his family and social group.

Islam is essentially a fatalistic religion. One part of the creed of Islam is the predestination by "Allah" of good and evil. God, for the Moslem, wills everything. In talking to the people one constantly runs into the phrase "Enshallah" meaning "if God wills." One is not responsible for his desperate conditions, for after all is not all "min Allah" (from God)? This type of philosophy tends to abolish worry, but at the same time it keeps the status quo and destroys initiative. It would seem that this article of faith is one factor that has kept many of the Moslem countries in a backward state for years. Many educated Moslems realize this and are trying to lead their countrymen along a new path that will inspire them and present more of a challenge.

Moslems regard the Koran as the final revelation and only uncorrupted word of God. It is God's final perfected revelation brought to man through the divinely inspired utterances of Mohammed the last and greatest of the prophets. Jesus is also regarded by the Moslems as a prophet and many of His teachings are considered worthy, but He does not have the final revelation. Moslems reject entirely the Sonship of Jesus as a heresy. They hold that if God had a Son that came to the world in physical form, then God must have had a wife. The spiritual Sonship of Jesus along with the Trinity are the hardest Christian teachings for Moslems to comprehend. The Koran also takes many of its stories from the Old Testament. Because of the tremendous importance of the Koran to the Moslem, boys in the Jordan government schools are taught to recite large portions of it from memory.

Another integral part of the Moslem creed is the prayer ritual. Five times daily the "muezzin" (one who gives the call to prayer) climbs the minaret to give the call to prayer. At this time all devout Moslems will chant verses from the Koran and prostrate themselves toward Mecca. It is very important that the one who is praying make certain that he is facing Mecca. All mosques are built so that worshippers will face Mecca when they pray. Although some of the faithful carefully pray at the appointed hours each day, many Moslems seldom pray. Another negligence that has impressed us, is the disregard by many Moslems of their Sabbath which comes on Friday. Although some Moslem shops are to be found closed, by far the majority are open seven days a week.

Moslems look upon Christianity as an impossible religion. To Moslem eyes the goals that Christ set are too high to be achieved by humanity, while those set by Mohammed are more attainable. Moslems criticize Christians of the West severely on several points and rightly so. Islam is a great temperance movement and no devout Moslem will drink. Moslems on the other hand point to the Western world, which to them represents Christianity, as a veritable "little brown jug." Moslems also point out that while both Islam and Christianity preach brotherhood, only Islam practices it. Sadly enough this statement is all too true. Here there is no discrimination because of color, and there are no segregated mosques or schools.

If Islam preaches one God, if Moslems revere Jesus as one of the greatest prophets, if they accept many of the biblical teachings and have many biblical characters in the Koran, just what is the essential difference between Christianity and Islam? For all the titles and high position that Moslems

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These Little Ones

By CHARLENE F. UNRUH

(Charlene F. Unruh of Newton, Kan., is one of the four members of the Mennonite Central Committee Voluntary Service team serving five migrant labor camps in the Coalinga-Huron, Calif. area through Bible teaching, recreation, crafts and worship services.)

They come—and they go. However, most of them stay long enough to find their rightful places in our affections and to foster our concern. Then suddenly they are gone. Too often their new environment does not include a place or a person who will nurture their young impressionable minds and souls with the truth and the living Word.

There is Darlene whose father is a tractor driver and therefore a more permanent resident. Darlene has been to Bible club every time we have been in this particular camp. As soon as the jeep pulls up in front of the church, Darlene is there ready to be a part of whatever is to take place. While the women sew, she is in some corner quietly observing everything and watching to see if there is anything she can do to help. She loves the Bible stories and is a good worker in handicrafts. She is a very cooperative child of about seven years and is one of the gentle and healing ministries God has given us as a reward for service. Usually she is accompanied by here three-year-old brother Danny—a would-be Roy Rogers. With his big hat and ever-present gun holster, he is fittingly attired to play the part. Needless to say, it requires much patience to deal with Danny's guns and tell a Bible story at the same time, but Darlene never tires of running after him and patiently admonishing him to sit still.

In Camp No. 3 there is Linda, a beautiful dark-skinned child. She, too, is an eager Bible club member, but contrary to Darlene she is boisterous and always demanding attention. After class she and her small sisters stay as long as possible in hopes that we will have a few minutes time to play with them. They come from a very large family and probably do not get the attention and the affection they crave.

Last week in Camp No. 28 we distributed some of the health kits sent to us by churches through M.C.C. A lesson on cleanliness was presented at the same time and the children were encouraged to use the soap, tooth brush and wash cloth regularly. When Geneva Faye realized she and each of the other children were to receive one for their very own, she threw her arms around me and gave me a big bear hug. This week Geneva told me: "I might not be able to stay for class today because as soon as my mother comes home, we are moving." I asked her where they would go and why they were leaving and found they are moving to a nearby camp, but not one within our scope of service. Evidently there has been trouble between some of the families in the camp and the camp manager asked all the Wallaces to leave. We try to teach them the way of love but their parents are not any example to them. In an environment where the fist or the knife is the law, love must be very mighty to conquer so much evil.

Charles in Camp No. 18 is 11 years old but still in the third grade. It was quite evident that he was a misfit in the primary group. He seemed interested in the singing and the stories but was quite a disturbing element. Then for several weeks he refused to come to class, but was always around to help load and unload the jeep. He is a very friendly chap and loves to chat with us. When asked if he would rather be in the junior class, his usual ear-to-ear grin spread even wider. Even though a very poor reader, he was so proud to be included in the older class with their Bible drill and later to be allowed to start a project in woodcraft. He has now become a most ardent Bible club enthusiast and has promised to be on hand every week.

Then there is Christine who was with us for a month and then with her family moved back to

Arizona to see if working conditions would be better there. Another one is Bonnie, aged seven, whose family came from the poor section of Kansas City to California shortly before Christmas to improve their living conditions. From a four-room house, though shabby it might be, they came to live in a one-room shack. The mother of the family of eight would like very much to get back to Kansas City, but thinks they are "stuck" here for quite some time. However, the next time we go there we may find them gone.

Often the children say, "We are moving," but they don't know where they are going; or else they say that the neighbors have gone but they don't know where they have gone. They wander around like lone sheep without a shepherd. Very few would deny that they want Jesus as King of their hearts but without someone to guide them and show them the way, these little ones may be lost among the wolves.

A Letter To A Christian Teacher

Camp Landon Voluntary Service
Box 241, Gulfport, Miss.
March 2, 1954

Dear Mary Ann:

Greetings from the Southland! Even though you are so far away, I sometimes think of you and the position you are filling. I am sure you are making a contribution in that community. It reminds me of my teaching days in Pennsylvania. Teaching is the type of vocation that always carries with it the element of service, wherever it is done.

I recall, too, how thoughts like these would pass through my mind in those days: "Go ye . . . and preach the gospel, teaching . . . ." Was I fulfilling all my responsibility to the spiritual needs of this generation?

I realized I had many service opportunities right there in my classroom, but I could not help wondering whether I should spend some time in a service that was more definitely that of giving out the gospel.

"That we should henceforth not live unto ourselves, but unto Him who loved us." Even though I was serving in a limited way, I knew that really I was living a fairly comfortable life.

Here is a little verse that stimulated my thinking:

> "Only one life, 'twill soon be past
> Only what's done for Christ will last."

I don't doubt that you may have felt the same way, too, at times. But, perhaps, in spite of it all, you still feel that "something" in your blood which continues to draw and keep you in the teaching profession. If this description fits you, I have a suggestion that may appeal to you. Come to Gulfport next fall to teach.

As a volunteer turning in your earnings to help in the total Camp Landon Voluntary Service program, you will be repaid many times since you will be living in the community where your contribution is put to work and you will personally learn to know many of the people who benefit from this work. Perhaps you will want to help in the outreach of camp into the community if you feel you have time for this aside from your duties at school.

The longer I am here, the more keenly I feel the great problem of human relationships which exists because of the two races of people—white and colored.

> "In Christ there is no East or West
> In Him no North or South."

Legislators and judges are saying: "One race deserves equal opportunities with the other." This presents a challenge to Christians to aid in the terrific adjustments that need to be made.

It is a very real problem to so many people in this section, and I don't see how we Christians can unfeelingly "pass by on the other side of the road." Your contribution of time and money in this unit can be channeled into this field of service.

Besides witnessing in your classroom you could also be used in the work of the Wayside Mennonite Church and Sunday school. A number of my pupils were not going to Sunday school, but after making contacts in their homes I have been thrilled to see some of them begin attending Wayside.

If you decide to enter this field of service, you will be living here at Camp Landon and will have the opportunity to participate in the unit activities and be a part of the total camp program.

If you feel a call to work here at Gulfport, I shall be very happy to hear from you.

Sincerely,

Pearl

If you see a challenge in a teaching position in a Gulfport community public school and sense how such a position can be an effective contribution to the witness of the Camp Landon program, why not ask the Lord if He would have you teach in Gulfport this school year? More information on openings in elementary and secondary schools and teacher requirements can be obtained by writing to Mennonite Central Committee, Voluntary Service, Akron, Penn.

"ALLAH" THE GOD OF ISLAM

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give to Christ, they have rejected the very heart of Christianity in the Cross. Moslems reject the crucifixion as showing dishonor to Christ because He died a disgraceful death along with common thieves. Here is where Moslems have missed the most important thing in Christianity in the fact that Christ has atoned for our sins by His death on the Cross. The "Glorious Cross" and the "Awful Cross" is not a paradox to us because we see it as both; Awful, because "He was despised and rejected of men"—Glorious, because "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." May God grant that the time will soon come when all men shall see the Glory of the Cross.

(Ronald Kirkwood taken from "Jordan News")

Our Schools

BETHEL COLLEGE

Dr. Marthe Ropp, a Mennonite doctor from Wittenheim in Alsace, France, will be in Newton and vicinity April 3 to 8. She is returning from a three-year period of service under the Mennonite Central Committee in Java and is stopping enroute in various Mennonite centers. She has a degree in tropical medicine and has been in charge of the MCC medical program in Java which consisted of two polyclinics, one in Kajuapu and one in Margaredjo. In addition, she also taught a course in health at the Mennonite Theological School in Pati. She speaks French, German and English. After spending a short furlough in her home, she plans to return under a European Mennonite mission board for further service in Java.

Her speaking schedule in Kansas is as follows: Sunday morning, April 4, the Bethel College Church at 10:45; Sunday evening, the Lorraine Avenue Mennonite Church, Wichita. Monday, April 5, she spends on the Tabor College campus and in the Hillsboro community, Tuesday, April 6, she will be on the Bethel College campus. Wednesday she will be on the Hesston College campus. Thursday, April 8, she is scheduled to speak at the Eden Mennonite Church at 1:30 p.m. and in the Bethel Mennonite Church near Inman in the evening.

The annual Bethel College Bible lectures, March 22 to 26, were well received. Bishop Leslie Marston's messages were warmhearted, inspirational and challenging. The Women's Mission Society of the Western District meeting on March 23 and the Minister's Conference of the same district meeting on the 24th and 25th, both had arranged for interesting programs on vital topics. Both were well attended.

On March 27 a Daily Vacation Bible School workshop was held on the campus. Some 120 people had registered for this important workshop. Bethel College faculty members and students participated in the program. President D. C. Wedel spoke on "The Growing Child and the Growing Teacher." Others participating were Dr. Eldon Graber, Dr. Harley Stucky, Dr. Erland Waltner and two students, Vivian Hofer and Betty Schwartz.

A Student Volunteer Deputation team composed of Paul Isaak, Sara Ann Claassen, Margaret Isaak, Donna Kaufman and Fremont Regier gave programs in the Beatrice churches in Nebraska and Grace Bible Institute, Omaha, over the week end of March 28 and 29.

BLUFFTON COLLEGE

Dr. Robert Kreider, history professor, and six students attended the Student Peace Conference of the Midwest Brethren, Friends, and Mennonite Colleges at Manchester College, North Manchester, Ind., on March 26 and 27. Students attending from Bluffton were: Joan Gratz, Ruth Gilliom, Arden Slotter, Don Gundy, Orlyn Zehr, and John Bauman. Dr. Kreider spoke at the closing session of the conference.

Bluffton College Peace Team Quartet, composed of Arden Slotter, Joan Gratz, Ruth Gilliom, and John Bauman, participated in the Young People's Meeting of the First Mennonite Church, Berne, Ind., on April 4. On April 11, the Peace Team presented two programs; in the morning a service was given in the Warren Street Church, Middlebury, Ind., and in the evening at Eighth Street, Goshen, Ind.

The cast for the Bluffton College May Day production, "The Glass Menagerie," by Tennessee Williams, has been announced by Dale Dickey, speech instructor. Selected as the cast are: Mary Ann Bertsche as Amanda; Jo Ann Yoder, Laura; Gary Sprunger, Tom; and Bill Boehr as Jim.

The play will be produced on June 4 and 5, as part of Commencement week end activities. It is a play of moods and memories with its scene laid in the New Orleans of the late 1920's.

Professor Laurence Burkhalter was recently appointed conductor of the Lima Symphony Orchestra by a special committee of the organization. As a result of this appointment, the Bluffton College Orchestra has united with the Lima Symphony, thereby giving students an opportunity to participate in this group.

CANADIAN MENNONITE BIBLE COLLEGE

Here for the coming Canadian Peace Conferenc on April 9 and 10, Mr. Elmer Ediger, secretary of the Board of Christian Service, outlined the V.S. possibilities of the General Conference program. Opening his talk with a reading of Romans 13, Mr. Ediger stressed the significance of a group witness, such as the V.S. unit, in a state institution.

The following itinerary has been planned for the group visiting Ontario and has been approved of by the churches there.

Wednesday, April 14, p.m.—Waterloo U. M. Church
Thursday, April 15, p.m.—Toronto U. M. Church
Friday, April 16, a.m.—Vineland U. M. Church
Friday, April 16, p.m.—St. Catherines U. M. Church
Sunday, April 18, a.m. or afternoon—
Niagara-on-the-Lake U. M. Church
Sunday, April 18, p.m.—Dunnville U. M. Church
Monday, April 19, a.m.—Port Rowan U. M. Church
Monday, April 19, p.m.—Leamington U. M. Church
Tuesday, April 20, p.m.—Harrow U. M. Church
Wednesday, April 21, p.m.—Chicago Biblical Sem

FREEMAN JUNIOR COLLEGE

Concert Series Nears Completion

Two very fine musical events completed the musical attractions of the Freeman College Concert an Lecture Series this year. March 19 brought th Goshen College Motet Singers to Freeman in a program which included music from the Braoque era t the present time. The second musical event was th appearence here of the Columbus Boychoir o March 23. The high light of this program was one act comic opera "The Apothecary" by Hayd An Audubon Society Screen Tour by Fran Willia Hall will complete the series.

Casting for the forthcoming peace plays sponsore by the Peace Club has been completed. Delen Duerksen will portray The Woman, Neal Nuss th Captain, and Joel Hofer the Sentry in Charles Ran Kennedy's "The Terrible Meek." A pageant "Th Triumph of the Defeated" by Fred Eastman will se

Leslie Senner as The Fear of Death and Ardis Preheim as the Angel of Understanding. The performance date is April 9.

Details are nearing completion for the "Hymn Festival" to be sponsored in Freeman on the Monday after Easter under the sponsorship of the Mennonite Ministerium and Freeman College. Three sessions are planned. The morning session will be devoted to a worship service using familiar hymns of the Easter season. The afternoon session will continue with more hymn singing. Emphasis in this session will be on numbers sung by individual mixed choirs from churches in this area. The Academy Choir will also participate. The grand climax will come in the evening. Congregational singing will again receive emphasis. Men's choruses, from the churches a mass junior choir, and the College Choir will participate. A combined mass mixed choir will close the evening with "Glorious Things of Thee Are Spoken," and the "Hallelujah." Dr. J. E. Hartzler will address both the morning and evening sessions.

Harry Martens toured the Freeman area on behalf of PAX Service during the week end of March 26 to 28. He spoke in Chapel on March 26, and in Pioneer Hall March 28.

MENNONITE BIBLICAL SEMINARY

Peter Dyck is participating in a series of radio panel discussions on the topic: "Marxism and the Christian Answer." This program heard on WMBI, Chicago, at 3:30 on Sunday afternoons from April 4 through June 27, is being sponsored by Moody Bible Institute. Its purpose is "to present to all thinking people a program which, by comparison and contrast, will test the force of Communism against the Christian answer . . . a program designed to counteract both the indifferent and irresponsible attitudes toward mankind's dilemma and the individual's obligation toward God."

Don. Smucker recently addressed the Auburn Park Ministerial Association of Chicago on the subject "A Critique of the Ethical Teachings of the World Council of Churches." On March 28-30, Professor Smucker directed a lay-visitation evangelism program at the Howell Presbyterian Church in the Bohemian area of Chicago. Rev. John Regier, formerly of Henderson, Nebraska, is pastor of the church.

The Woodlawn Church Choir, under the direction of Professor Marvin J. Dirks, presented Dubois' "Seven Last Words" on Wednesday evening, March 31. After the rendition, the Lord's Supper was observed.

Many from the Seminary community went to the First Mennonite Church, Sunday evening, April 4, to hear Jack O'Dell, announcer for Eugenia Price's radio program "Unshackled." Jack, who was converted recently, has a real testimony of what the Person of Jesus Christ means to him.

God hath both raised up the Lord, and will also raise up us by His own power. —I Cor. 6:14

That I may know Him, and the power of His resurrection, and the fellowship of His suffering.
—Phil. 3:10

Jottings

—**Bethel Church, Lancaster, Pa.:** The Bethel Mennonite Church of Lancaster, Pa., had a fellowship supper in the basement of the church on Friday evening, March 12. The attendance of 110 far exceeded expectations, with practically all families in the congregation being present. The Women's Missionary Society sponsored the supper and an offering taken at the end of the program will be used to purchase dishes for the newly equipped kitchen which was a gift of several families in the congregation. Brother Ross Witmer, who is a member of the congregation and presently active in the Gideons, presented an interesting account of his ministry through the visitation of prisons in the State of Pennsylvania. The membership of the Bethel congregation lives in a rather widely scattered area and we are finding that through fellowship evenings of this kind that it is possible to have more informal contact and fellowship than by almost any other method.—Corr.

—**Walton Church, Walton, Kan.:** W. F. Unruh conducted a workshop on evangelism and Christian education, March 11-12. Our young people's group sponsored the Bethel College vocal ensemble at a Sunday evening meeting. Missionary candidates to Africa, Mr. and Mrs. Alvin Bergen, gave their testimonies at the March 14 morning service. In the evening the Tabor Men's Chorus presented a program. The Junior C. E. had an illustrated talk on Africa by Carol Toews, a daughter of missionary parents.—Harold Peters, Corr.

—**First Church, Beatrice, Neb.:** Our pastor was speaker at the Farm-Trainee Conference in Eureka, Ill., Feb. 26-28. In his absence, A. W. Friesen, Henderson, Neb., had charge of the Sunday morning worship service. On Sunday, March 7, D. J. Unruh, Newton, and a group from Berean Academy were in our midst for the morning service. This group also had charge of the Vesper service in our hospital that evening. Rev. and Mrs. V. S. Sprunger showed pictures and reported on their work in the Congo Inland Mission, Africa. The Men's Chorus of the two churches rendered a musical program on Sunday evening, March 14. May the various church activities prove a blessing to all who share them and have a part in them.—Margaret Albrecht, Corr.

—**Friedensfeld Church, Turpin, Okla.:** We are looking forward to our Spring evening meetings starting March 28, with Ben Rahn as speaker. A number of our young people are involved in the fine arts events at Beaver, Okla., March 23, 24. They are also planning a Palm Sunday program under the direction of Mrs. Levi Koehn.—Mrs. Chester Windsor, Corr.

—**Bethel College Church, North Newton, Kan.:** On four succeeding Sundays in January, we had our school of missions with classes for all age groups. This year's subject was, "The General Conference Responsibilities to Spanish-speaking Americans." In the last week in January, Dr. Wilhelm Pauck of Union Theological Seminary gave a series of Menno Simons lectures. During February our church had the responsibility of pulpit supply for the I-W young people in Topeka. Erwin Goering, Eldon Graber, and our pastor Harold Buller served. We are looking forward to Holy Week services with Willard Wiebe as guest speaker. Our church building program goes forward. Soon the stone masonry will be completed. A beautiful picture unfolds before our eyes.—Mrs. J. A. Heidebrecht, Corr.

—**Newport Church, Newport, Wash.:** Miss Jane Soldner spent the 28th of Feb. here, and we enjoyed her informative message, and the pictures. Our pastor and Mrs. Schmidt went to Portland for the workers' conference in February. The picture, "Any Boy, U.S.A.," was shown on March 12, by the W.C.T.U. Rev. Schmidt has had Bible quizzes at the Sunday evening services which are very much enjoyed.—Mrs. Henry D. Hiebert, Corr.

—**Grace Church, Pandora, Ohio,** is observing its golden anniversary during the week of March 28-April 4. Forrest Musser, former pastor, will bring a message every evening during the week. Sunday, April 4, will also be a homecoming day, at which some of the former pastors will be present to bring short messages, and former musicians in the church bring special music numbers. On the evening of the final day of the anniversary week, the Church's Choir will sing "The Creation," by Haydn, under the direction of Laurence Burkhalter, the director of music.

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Grace Church was organized in the spring of 1904 with about 20 charter members. The members of this church as all the other Mennonite churches of the Pandora-Bluffton community, are practically all of Swiss background, whose forefathers began coming to this community shortly before the middle of the last century. Grace Church is now a congregation of 441 members. The following pastors have served the church: P. P. Shelly, as student pastor in 1906; A. R. Schormann, 1905-1906; P. W. Penner as interim pastor, 1906; Otto Lichti, 1906-1908; Albert Schumacher, 1908-1917; J. F. Moyer, 1917-1920; J. M. Regier, 1920-1928; Paul E. Whitmer, 1929-1941; Forrest Musser, 1941-1945; Ernest J. Bohn, 1946—. Corr.

—**Upper Milford, Zionsville, Penn.:** Our pastor, Burton Yost, has been enrolled in the pension plan. In January he visited the I-W men in Connecticut. Weddings—On Jan. 23, Merle Nester and Carl Lorish; Harold Shelly and Sarah June Ludwig were united in marriage. Added to the family tree—a son, Richard, Jr., to Mr. and Mrs. Richard Gehman; a son, John Jacob, to Mr. and Mrs. Lloyd Gehman; a son, Mark Abraham, to Mr. and Mrs. Peter Strauss. Socials—On Feb. 20, 15 young couples enjoyed an evening of games and refreshments. March 19, our C. E. Spring social was well attended with 44 present. Our ladies spent an evening with the Allentown ladies as they presented their 25th Anniversary program. The ladies of our church presented a Missionary program at West Swamp. A fine fellowship hour followed the program. A Study Conference on Upper Milford Church was held Mar. 8-10. The interior of our church auditorium is being painted and varnished. Mar. 11, the pastor and wife, and deacon and wife motored to New York with friends to bid farewell to Drs. Bauman; and Kenneth and Mary Bauman as they sailed for India. A touching farewell service was held on board ship. Mr. Dan Graber from M.C.C. told in word and picture of the work of our young people in Voluntary Service. The Y.P.U. workshop was attended by our pastor and three of our young people. Those recovering from broken bones are Mrs. Frank Stauffer, Mrs. Marion Whipple, Mrs. N. Geissinger, and Mr. Norman Schantz. —Corr.

—**First Church, Pretty Prairie, Kan.:** Our New Year's Bible Conference was conducted by Erland Waltner of Bethel College, on Jan. 3-6. Meetings were well attended and very inspiring. On Jan. 31, the Inman Mennonite Church gave us a fine musical program, and on Feb. 21, the Men's Chorus from the First Mennonite Church of Newton, also rendered a fine program. These were return exchange programs with our Young Men's Chorus. Our pastor, Howard Nyce, held evangelistic meetings in Dallas, Oregon, for two weeks, from Feb. 7 to Feb. 21. Supplying our pulpit during his absence were Erland Waltner, Willard Claassen, P. P. Tschetter, and Delton Franz, ministerial student from Bethel. Miss Annegret Voelcker, also a student at Bethel, from Germany, gave a very interesting talk of her experiences in Russia and Germany during and after the war. How thankful we should be that the good Lord saw fit that our fathers and forefathers were led to this country years ago and thereby we have escaped the trials and hardships those people there had to endure. Surely it is only by His grace that we here now are reaping the benefits of our parents' hardships in pioneering in this country.—Corr.

—**Bergthal Church, Pawnee Rock, Kan.:** World Day of Prayer was observed in our church March 15, with other Pawnee Rock churches participating. The Mission Worker's March program was given March 3; the topic was "God's World." Slides on nature were shown. A $20 collection was to purchase material for the cutting room for relief sewing. A. D. Graber, missionary to Africa under the Congo Inland Mission, spoke to us on Sunday, March 14. Mrs. Graber also gave a talk. A group of students from the Berean Academy, Elbing, Kan., consisting of a ladies' trio and a men's quartet, accompanied by their musical director and also J. S. Steiner, superintendent of the school, gave us a very interesting program of singing and testimonies on Sunday evening, March 14. Some of our congregation attended the dedication of the Prairie View Hospital near Newton on Sunday afternoon, March 14. The men of our church redecorated the interior of the church.—Mrs. Laverne Unruh.

—**First Church, Caldwell, Idaho:** January 31, a surprise party for Pastor and Mrs. Kliewer in honor of their 24th wedding anniversary was held. The members of the church have been busy refinishing the church floor and the pews. Our primary children are enjoying new furniture in their Sunday school room. Pastor Kliewer attended the ministers' conference in Portland, Feb. 17-19. On the evening of Feb. 26, the married couples gathered in the home of the Kliewers to honor Mr. and Mrs. Sam Ulrich on their 46th wedding anniversary.—Mrs. John A. Dick, Corr.

—**Glendale Church, Lynden, Wash.:** J. J. Esau served us also while in his ministry to the British Columbia churches. Our Y.P.U. was in charge of a Sunday evening service at which the film "Message in a Bottle" was shown. We were privileged to have Miss Janet Soldner, missionary to South America, with us. She spoke to the Ladies' Missionary Society in the afternoon and in the evening showed slides on their work in South America. In a short Bible conference, Norman B. Harrison spoke on: (1) Don't be a Hypocrite, (2) God's greatest Message to Man, (3) The Business of a Christian, (4) The Life of Liberty. God richly blessed our hearts. Aaron J. Epp, pastor of the First Church, Reedley, Calif., will be the speaker at our Pre-Easter services, April 4-9.—Mrs. Edwin Karber, Corr.

—**Meadow Church, Colby, Kan.:** Homer Mouttet of the "Go Ye" Mission spoke in our church on March 7. A group from the Meade Bible Academy gave a musical program in our church recently. Also a group from the Berean Academy of Elbing, accompanied by John Steiner, gave a program on March 13. The Ladies' Mission Society held its monthly all-day meeting on March 3. Quilting and other hand work was the project of the day. After the business meeting the group enjoyed coffee and birthday cake in honor of Mrs. J. C. Willems and Mrs. Frank Goossen's birthdays. The ladies were showered with greetings and handerchiefs.—Mrs. Homer R. Goertzen, Corr.

MCC NEWS NOTES

(Continued from page 226)

V. S. CONFRENCE HELD IN PORTLAND, MAINE

A week-end inspirational conference for Voluntary Service personnel working at Wiltwyck School for Boys, Esopus N. Y., and Maine General Hospital was held in Portlan April 3 and 4.

The conference theme, "The Christian's Responsibility i Our World Today," as related to Voluntary Service wa developed through messages by Martin Schrag, former Civil ian Public Service educational director and India-Java relie director. Mrs. Schrag also spoke and presented musical selec tions.

Discussions and musical selections by the 13 volunteer from Portland, the 10 volunteers from Wiltwyck and thre volunteers from M.C.C. headquarters, Akron, Penn., were als important parts of the conference. The community children' Bible School held every Saturday morning by the Portlan volunteers was observed.

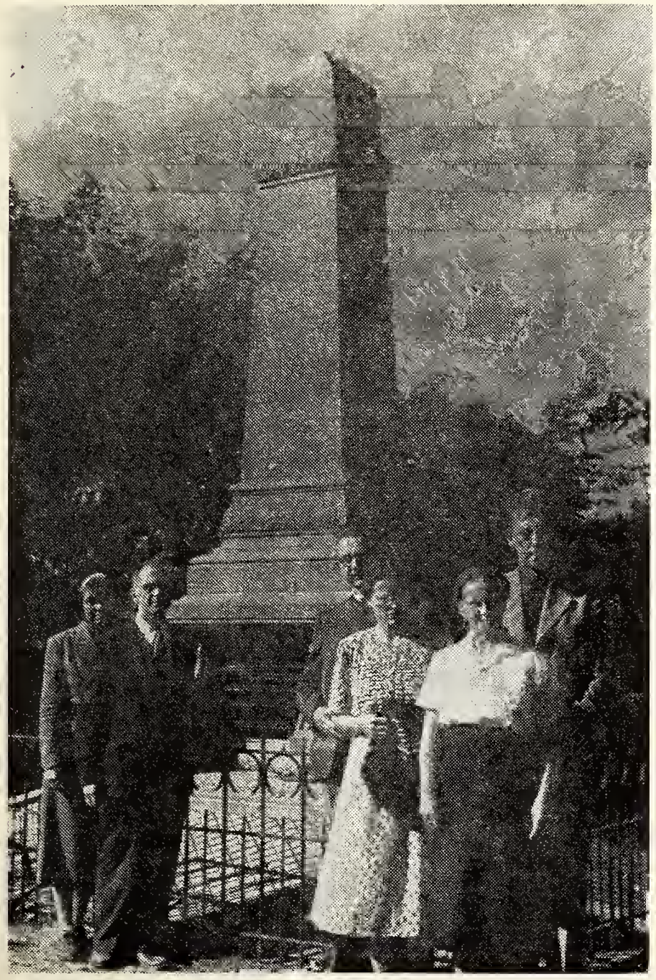
Glenn Esh, director of the M.C.C. Voluntary Service offic which arranged the conference, participated in the progra A similar conference for Voluntary Service personnel i Baltimore, Washington, D. C., Akron, and at Brook Lan Farm, Hagerstown, Md., is planned for either late April early May.

Into the Beyond

MRS. PETER (UNRUH) SCHMIDT, Goessel, Ka sas, was born at the Emigrant Home in Hambur Germany, while the parents were awaiting ship America, August 11, 1874. She became a lifelon member of the Alexanderwohl Church, and passe to her reward, March 18, 1954.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.



The Menno Monument at Witmarsum, Holland

MENNONITE LIBRARY BIBLICAL SEMINARY

Faith of our fathers, we will love
Both friend and foe in all our strife,
And preach Thee, too, as love knows how
By kindly words and virtuous life.
Faith of our fathers, holy faith,
We will be true to Thee till death.

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Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. —Rom. 5:1, 2

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. E. Smucker, Maynard Shelly, Willard K. Claassen.

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MCC News Notes

CHRISTIAN STEWARDSHIP IN ACTION

The Anabaptist concepts of brotherhood and stewardship have become very real to the Vern Buller family of Richey, Mont.

On April 13, Mr. and Mrs. Buller and their three children arrived by plane in Paraguay where for the next two years Mr. Buller will build roads for Mennonite colonists. He will be operating road-building machinery and equipment, most of which he contributed himself.

Included in this machinery is a second bulldozer for the Mennonite colonists in Paraguay. The first bulldozer was sent to Paraguay early in 1952 by the General Conference Mennonite Northern District Brotherhood which is also assisting in this project. The brotherhood is paying the Bullers' transportation, all of the freight and the Bullers' allowance during their two years in Paraguay. Their allowance corresponds to that of voluntary service and relief workers. The road-building machinery and equipment is valued at $21,275.

In a farewell chapel service at MCC headquarters in Akron, Mr. Buller related how the Lord had led them to make this contribution and how He led them to serve the brethren in Paraguay in this way. He told of divine direction in the obtaining and securing of this machinery.

Mennonites in Paraguay are very grateful for the assistance their North American brethren are giving them. The roads already constructed by the first bulldozer in eastern Paraguay have made traveling between colonies much easier and greatly facilitated the transporting of products to market. To travel on ungraded roads in Paraguay during rainy seasons is extremely difficult. At times when a wagon gets stuck in a mudhole, the only thing to do is unload the cargo, then get out and hope the same difficulty will not be experienced a few miles ahead.

The Bullers and their three children —Thomas, aged 10, Nina, 8, and Kathryn, 2 months—will live in Filadelfia. The colonies will provide their maintenance and supplies and repairs for the road-building machinery. The Bullers are members of the Bethlehem Mennonite Church, Bloomfield, which has made substantial contributions to this project. (Continued on page 256)

Of Things to Come

April 22-23—Middle District Conference at North Danvers, Ill.
April 23, evening—Joint Session, Middle and Central Conf., Carlock, Ill.
April 23-24—Western District Retreat Workshop, Camp Mennoscah, Murdock, Kansas
April 24, a.m.—Middle District Conf., North Danvers; Central at Washington, Ill.
April 24-25—Joint Inspirational Conf., Middle and Central District, Washington H. S., Ill.
April 25—Conference Sunday
April 25—West. Dist. Laymen's Retreat, Camp Mennoscah, Murdock, Kan.
April 27—Western District Council of Committees, Lorraine Ave. Church, Wichita, Kansas
May 2—Mennonite Song Festival, Memorial Hall, North Newton, Kansas, 2:30 and 8:00 p.m.
May 4—Western District Daily Vacation Bible School Workshop, First Mennonite Church, Hanston Kans
May 25—Commencement, Bethel College
May 28, 29, 30—Western District Peace Retreat, Camp Mennoscah, Murdock, Kansas
May 30—Men's Chorus Festival, Memorial Hall, N. Newton, Ks. 2:00 p.m.
May 30—Commencement, Mennonite Biblical Seminary
June 1—Freeman Junior College, Commencement
June 7—Commencement, Bluffton College
June 13—Commencement, Canadian Mennonite Bible College
June 11-15—Northern District Conference, Freeman Junior College, Freeman, South Dakota
June 16-20—Pacific District Conference, Pratum, Oregon

The Menno Monument is a stone obelisk erected in 1879 with inscriptions on the base as follows: (free translation from the Dutch)—

Front: In memory of Menno Simons, born at Witmarsum, 1496. Heb. 12:7.

Left: According to tradition Menno preached here to his first followers.

Right: For three hundred years the Mennonites gathered at this place.

Back: Other foundation can no man lay than that is laid, which is Jesus Christ. I Cor. 3:11.

RADIO PROGRAM "FAITH AND LIFE" TIME CHANGES

The General Conference radio program "Faith and Life," broadcast on week day mornings for almost a year, can be heard after April 19, at 6:45-7 a.m., instead of 8:30. At present, this devotional program comes only over Newton, Kansas, radio station KJRG (950 kc), and is heard in the Kansas-Nebraska-Oklahoma area.

Editorials

SOME OBJECTIVES FOR 1954

1. **Intensifying the Home Mission Vision.**
2. **Studying Interdenominational Relationships.**
3. **Stressing the Importance of Christian Stewardship.**
4. **Expanding Evangelism by Acceptable Methods.**
5. **Recruiting for the Christian Ministry.**

AFTER EASTER

"Then came Jesus and stood in the midst, and saith unto them, Peace be unto you . . . .Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you."

The Easter season should be the beginning and not the end of new interest in spiritual matters. Too often there is worked up a wave of church interest, culminating in Easter day, and after that a woeful drop in interest and attendance. This is usually taken for granted but it is not as it should be.

The story of the resurrection was central in the early church, and the Easter fact was the *beginning* of a great wave of joy and enthusiasm, not the end. There is something wrong in our church planning if we merely build up to a high point at the Easter season and then expect a drop in interest for the remainder of the year.

Easter means new life, new hope, new joy and new enthusiasm. This is not just for a day, but is meant to be permanent that lives might be built up into deeper spiritual living.

The church should lay definite plans to reach a high point at the Easter season, but then to keep on that high level and mount still higher in interest and joy and concern for the work of the Gospel. Easter was the expulsive power of a new hope and a new activity and a new love for the early followers of Christ. It was the beginning and not the end. It should be the same today.

THE H-BOMB IS TOO BIG FOR US

After withholding from the public for seventeen months the results of a test explosion of an H-bomb, such information and pictures have just been released. These results, connected with more recent experiments, have caused a wave of fear around the world, with many strong protests against further tests. The H-bomb has proved so terribly powerful that the world may be too small a testing ground for further experiments. There are already claims of disastrous results to people following peaceful pursuits in regions that had been designated as outside the danger zone.

In our eagerness to discover some monstrous weapon that will utterly destroy our enemies, we may now have discovered something that dare not be used because it will destroy us also. Is this not usually the case when we wish to destroy our enemies with violence? The methods we employ against others will boomerang to destroy us. What shall it profit a nation if it be able to destroy the whole world and thereby looses its own soul and existence?

Some people around the world are saying the same thing: there must be some better way of getting along with each other. There is. It is the method given us by Christ. Yet the very nations which call themselves Christian, refuse to use this method and go blundering along in the same old way, plotting the destruction of others, which will ultimately mean their own destruction as well.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

CHURCHES BECOME MORE EVANGELISTIC MINDED

For too long, too many of our churches have been quite content to show concern only for their own people and their own group. To be sure we were interested in our children and in having them become members of the church at a proper age. But to those on the outside, with no Mennonite background, we have been too content to let them remain on the "outside," even though many of them have no church connections at all.

Occasionally we did go to certain centers to do a little mission work. But in almost any community there are those living among us who are not Christians and we have scarcely felt it our responsibility to work with them.

But as the churches are holding their various Evangelism Workshops and meetings, we are becoming more aware of our obligations to the rest living in our vicinity. We have been spending our thousands to bring the Gospel to those in the "uttermost parts of the earth,"—which is as it should be—but we have neglected those living next door and in our own neighborhood.

With only about half of the people in the United States belonging to any church, there are opportunities all about us for practical work in Christian evangelism. We suggest a careful study of the "Findings" from a Kansas meeting, found elsewhere in this issue, to see how such interest could be kindled in our communities.

We are familiar with the passage that to save one's own life is to lose it. Perhaps we are not fully aware that this same principle applies also to churches. To be only concerned about keeping our own people and our own little smug unit, will be to lose even what we have. To forget ourselves in our eagerness to win others is to save ourselves, and them.

What is Truth?

JOHN B. GRABER*

Of the many tragedies in human character recorded in the Holy Scriptures, that of Pontius Pilate is probably the most significant. It was he who made the inquiry which serves as our text for this brief meditation. He was addressing the person of Jesus Christ, and, with the most significant of all questions, "What is truth?" What a chance Pilate had at that moment! If he had only waited for Christ's answer, heard it and whatever the risk, obeyed it, he might have been numbered with the saints in eternity. Instead, however, without giving the Lord an opportunity to answer his query, Pilate went out again to confront the Jews and consequently make shipwreck of his soul.

The Spirit of the Question

The first thing that comes to our mind regarding this incident is the spirit in which Pilate asked the question. There have been several conjectures. The most familiar is perhaps that given by Bacon in his "Essays" in which he speaks of "jesting Pilate." Still another view holds that the question was the agonized cry of a man who longed for the truth above all else. Neither of the two seems to be satisfactory. In regard to the former. Pilate at this particular moment was in no mood for jesting. Instead, his instinctive sense of justice, so characteristic of the Romans, caused him to see cruel priests hounding an innocent man. As to the latter, the fact that he refused to tarry for an answer from Jesus, reveals that he was not an earnest truthseeker. For had not Jesus just told him, "Everyone that is of the truth heareth my voice?" The spirit of Pilate's question I believe lies rather between these two interpretations. He was neither a jester nor an anxious inquirer. Instead, he poses here as a cynic. He asks as it were, "What is the use of talking about truth? If there is any such thing it is unattainable, and in searching for it men are following a mere will-o'-the-wisp." How typical is this skepticism of the age in which we live. All about us we see the decay of faith. Ultimate truth for many has become non-existent.

The Significance of the Question

This brings us to the second factor of our consideration, namely, the significance of Pilate's question. Men have always asked and are still asking, "What is truth?" Whether or not he knows it, this truth for which man searches is ultimate truth, and ultimate truth has to do with the question of God and His relationship to the human soul. In other words, "Can man know God? What is the meaning of human existence? What is the nature of man's destiny?" Herein lies the essence of ultimate truth. It is not a matter of historical or scientific truth, important as this may be, for such is not the truth that really matters. Such is not the truth that answers the clamorous questions of the heart. After all, a man can live a noble life without knowing anything about sociology or physics. He can live quite happily without a knowledge of atoms and electrons. Millions do live contentedly with very little knowledge of the scientific realm. But the realm of truth which is of vital importance to know is the spiritual. It is of utmost significance for us to know whether we are creatures of time or heirs of eternity, whether there is a God, what sort of being He is, and what is His disposition toward us. These are the questions that really matter. Their solution can never be found in the realm of scientific or human knowledge. It must be sought elsewhere.

The Solution of the Question

Finally, then, wherein lies the solution to Pilate's question, "What is truth?" Thank God, there is a solution! It is His own answer as it needs must be—"Thou alone hast the words of eternal life." What is truth?" How clear the words of Christ ring with the answer, "I am the . . . truth." He does not merely testify to the truth, but He is the truth personified. We hear Him say again, "He that hath seen me, hath seen the Father." And what do we see in the person of Jesus Christ but the world's sin-bearer. He came to reveal God and God's disposition toward man. And that revelation was made in the act of Calvary. It was there that God revealed His hatred of sin and His love for man. It was in the Cross that God, the absolutely Holy One, found a just basis whereupon He might justly forgive man's sin and place him in the exalted position of a son of God. Thus in the redemption wrought by Jesus Christ there is found the sole solution to the question of Pilate and to every man's question.

How many go the way of Pilate in failing to find "the truth in Christ." There must be a personal appropriation by faith of Christ's salvation. It was because of blindness of heart that Pilate could in one breath point to Christ and exclaim, "Behold the man," and in the next ask, "What is truth?" He was standing in the very presence of the answer though he knew it not.

EVANGELISM AND CHRISTIAN EDUCATION

"Christian education is not Christian at all unless it utilizes educational methods in working with God to make children and youth genuinely Christ like, and that embodies a steady and sustained spirit of true evangelism. It undertakes to use effective pedagogical methods and processes, and in so doing brings God into the work as truly as do the revivalist and his helpers in mass evangelism. There is no reason why the religious educator with a passion for winning souls for Christ should be less dependent upon divine resources than that type of revivalist who is zealous but lacks knowledge. God is as truly present with man in the intelligent understanding of his mind as he is in the moral passion of his heart."

—Ownbey, Richard L., in **"Evangelism in Christian Education."**

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*Pastor, Immanuel Church, Downey, Calif. (New address: 10314 Samoline)

Re-evaluating Our Goal

ELMER J. DICK*

Col. 1:29—"That we may present every man perfect in Christ."

To be called as a missionary is a high honor from God which needs to be borne with humility. It is well to stop and take stock of ourselves. What are we aiming at?

The Goal Evaluated

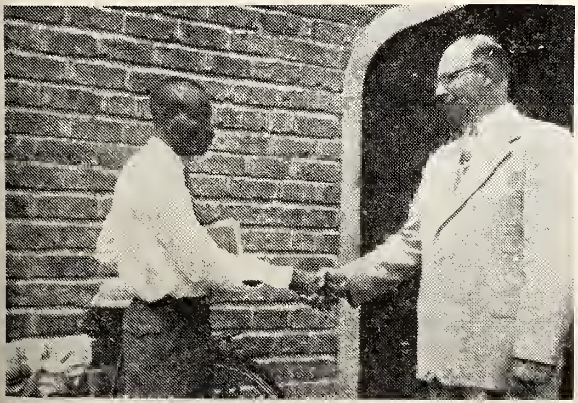
The goal is Christ and perfection in Him. This makes it clear that now we must endeavor to establish the church of Jesus Christ in the Congo:

1. Upon the only true foundation—a living faith in Christ Jesus.
2. We must train it to be self-supporting and self-propagating.
3. We must train the members to be dependent upon themselves and their own inner resources, linked to God rather than to lean upon the missionary and the people in another country. WE MUST PRESENT THE CONGOLESE PERFECT IN CHRIST JESUS.

Too often we shun this word "perfection," feeling that it belongs only to God Himself, yet we have many admonitions in Scripture advising us that God expects perfection in His children. God Himself is speaking in Deut. 18:13, "Thou shalt be perfect with the Lord thy God." As we look into the New Testament we find Jesus speaking in Matt. 5:48, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Even though we cannot hope to attain sinless perfection while we are still in this mortal sinful flesh, nevertheless we must never cease to strive to be like Christ. He must be our goal —anything short of that spells failure.

We cannot afford to be slipshod in our warfare against evil—Eph. 6:11. "Put on the WHOLE armor of God **that ye may be able to stand** against the wiles of the devil." Again verse 13, "Having done ALL to stand." It is of supreme importance that we put forth an all-out effort. Perfection, as referred to in the Scripture, has two aspects.

1. The perfection which is imputed unto us by God. Isaiah reminds us that "our righteousnesses are as filthy rags" but Paul explains in II Cor. 5:21, that Christ "became sin for us who knew no sin: That WE MIGHT BE MADE THE RIGHTEOUSNESS OF GOD IN HIM." Our standing in Christ is perfect. There is nothing to be added or subtracted. The whole issue now hinges on our acceptance or rejection of Him. He has done His part.



2. The perfection which comes from a thorough consecration to God. God is just. He judges not only the deed but the motive behind the deed as well.

What motivates us? Is it perchance the praise of men? It is natural for the African to lean upon the white man. In spite of that we see certain Africans who have been remarkably blessed with the talent of leadership. It will take much grace for the missionary to step back entirely and hand the reins to a qualified African. It is easy for us to be a hindrance in that we underestimate the quality and capacity of our African leaders.

The Goal Pursued

Again we refer to our text, "Whom we preach, warning every man, and teaching every man in all wisdom—"

"Preaching and warning" have to do primarily with repentance and are directed at the heart. "Teaching and wisdom" deal primarily with the intellect and the development of an individual.

Our preaching must be a positive warning of a hell to be shunned, and advising of a heaven to be gained. We dare not minimize the sinfulness of sin nor its terrible consequences. We need to bring the African face to face with the fact that God is not only love but that He also is a consuming fire against all who refuse Him.

Another major problem we have to contend with is the fatalistic attitude of our people in which they attempt to rid themselves of all personal responsibilities before God by merely saying, "If God so wills." As free moral agents before God, we cannot slough off our personal responsibilities as easily as that. Paul teaches us "work out your own salvation with fear and trembling."

If the Congolese is to be "presented perfect before Christ" he must be taught that Christian development depends upon the measure in which he consecrates himself to God. Our preaching must be balanced—dedicated to the task of winning a lost people from the error of their sins.

In order that Christian character may be developed, the individual must be carefully instructed in the complete Word of God. In opening up our three Ecoles Evangelique and our Institut Biblique during this past year, we have made a great stride toward this development. We must beware of substituting any other book in the place of the inspired Bible—II Tim. 3:16, 17, "All Scripture is given by INSPIRATION of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be PERFECT, THOROUGHLY FURNISHED unto all good works."

Perhaps one of the most effective weapons against

(Continued on page 255)

***Missionary, Congo Inland Mission.**

The Church at Work

"I must work the works of him that sent me, while it is day: the night cometh, when no man can work." John 9:4

Recently I attended two very outstanding meetings at Richfield. It was the occasion of the quarterly conference of the Eastern District Conference. Most of the ministers were present as well as many laymen.

Featured in the afternoon was a Bible study on I John. Mimeographed outlines prepared by Wilmer Denlinger and Arthur S. Rosenberger were distributed. The presentations made it obvious that both had prayed, worked and conferred diligently.

In a one-hour presentation the ministering brethren did a superb work in opening the book as to content and living message. Minute after minute the message of I John unfolded. But it was a persentation for the heart as well as the mind.

The evening session featured one of the greatest message of I John unfolded. But it was a presenta- Work" and delivered by Ward W. Shelly, president. The speaker presented the need for prayer and work. Referring to the early church he said: "The church was a called out assembly for work, worship and witness. Every step the Christian Church took they took in prayer." He plead for a praying church today.

In a factual, yet inspirational way, the speaker presented the united work of the total General Conference Mennonite Church. Taking his congregation through the southern mountain mission work, he made a quick trip through the United States stopping with the migrants, American Indians and other places. All along he pointed to spiritual victories. In quick succession, yet meaningfully, we were taken through Canada, Mexico, Colombia, Paraguay, Uraguay, and Brazil.

We were then taken by jet airliner to India. Briefly, yet carefully, we were shown the Lord's work in India, Africa and Japan. He didn't forget China. "I am not willing to write off China." Speaking of the need of prayer, he said he was sure the church still lives in China.

He then took us to Europe, showing the need in Germany, the "land of the reformation."

The inspiration-packed message was closed with these words: "We must take every step in prayer. How big is our witness? It is not big enough. There is yet much to be done!"

The kind provisions arranged by the Richfield pastor, Walter J. Dick, and his congregation, the beautiful day and the wonderful program all combined in a truly high spiritual event.

A pastor taking me to Harrisburg to get the night train, summed it up well. "That was a good conference." So it was!

Andrew R. Shelly

Ministers' Course in Saskatoon

A young pastor who had taken over the leadership of a church was asked the following question, "Isn't it helpful that you received a good education before you took this position? Surely it will be a great asset to your work." "Yes," replied the young man, "I used all my acquired knowledge the first month and now I'm on my own."

That, I believe is how many of us feel too. Our storeroom is very small and we have to daily ask for new strength and enlightenment for the old material (Scripture). It is worth much if we from time to time can receive practical ideas from our God ordained Seniors. Such an occasion was ours from March 3-5 when the minister's courses were held in Saskatoon.

Elder J. J. Nickel and Dr. Ed. G. Kaufman served us with the Word of God at this time. Rev. J. G. Rempel presided as leader of this course.

It was noteworthy how an American and a Canadian, who attacked a subject from two different angles, came to the same conclusion. "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." II Cor. 5:19.

Dr. Kaufman's theme for his five lectures was Luke 19:10 "For the Son of Man is come to seek and to save that which was lost." He pointed out how there are four different kinds of being lost as Jesus describes in Luke 15, then how the Son of Man has come to save all these who are lost.

Elder Nickel spoke about the fellowship of Christians with God that is made possible through Jesus Christ. Using John I and II as the basis of his lectures, he showed that the writer had experienced personally this fellowship with God, which is so necessary to growth.

Four fellowships were pointed out: the fellowship of communion, the fellowship of service, the fellowship of suffering, and the fellowship of the cross.

Conversion is not the end in our fellowship with God, but only the beginning. We need to fulfill the conditions: to walk in the way of obedience, to practice brotherly love, and to watch the rule in the fellowship of God. In our attitude toward the world we are to love our fellow men as candidates for salvation.

After a season of prayer J. J. Thiessen closed the meeting with an exhortation to grow in the knowledge of the Word of God and to realize our great responsibility.

John G. Wiens

Eastern District Conference

CONDENSED PROGRAM

First Mennonite Church, Allentown, Penna.

April 29—May 2, 1954

THURSDAY MORNING, April 29—
Conference Sermon—Pres. Ward Shelly
Report of Program Com.; Reading of Minutes; Report of Conference officers

THURSDAY AFTERNOON—
Message—"A Living Hope in a Perishing World" Erland Waltner
Report of Home Missions and Church Extension Com.; of Mennonite Home for Aged; of Historical Com.; of Education Com.

THURSDAY EVENING—Communion Service
Message—"A Living Church of Living Stones" Erland Waltner

FRIDAY MORNING, April 30—
Message—"A Living Witness Among Unchristian Neighbors"—Erland Waltner
Report of Bluffton College; of Mennonite Biblical Seminary
Report of Peace and Service Com. of Retreat Board and Retreat Com.; of Sunday school and Young People's Com.

FRIDAY AFTERNOON—
Message—"A Living Joy in the Fiery Trial"— Erland Waltner
Reports: Benevolent and Relief Com.; Missionary Rest Com.; Building Fund Com.; Trust Fund and Finance Board; Ministers' Pension Fund; Communications Com.; Adoption of Budget.

FRIDAY EVENING—Women's Organization Prog.
Memorial Service
Talks by Betty Bauman and Mrs. Sprunger

SATURDAY MORNING, May 1—
Message—"A Living Leadership and a Humble People"—Erland Waltner
Miscellaneous Business

SATURDAY AFTERNOON—Women's Organization Business Meeting

SATURDAY EVENING—Brotherhood Program

SUNDAY MORNING, May 2—
Sunday school
Morning Worship—Message by Andrew Shelly

SUNDAY AFTERNOON—Joint Sunday school and and Young People's Program

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GERM WARFARE IN KOREA

According to the London **New Statesman** the Chinese government probably first believed that germ warfare had occurred. In a Communist state such a delusion "becomes unquestioned policy, to which all facts must be fitted, however great the distortion involved . . . .Half the population of the world either accepts the Communist charge as proven or believes.

Flashes of Thought

Too Much Whistle

WALTER GERING

Just two little peeps, a spray of steam and then it was all over. It had been a most fascinating experience as long as it lasted; but it was simply too much of a load. You see, we had been visiting with a most interesting friend. All over the two rooms which were his in the home we had seen evidences of his work. In one corner there were two tables of other days which he was in the process of refinishing. Nearby on a table were numerous figures carved out of black walnut shells and acorns. Some of them had to be examined with an enlarging glass in order to be fully appreciated. Out of an old cupboard came forth nails mounted upon a cardboard; nails of a former generation, handmade to suit the occasion. We were in the home of one who had been collecting articles of other generations, articles which brought back memories of a people who dared to brave the hardships of pioneer life in a new country for the sake of their conscience. It was like being transplanted into another world to view these collections.

But somehow, one of the things which fascinated me the most was that little steam engine in the bedroom. It was just a toy, the kind that many of us longed to have in our early childhood. There it stood, a silent witness to boyhood dreams.

Did it still work? Of course it did. The little wick burner at the base of the engine was touched off with a match, and with anticipation we awaited the turning of the wheels. Sure enough, in a few moments the steam began to flow; a touch of the finger upon the flywheel and the wheels began to hum. With glowing eyes we stood around the table, thrilled at the sight; two boys and myself. For a moment I too was just a boy again.

Suddenly it was all over. There was the shrill sound of two peeps, a cloud of steam and then—silence. The flywheel came to a stop and the fun was ended. The reason was obvious. No little toy steamer can carry such a load. Our friend had pulled the lever which operates the whistle. Twice he pulled the lever in quick succession. Two shrill peeps and that was all. There was not enough steam for the engine to "toot its own horn" and turn the wheels for work.

Like a flash there came the truth: no man can "toot his own horn" and do effective work at the same time. Either he will dissipate his energies in blowing the horn or else he will translate his inner strength into work. It cannot be both!

LORD, KEEP US HUMBLE!

Evangelism

(Findings from the Central Kansas-Nebraska Evangelism Workshop held at First Church, Newton, Kansas, March 13, 1954, *and assembled by Elmer Ediger, chairman of the Findings Committee, and approved in essence by the workshop group)*

A. The need for a more concerted emphasis on evangelism.

1. At this meeting we have said in effect that we are not sufficiently evangelistic. We admit the need for help; we feel the need for further honest searching and sharing, and we pray for a more vital infilling of the Holy Spirit.

2. We have become aware in a new way at this meeting of the strong evangelistic concern and program of our early forefathers, the Anabaptists. Although the Mennonite Church lost much of this evangelical zeal over the centuries we are deeply grateful now that steps are being taken by our conference to encourage wholesome evangelistic efforts.

3. As an indication of the need for reaching more people with the saving gospel we note the large numbers around us in our Mennonite communities who do not attend church, in some towns as many as half or more of the population. The small rate of increase in our own church membership we take as a further index of the need for a clear program of evangelism of those from within and those from without our group.

4. Without being unappreciative of many aspects of our own Mennonite culture, we must nevertheless recognize that in effect we have built a cultural wall around our fellowship which is keeping some potential members from joining our group. There may be differences of view among us in regard to the value of our Mennonite community and its ways. We are generally agreed, however, that our evangelistic efforts should be stronger and our Christian fellowship warmer so that whatever values there are in our culture may serve their best Christian purpose, assume their rightful place in the total picture, and that this Christian church may then be more effective in drawing others to Christ and His Church.

B. Clarification of the gospel and our task in evangelism.

1. In brief our precious message is the coming of Christ Jesus, the Son of God. The assurance of God's forgiveness and the offer of a new life in Christ Jesus come as good news to those who are sin-conscious and are willing to surrender themselves to Him.

2. This conference has the conviction that we need constantly to grow in our clear understanding of the basic gospel message in order that we might share it more meaningfully with others. Furthermore, to have an evangelical message for others we need also to emphasize the need for helping our members to a real assurance of their own personal salvation. If we sincerely believe on Christ we can be assured of our salvation.

3. We are agreed that the task of evangelism is to consciously represent Christ to individuals in word and spirit in order to win them to a definite acceptance of him as Savior and Lord. Although we would want to stress the necessity for a total teaching program yet we would remind ourselves that evangelism is a special, conscious, purposive effort to present Christ to persons so that they might make a definite decision for Him. The good life of Christians is essential pre-evangelism. Evangelism itself is not complete unless there is, however, a verbal or written transmittal of a core of truth concerning the Lord Jesus Christ. This we believe ultimately demands a personal decision of each individual, "yes" or "no."

4. Sin-consciousness, this meeting has emphasized, is necessary to bring about true repentance. Our task in evangelism is to help individuals personally to *confront God in Christ,* God in all His demanding holiness and in all His constraining love. We must help people to see how their basic inner dissatisfaction with life, their lack of purpose, their spiritual indifference, their desire for independence, their complete disregard of God's will are evidences of a *personal rebellion against God,* and evidence of their *basic sinfulness* and *need* of a Divine Savior.

As we thus seek to help individuals we must sincerely pray that the one in need may recognize the inner convicting and calling of the Holy Spirit. We remind ourselves that this Divine personal representative, the Holy Spirit, is of far greater importance in evangelism than we ourselves. Having a sense of sin, being truly repentant, then the individual can through the atoning work of Christ receive assurance of God's complete forgiveness and can sense God's living presence in his new life in Christ Jesus.

5. All our efforts in evangelistic work should be evaluated by the spirit and methods of Jesus Christ Himself. For our evangelistic efforts to be Christian they should flow from a sincere love of Christ to a sincere love of the individual spiritually in need. Such a love of the individual is not only for his precious soul but a love of the whole person, for what he is, and for what he may become in the sight of God. There are evangelistic methods which may bring some good results but which we may nevertheless need to reject for ourselves because they are not consistent with Christ's love for the individual and because they are not to the long range glory of Christ's Church. We urge that earnest prayer precede all evangelistic effort so that our efforts may truly be in the name and spirit of Christ.

6. In our discussion of the relation of faith to obedience, the acceptance to discipleship, we are aware of differences of emphasis among us. These the findings committee believes, arise from different

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biblical concerns, which we may all accept, but which we give different degrees of priority in our evangelistic approach.

There are those of us who want to keep very clear that salvation is a *gift* of God and as a gift it can *only be accepted.* As one accepts the grace of God then one is reborn and if one is truly reborn he *will want* to obey and follow Christ. After evangelism there is much teaching to be done by the church to help the individual to become a mature Christian. Since salvation is a gift and is simply to be accepted there are those of us who in a sense fear the mention of discipleship in evangelism itself, for fear that individuals may then not accept that salvation which is freely available by the grace of God. Evangelism we would emphasize, is bringing the individual to God so that he can accept the grace of God's forgiveness and His offer of adoption as a child of God.

On the other hand, there are those of us who agree wholeheartedly that salvation is a gift, that the step of acceptance is simple, yet we would want to keep clear that we actually *believe* and *accept* God's grace and power *only* if we are clearly willing to *surrender* our *whole life* to Jesus. Therefore, sinners must know Christ and His basic claims if acceptance is to be meaningful. This group would point out that biblically God's aim in salvation is not only to bring sinners *to* Him for forgiveness, but that God might enter *into* their life to realize His purposes. The aim of God's salvation is eternal fellowship and the redeemed life of discipleship in Christ Jesus. Christ, it is pointed out, was not afraid to make his call to acceptance cost everything. Christ clearly presented the price of discipleship and some turned away "sorrowing" and apparently did not enter the Kingdom. Thus the concern of this group is that we not over-simplify acceptance and believing but that we make clear the basic claims of Christ upon our whole life. Acceptance of the gift must include, therefore, the willingness to follow, or it is not real believing.

This meeting of sharing in a fine Christian spirit has been helpful. We urge continued sharing so that we in Christ may come to see more fully in how Christ would have us to be His witnesses.

C. These Two Recommendations

The purpose of this workshop was to clarify our positions and then to plan "next steps" for a fresh advance by our congregations in Christlike and Christ-controlled evangelistic endeavors. Several recommendations by the Findings Committee were brought to the meeting and accepted. It was recommended: that,

1. All our congregations are urged to establish a local committee on evangelism if they do not already have one. All such committees are urged to:
    a. Encourage special studies by Sunday schools or other groups on such specific possibilities as Visitation Evangelism.
    b. Work with different organizations of the church to help clarify their role in evangelism.
    c. Seek to develop a definite local outreach of service, teaching or direct evangelism.
2. We encourage our District and General Conference to promote Sunday school teacher training which further prepares our teachers for their part in evangelism.

D. Light From Group Discussions

In the group discussions certain consensus of thought prevailed which should prove helpful. In the group discussion on Visitation Evangelism it was felt that this type will mobilize the laity for Christ and that this is in harmony with our concept of congregational responsibility.

It was felt that we should not attempt to outline too closely a set approach. It was emphasized, however, that we must keep clearly in mind our purpose to present the claims of Christ to people with a plea to decide for Christ. It was agreed that this will not just happen but that in this ministry the laity must be led and guided.

In the field of Sunday school extension work it was felt that the three main purposes of the Sunday school are, (1) to reveal God's will to men, (2) to help people to a saving knowledge of Christ, and (3) to teach people to live a Christian life and to witness for Christ. In opening work in neglected areas within driving distance it was felt that each situation would require a carefully planned approach and loving cooperation with the people of that particular community in meeting their particular needs. It was emphasized that willingness on our part to help people with their needs in genuine love would open the way for further usefulness and opportunities. The Lord will lead on step by step.

Jail services were recognized as excellent opportunities for a vital witness and helpful spiritual ministry to people who need help desperately. People in jail have gotten themselves into a "jam" and are usually ready to face their sins realistically and are often ready to make decisions for Christ. It was strongly urged that decisions made in jail services need to be followed up by patient and sustained love and helpfulness.

In regard to street meetings it was felt that we are, generally speaking, too prejudiced against this method of bringing the gospel to the unchurched. A street meeting is a legitimate way of taking the gospel to where those people are found who need it.

These are methods especially aimed at helping the unchurched. We urge further study on how to improve ourselves to become more effective in presenting Jesus Christ as Savior to people in need.

How To Secure Daily Vacation Bible School Teachers

HARLEY J. STUCKY*

There are many roads to success, but none of them is smooth and easy. Likewise there are many ways of securing teachers for Daily Vacation Bible School, but none of them can be reduced to one simple formula that will fit in every situation. The formula which comes closest, though it does not provide a specific answer, is "Christian Concern for Children." We are all concerned, but not all of our concerns are Christian, or related to children.

Children need a growing religious experience culminating in a decision for Christ. They need a growing concept of God, of the Bible, of prayer, and an increasing participation in church life. The church, therefore, needs to be concerned with its children—genuinely and warmheartedly interested in its children. A church may have a building of the latest design, replete with classrooms, blackboards, tables and chairs, and what not. It may have a technically perfect program, and may even provide teachers who are masters of the Bible and lovers of children; but unless the congregation itself loves the children, and ceases to think of them as an adjunct or appendix to its own program, all this will be but sounding brass and clanging cymbal.

A congregation can give the Christian faith to its children only if it gives itself as well by considering them important. And this requires a recognition of the teaching ministry as significant. Perhaps, too often, we have thought of Matthew 28:19-20 as relevant to missions only, whereas it is also a great admonition to teach. "Go ye therefore, and teach all nations . . . . Teaching them to observe all things whatsoever I have commanded you." It is easier to secure teachers when teaching is considered important and where it is lifted up as an integral part of the church program. Thus, where the church looks upon Daily Vacation Bible School as a significant part of its program, it will be easier to secure good teachers because of the planning, praying, talking, and thinking of the entire church membership.

Where the church is genuinely interested in this program, the minister, deacons, church council, or Christian education committee should begin its planning early—perhaps January or February for the Daily Vacation Bible School. This early planning, if done by a church committee, will help to publicize and stimulate interest in the school. The school might be further publicized through the church bulletin, announcements, posters, letters, personal calls, pre-registration, etc. This advertisement creates interest, helps people to recognize the project as an important one, and helps them to look toward its coming with a sense of anticipation. The first step in securing a teacher is through interest and concern—a concern for a program designed to meet a particular need. Sometimes people will become so interested in the project that one can select teachers on the basis of interest.

The committee planning for the Daily Vacation Bible School program should also plan to secure the guidance and leadership in this matter. Most likely, the committee will want to make a list of two or three possible teachers for each office. In doing so, the committee ought to keep some of the following items in mind: 1) Christian faith and character. Is he or she the type ow Christian person desired? A Daily Vacation Bible School teacher without the Gospel is like a salesman without goods to sell. 2) Interest; 3) Training and experience; 4) Personality traits—is the person friendly and hospitable? Will the person be willing to work? to study? How well does the person work with other teachers? 5) Unconquerable love for children. This is essential as children abound with energy and sometimes test our emotional stability to the nth degree.

In order to secure teachers and train them it is essential to have a teacher training program, as leadership education begins with childhood and is continuous thereafter. Every church ought to have an on-going program of leadership education which would encourage people to participate in the functions of the church. New families as they move into the community ought to be trained and given responsibilities. Youth leaders ought to be invited to participate in various church functions, not so much for their immediate contributions, but with the recognition that this is a part of the on-going educational program of the church, and that in time, these individuals will become the leaders of the church. There ought always to be study groups in the church and in a general way everyone should be encouraged "to study and to show himself a workman approved unto God." We need to grow and to mature.

This general and on-going education program of the church ought to be related to the proposition of training teachers for specific tasks which in this instance is the Daily Vacation Bible School. The following are suggestions for the training of teachers for this specific task. (1) Apprenticeship—high school students and others ought to be encouraged to help with the program as assistants. Gradually, these people as they become familiar with the program and know what is expected may move up the ladder until they themselves assume full responsibility for the program. (2) Workshops, Conference, Institutes. Every year the Western District Education Committee provides a Daily Vacation Bible School Workshop, and other organizations in other areas, provide similar experiences. These experiences provide fellowship, enthusiasm, and above all, practical suggestions and ideas. They also suggest that others are struggling with the same problem and that many have succeeded, in various degrees, with the program. (3) Self-study through the distribution of books, pamphlets, Daily Vacation Bible School materials and through a wide use of library materials is to be encouraged. (4) Supervision and backing. The pastor or chairman of the Christian

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Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas.

The earth is the Lord's and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

—Psalm 24:1-5

The spacious firmament on high
With all the blue ethereal sky,
And spangled heavens a shining frame,
Their great original proclaim.
The unwearied sun, from day to day
Does his Creator's power display,
And publishes, to every land
The work of an almighty hand.

Soon as the evening shades prevail,
The moon takes up the wondrous tale;
And nightly, to the list'ning earth,
Repeats the story of her birth;
Whilst all the stars around her burn,
And all the planets in their turn,
Confirm the tidings, as they roll,
And spread the truth from pole to pole.

What though, in solemn silence, all
Move round the dark terrestrial ball?
What tho' no real voice, nor sound,
Amidst their radiant orbs be found?
In reason's ear they all rejoice,
And utter forth a glorious voice;
Forever singing, as they shine,
"The hand that made us is divine."

—Taken from the *Mennonite Hymnary*

The Keepers

I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth.

He will not suffer thy foot to be moved: for he that keepeth thee will not slumber, Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper. (Psalm 121:3-5)

Up and down the dusty trails and unlighted streets, the country roads and the more modern highways of Jordan, one is reminded constantly of the meaning of the word "keeper." It comes from the Greek word that means a watchman or a guard. Every sizable home or courtyard has its watchman. Each little plot of wheat or vegetables, each orchard of olives or pomegranates, of oranges or dates, especially as harvest nears, has its guard or keeper.

At some point from which he can see the entire plot in his charge, this keeper will build for himself a rude shelter of loosely piled rocks or crooked stakes driven into the ground and thatched with grass or the branches of scrubby trees. Job alluded to this when he said of the wicked, "he buildeth his house like a moth, and like the booth that the keeper maketh."

Here he and his children or his entire family must watch day and night for marauders of any kind. It may be thieves, for they are always present here, or goats and sheep whose herders are not too careful about where their flocks eat; it may even be a neighbor who sees a chance for a little gain. Whoever or whatever it may be, the keeper is completely responsible for the protection of his property against all enemies.

Often it is very difficult for this keeper to maintain his watch through the long silent nights. Those lonely hours are referred to in Psalms in the words, "My soul waiteth for the Lord more than the keepers for the morning." Sometimes he will doze off into a light fitful slumber or even fall into a deep sleep. When the Psalmist said, "Behold, He that keepeth Israel shall neither slumber nor sleep," it is the picture of a guard and protector that never fails.

Sometimes these watchmen are assaulted or mistreated, but they watch over their premises even at the risk of their own lives. Our doubts and fears disappear as mist in the morning, and in a calm, serene trust we read with new and added meaning the assuring words of old, "The Lord is thy keeper."

—Gladys Rutt taken from "Jordan News"

A Christian Ministry --- A Call To Service

In the Gospel of Mark (Ch. 1, 16-18,) we read that in the beginning days of Jesus' ministry he was walking by the sea of Galilee where he saw two fishermen, Simon and Andrew by name, busily engaged in their work. The account goes on to tell us that he asked these two brothers to leave their nets and follow him to become "fishers of men." Jesus needed them to become his disciples, to work with him, to come to believe in him and to learn from him so that when the day would come that his work on earth would be completed they would be able to carry on the ministry which he had begun. God is calling men and women today to become "fishers of men," to be His ministers carrying on His work and completing His purposes. So the call goes out today, just as it did by the Sea of Galilee, to enter a life of service in the Christian ministry.

The Christian ministry is the work and the activities of bringing the power and resources of the gospel to all mankind and unto all areas of life. It is the gospel and not the minister that needs to be central. In Ephesians (Ch. 3:7,) Paul says, "of this gospel I was made a minister..." The call to the Christian ministry is always the call to be a minister of the gospel. It is the message of the redemptive work of God in Jesus Christ in his life, death and resurrection that stands at the center of the Christian ministry.

There are various ways in which the challenge of the Christian ministry comes to us. In the first place there are the tremendous spiritual needs of the world in which we live, and they literally cry out for some kind of answer. A lot of people and a good deal of life in our times is Godless. Another way to say this is to say that we are living in a secular society. Because God has been cut off from life there is much emptiness and meaninglessness in the lives of people and they yearn for peace and quiet for their souls. In addition to this the forces of sin in high as well as low places is always with us. Corruption is found in government, crime and juvenile delinquency are always increasing, the home and family life which lies at the foundation of our society is decaying and falling apart. To this we can add the war and strife that is going on, the constant threat of even more terrible destruction and international tension and political bickering. These are some of the needs that are present in our world. They are at their basis spiritual needs, and call for some spiritual solution. They call for the salvation that the gospel can bring. They constitute a real challenge for the Christian ministry.

In the second place the challenge of the Christian ministry comes to us from the needs which exist within the church. From the New Testament we clearly see the place and the importance of leadership and the ministry in the church. Every denomination, including our own church has pulpits and posts of service that are not filled by any regular minister. Many larger churches should have two or three full time men or women in the ministry of the church to do the work that needs to be done to meet the needs that exist.

The different forms of service that the minister can render in the church are a call and a challenge. One of the great opportunities that the minister has is preaching. Often we have tended to think this is the only opportunity that the minister has. But even if this is not the only form of service the minister performs it is still a very important one. It is a tremendous opportunity to preach the word of God and proclaim His truths from Sunday to Sunday. This is a real service to God and to man at the same time.

Another opportunity for service that the minister has is teaching. The church needs a clean heart, and in addition it needs an enlightened mind. The Great Commission in addition to evangelism is a commandment to teach (Matt. 28,20.) The Apostle Paul warns against being "tossed to and fro by every wind of doctrine" (Eph. 4,14). If people in the church are going to have a firm and mature faith they must be instructed in the things of the Christian faith. Young people and children must learn the great biblical truths that can lead and guide them into the paths of truth and righteousness. To perform this task is a challenge that the ministry holds for us.

The minister has the opportunity to lead people in the worship of God. What a privilege to lead people into the presence of God where they can examine their lives, receive cleansing and forgiveness and strength and renewal for their souls. What a privilege to lead people in a service of bringing adoration, thanks and praise to God.

A minister can serve by being a pastor. Sometimes we say that he is a shepherd to the flock. This is the ministry of comfort, support and counseling. The minister has a unique opportunity to be of service to people in difficult and great moments of life. In times of decision and perplexity he can help find faith and direction. In times of sickness and despair he can give encouragement. In times of death and bereavement he can give comfort. As a pastor the minister comes to people in the everyday experiences of life and helps people find the resources of faith and the strength which comes from God. In addition to this he can be a loving and trusting and understanding friend. In a day when so many people are confused and mixed up the pastoral ministry holds a new challenge and opportunity for service.

Each one of these opportunities is a challenge and a call to the Christian ministry. It is the call to bring people into a vital relationship with God through the redemptive work of Jesus Christ. And

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A Divided Land

(There is no need to be reminded of the conflicts of our world, we need but look in the newspapers or listen to the radio to find out about them. When we read, or hear of situations such as those found in Palestine, we wonder and ask, why? —LD)

The "Man Without a Country" would be no novelty today. He would have plenty of company from the thousands of refugees that are flooding the globe the world over. The Palestinian today is no exception. He too finds himself without a country, his land having been divided between the new state of Israel and the Hashemite Kingdom of Jordan. Though the land of Palestine has disappeared as a political state, its ghost lives on in the minds of a million refugees; and the refugee camps scattered across the country are a constant horrible reminder in human suffering and political unrest.

Geographical Division

Before the Palestine "troubles," all of the land west of the Jordan River made up the country of Palestine. The land east of the Jordan River was called Trans-Jordan, the prefix "trans" signifying across or on the other side of the Jordan River.

Before 1948, Palestine, the area west of the Jordan River, was a British Mandate with Arabs and Jews living side by side in peace. But European refugee Jews were immigrating into Palestine, and the official policy of the British toward this movement was not clear. The Arabs made protest to the influx of the large number of Jewish immigrants. So in 1947 the United Nations devised a scheme to solve the problem peaceably by dividing Palestine into an Arab state and a Jewish state. This immediately set forth a wave of stronger protest from the Arabs who were largely in the majority, and fighting broke out in many communities. The British found they could no longer control the situation and announced that they would terminate their Mandate in Palestine. But the day before the British Mandate terminated, the Jewish authorities proclaimed the State of Israel which was recognized by the United Nations. The next day the Arab league put its armies into the field to drive the Jews "into the sea." Many Arab refugees who had fled from their homes when the fighting endangered their families, expected to return soon in the wake of their victorious armies. But the fighting continued until in 1948 the United Nations negotiated a truce. The mountainous part of Palestine which remained in Arab possession, was attached to Trans-Jordan, the whole of it was now called by the new name, Hashemite Kingdom of Jordan, the name "Hashemite" pertaining to the family of the king in power.

Political Division

Since the time of this truce, efforts have been made to conclude a final peace treaty, but this has not yet been accomplished. The Arab states refuse to recognize the state of Israel in any way: no economic trade, no diplomatic relations, no postal service between countries, a perpetual state of war.

The Arabs demand some of the following before they will proclaim peace with Israel: (1) The internationalization of Jerusalem, the Holy City for Christians, Moslems, and Jews. Jerusalem is at present divided; the part within the old city walls belonging to the Arabs, while the more modern part outside the old city walls belongs to Israel. One can see New Jerusalem from the Old City just across the way, but the short distance is separated by a foreboding "no man's land." (2) The Arabs demand the repatriation of Arab refugees to their former homes in Palestine or the monetary equivalent of their property in Israel. Israel, which is already crowded to the brim with Jewish immigrants, refuses to accept these refugees. (3) The Arabs demand that Israel return to the partition lines drawn up in the 1947 United Nations partition scheme. During the 1948 fighting Israeli armies acquired land beyond the partition and now refuses to return to the original partition lines. This includes such areas as Nazareth and much of the land surrounding the Sea of Galilee. The Arabs stoutly refuse any settlement which does not include the above mentioned demands, while Israel on the other hand refuses to accept them. This results in a stalemate which the United Nations have not been able to solve.

Although it has been five years since the refugees have been "home," the average refugee in the camp, who was more than likely a peasant farmer or a shopkeeper, clings constantly to the idea of returning. This ideal will not die with this generation, as children born in refugee camps talk constantly of returning "home," having been filled with this desire by their parents. The Arab refugees constantly thwart any resettlement scheme as a plan to rob them of their right to return to their homes. All this makes the problem highly difficult with no solution in sight. Meanwhile Palestine remains divided, the refugee camps go on, hatred between Arab and Jew mounts.

The answer?—Jesus said, "Thou shalt love thy neighbor as thyself."

Ronald Kirkwood taken from "Jordan News"

YPU Financial Report for February

Cash Balance, Jan. 31, 1954	$ 764.05
Receipts for Feb., 1954	653.61
Receipts, Jan. 1,-Feb. 28, 1954	1,100.98
Percentage of $5050 budget	21.8%
Cash Balance, Feb. 28, 1954	$ 392.82
General Fund	$ (30.34)
Missionary Education Fund	223.16
Notes Payable	200.00
	$ 392.82

Our Schools

BETHEL COLLEGE

On April 1 to 4, several carloads of students and faculty members attended two conferences in Chicago. One was the Retreat Workshop sponsored by the Church-Home-Community Committee of the General Conference, and the other the College Student Conference sponsored by the Mennonite Biblical Seminary. The following students attended these conferences: Gordon Dyck, Delia Unrau, Shirley Suderman, Mariellen Shellenberger, Albert D. Klassen, Delton Franz, Marian Claassen, Merle Epp, Vivian Hofer, Arthur D. Dick, Lois Duerksen, Marion Deckert, Max Miller, Kenneth Bowen, Anne Penner, Janny Brouwer, Don Kaufman, Luella Lohrentz, Richard Jones. Dr. Erland Waltner and Erwin Goering accompanied them.

Dr. Marthe Ropp, M.D., from Wittenheim, France, who has spent three years in medical service under MCC in Java, spoke to the Bethel College Church on Sunday morning, April 4, and spent Tuesday, April 6, on the campus, speaking in chapel. She related interestingly the experiences she had as an MCC worker and told of her observations regarding the political situation in Indonesia, the economic condition of the people and the activities of the Mennonite Church in Java.

A Student Volunteer Deputation group from Bethel College made a tour of churches in Oklahoma during Easter vacation. The group was composed of a quartet and some others who had parts in the program. The following young people who went were: Leo Driedger, Florence Hooge, Art Dick, Vera Ingram, Janice Janzen, and Donna Kaufman.

BLUFFTON COLLEGE

Dr. L. L. Ramseyer, president of Bluffton College, was elected president of the Ohio College Association at their annual meeting held April 2 and 3, at the College of St. Mary of the Springs, Columbus, Ohio.

The Ohio College Association is an organization of fifty accredited colleges from the state of Ohio, including public and independent colleges and universities. It has been set up to exchange opinions about higher education and to adopt rules that bring efficient and harmonious working among the colleges in the state.

Coach A. C. Burcky was elected president of the Physical Education Section of the Ohio College Association, and Dr. J. S. Schultz was elected president of the Ohio Institutional Teacher Placement Association.

Twenty students interested in mission work of one kind or another visited the Mennonite Biblical Seminary, Chicago, Ill., April 2, 3, and 4, to attend the College Student Conference held there. Students were introduced to the seminary and its staff, and the challenge of the need of consecrated Christian workers was presented. Tours through the city and surrounding area showed the students first hand both the need of mission workers and the opportunities in a city such as Chicago.

The Vesper Choir, directed by Professor Russell Lantz, presented the traditional performance of "The Seven Last Words of Christ," by Theodore DuBois, in the First Mennonite Church, Bluffton, on April 13. Soloists for the cantata were: Ada May Oyer, soprano; John Bauman, baritone; and Russell Chiles, tenor, of Lima, Ohio. Marjorie Yoakam accompanied the choir at the piano.

MENNONITE BIBLICAL SEMINARY

Rev. Andrew Shelly, our Director of Public Relations, left Chicago Saturday, April 3, to conduct a series of meetings in several Pacific District Conference Churches. He was in the Aberdeen, Idaho, community April 4-8. From Palm Sunday, April 11, through April 17, he is to have Holy Week services in the First Mennonite Church, Reedley, California. The following week he will have meetings in Fresno, (April 18-20), and Winton, California, (April 21-23).

J. N. Smucker conducted a series of Holy Week Services in the Moundridge Community, April 11-16. The meetings were sponsored by the Moundridge Ministerial Alliance.

Approximately forty-five people attended the General Conference Retreat Workshop held here Thursday and Friday, April 1 and 2. Dr. Erland Waltner served as chairman of the Workshop. Those presenting papers included Betty van der Smissen, Paul R. Shelly, Maynard Shelly, and Robert W. Hartzler. Miss Edith Herr of Goshen, told of the Retreat program of the Old Mennonite Church. A number of Seminary students participated in the Workshop. It proved to be a very valuable experience for all.

Forty-three students from several colleges attended the College Student Conference here on Friday and Saturday, April 2 and 3. On Friday evening Rev. Andrew Shelly spoke on "The Challenge of Leadership Needed." Saturday morning Rev. John T. Neufeld took the students on a tour of Seminary buildings and Dr. Pannabecker told about the operation of our Seminary and its place in the General Conference. On Saturday afternoon the students were taken on a tour to the Bethany Biblical Seminary and other points of interest in Chicago. In a program on Saturday evening, the Seminary Male Choir sang several groups of numbers and Dr. Paul Shelly with a panel of Bluffton College students discussed the topic "Ascertaining God's Will." We appreciated the very fine response of the college students to this invitation. We trust it was a profitable experience for them.

The Seminary Male Choir left for their Pre-Easter tour on Thursday, April 8. Their itinerary includes programs at Wayland, Iowa; Freeman, South Dakota; Henderson and Beatrice, Nebraska; and various communities in Kansas.

The Seminary Fellowship has been meeting in small Fellowship Prayer Groups at the supper hou on Wednesday evenings during Lent. They hav proved to be of real spiritual blessing to our Fellowship.

Peter Dyck and Peter Ediger were speakers in special series of Holy Week Services at the Bethan Seminary Chapel prior to Easter vacation. The student speakers from Bethany Seminary were Merri Mow and David Rogers.

RE-EVALUATING OUR GOAL

(Continued from page 245)

Satan and his evils is prayer. Christ interceded much for the people. Paul informs us in Col. 2:1, how he continually interceded for his people. Moses was perhaps the greatest intercessor as he plead with God that Israel might be perfect. The genuine prayer of intercession is one with the most responsibilities of all.

Our lives too, must be perfect examples. We must judge ourselves with the same strict judgment as we judge the African. It is possible that by relaxing our vigilance for minutes, perhaps, that our entire lifetime of service may be ruined. We must prove the Gospel we preach by the way we live.

The Goal Achieved

For such a time as this what can be the result of such re-evaluation?

There will be set up a strong, mature, fully developed, self-supporting, self-propagating indigenous church, ready to carry out its responsibilities relative to "presenting every man perfect in Christ."

There will be a consecrated indigenous leadership following the pattern set forth by the Holy Scriptures and practiced by missionary predecessors.

There will be a consecrated laity devoted to the task of holy living and faithful witnessing—"Perfect in Christ Jesus."

HOW TO SECURE DVBS TEACHERS

(Continued from page 250)

education committee can continue to be helpful by tactful suggestions on how to strengthen the program, by words of encouragement, and by the general supervision given the entire program.

There is no best way to find a teacher or even to teach. The good teacher works with people in a variety of ways and so does the pastor in his endeavor to secure teachers for the Daily Vacation Bible School program. May God grant us the wisdom to use all of these techniques in the proper combination in order to secure the most effective Christian teachers in our Daily Vacation Bible School programs. Christian concern for the children is a formula that can be adapted to every situation.

THE CHRISTIAN MINISTRY

(Continued from page 252)

it is the call to lead and help people to ever greater commitment of all of life to him as Lord. In the words of Paul "a wide door of effective service is open to us." May many see the challenge and hear the call of God to enter the Christian ministry and enter upon a life of service both to God and to fellow men.

Marvin Ewert

Jotti

—**Garden Township Church, Hesston, Kan.:**
attended the Bethel College booster ban
ridge High School Auditorium, Feb. 25.
and Helen Bergen had charge of the morning servi
They plan to leave for Ethiopia, Africa, under the S.I.
summer, if possible. Mrs. Bergen is the daughter of Mr.
Mrs. Paul E. Vogt of our congregation. The Central B
Academy gave a program to an appreciative audience Feb. 28. Vernon Sprunger, missionary of our Conference, visited our church March 9. Mr. and Mrs. Howard Schroeder are the happy parents of a daughter, Rita Ann, born on their fourth wedding anniversary, March 3.—Mrs. Albert Ewy, Corr.

—**Springfield Church, Pleasant Valley, Penna.:** At our January Ladies' Aid and Mission Study Circle our speaker was Dale Schanley, who will go to South America as a missionary. He also showed us slides on Venezuela. On our Feb. 14 C. E. meeting the mircofilm strip of our congregational and historical records was shown. At our March 14 meeting the topic, "Our Mennonite Origin and Heritage," was discussed by James Gerhart of Bally. On Feb. 28, "Christian Citizenship" was discussed by Gordon Allem. The members and their families of our church chorus had a covered dish supper on Feb. 25.—Corr.

—**Bethel Church, Inman, Kan.:** Rev. and Mrs. Frank J. Enns, missionaries home on furlough from Africa, went to Chicago on Jan. 29, and stayed in Chicago and vicinity till about Feb. 18. Then they went on to Canada to visit schools in Manitoba, Saskatchewan, Alberta, and British Columbia, and some churches in the U. S. They returned on March 26. A daughter, Christine Alane, was born to Mr. and Mrs. Homer Pankratz on March 7. The wedding of Miss Adeline Schierling of Moundridge and Walter Friesen from here, took place in the Zion Church, March 19. Erland Waltner of Bethel College was the guest speaker in our church Sunday morning, March 21.—Corr.

—**Carlock Church, Carlock, Ill.:** The women of the Christian Church and our church had a combined "World Day of Prayer" service, March 5. Susan Ellen was born to Loren and Barbara Reeser on March 10. At our evening service on March 14, slides of Japan, accompanied with tape recordings, were shown. The Women's Christian Service Group began a mission study on March 25. The book, "Where'er the Sun," covering world missions, by Samuel Moffett, will be reviewed at our mission study. Our pre-Easter services were held March 21-26, with Arnold Nickel, pastor of Henderson, Neb., as guest speaker. He brought a series of challenging messages. Our organ fund is gradually being completed. An echo speaker was given as a memorial gift by four daughters of Milo Lantz, in memory of their parents.—Corr.

—**Apostolic Church, Trenton, Ohio:** A series of meetings were held in the church each evening, March 8-13. John Thiessen, formerly missionary to India, was the guest speaker and spoke on the following topics: "Going Against the Grain," "Why Does God Suffer?" "The Reward of Obedience to Christ," "Missions and the World Situation," 'Is My Name Written There?" Wednesday evening, March 24, Mr. and Mrs. Sprunger, missionaries to Africa home on furlough, spoke at the church and showed pictures of their work in Africa.—Corr.

—**First Church, Newton, Kan.:** Feb. 21, Rev. and Mrs. Leonard Hanes showed slides of Colombia, South America, with tape recordings. Mrs. Anna Toews passed away Feb. 23. A group of 22 women from our church mended at the M.C.C. Relief Center on Feb. 24. Herbert Lockyer, speaker for the Newton Bible Conference, brought us the morning message, March 7. Our church sponsored the bringing over from Germany, under M.C.C., Mr. and Mrs. Bruno Franz, who arrived in Newton March 2. Miss Helen Nickel, missionary from India, was a guest speaker at Mission Study Circle meeting March 16. A. D. Graber, missionary to Africa spoke Sunday morning March 21. Also on March 21, the A Cappella Choir of Bethel College gave the adult C. E. program in the evening.—Mrs. J. E. Epp, Corr.

EWS NOTES

ntinued from page 242)

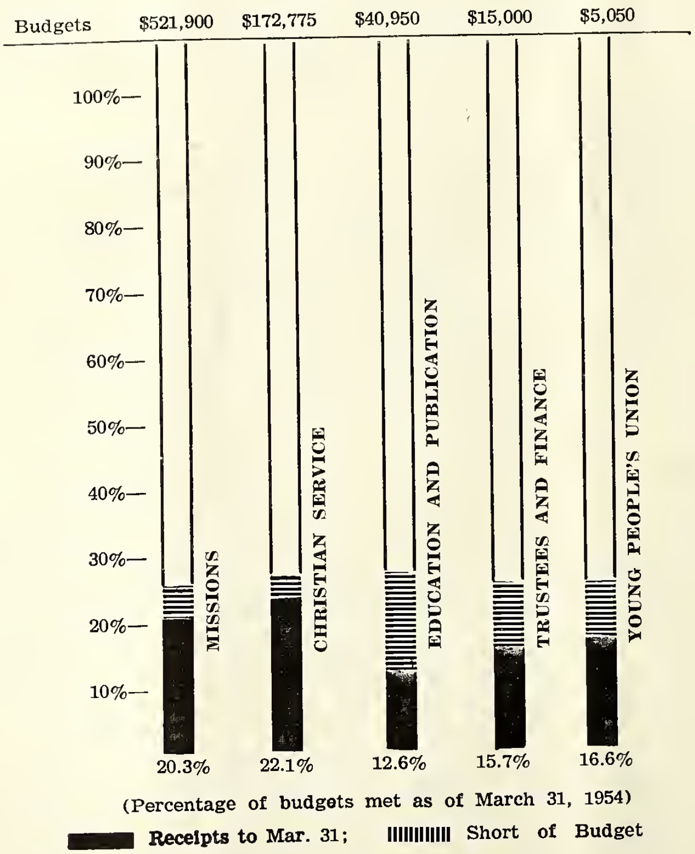
which was shipped from New Orleans 0, includes a caterpillar, bulldozer, pull-type scraper (also called carryall), elevating grader, jeep five tons of tools and supplies. It took two 50-foot flat oad cars to ship this equipment from Montana to New Orleans. This machinery will become the property of the colonies after the two years during which time Mr. Buller will train local Mennonites to operate it.

Into the Beyond

MRS. SOLOMON D. ESCH, daughter of John and atherine Gingerich, was born near Washington, llinois, February 18, 1872, and died April 1, 1954. She is survived by her husband and five children.

Conference Stewardship Chart

March 31, 1954



(Percentage of budgets met as of March 31, 1954)

WHY AN ANNUAL BUDGET?

1. The 1954 budget of $750,625 represents the cost of specific work and obligations.
2. The boards do not carry on work for which there are no funds.
3. Receipts determine the amount of work attempted.
4. If only 80%—$600,500—is received this year then only 80% of the planned work will be done.
5. What do you think—how much should the boards undertake to do: all they are expected to or only 80%?

With one quarter of 1954 past, we can already see certain trends in this year's giving. While receipts are slightly higher than last year's receipts, they have not kept pace with the increased budgets. Will each of you carefully study the figures below and do your part to improve the trend by the end of another quarter?

Edna Ruth Mueller,
Asst. Treasurer,
General Conf. Hdq.

BOARD	**Short of Budget** **March 31, 1952**	**March 31, 1953**	**March 31, 1954**
Missions	$30,254	$ 6,014	$ 24,446
Christian Service	10,435	826	5,019
Education and Publication	6,618	3,141	5,094
Trustees and Finance	510	378	1,394
	$ 47,817	$ 10,359	$ 35,953
Total Budgets (First quarter)	$156,925	$159,034	$187,656
Total Receipts (First quarter)	109,108	148,675	151,703
Short of Budgets	$ 47,817	$ 10,359	$ 35,953

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

MENNONITE LIBRARY BIBLICAL SEMINARY

A Home Missions Number

Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of Man!
O Master, from the mountain side,
Make haste to heal these hearts of pain;
Among these restless throngs abide,
O tread the city's streets again.

Volume 69 Number 17 April 27, 1954

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They that are Christ's have crucified the flesh with the affections and lusts. —Gal. 5:24

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. E. Smucker, Maynard Shelly, Willard K. Claassen.

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MCC News Notes

PAX MEN SERVE IN EGYPT, IRAQ AND JORDAN

A new outreach of the Mennonite Church are the services of PAX men working in primitive and unproductive villages in the Middle East in a rural development and rehabilitation program known as International Voluntary Service.

I.V.S. is operated in cooperation with the United States Point Four program and depends upon volunteers to carry out its rehabilitation and experimentation projects. Three PAX men are now serving under I.V.S. Before entering these new assignments these men served in the PAX program in Europe.

The latest PAX man to enter I.V.S. is Harold Neuman of Metamora, Ill., who is assisting in a poultry project in Jericho, Jordan This project is part of an agricultural experimentation to aid refugees in Jordan.

A second PAX man—Carl R. Jantzen of Beatrice, Nebr.—is engaged in sanitation work in Iraq. He is a member of a team seeking to provide self-help for Iraqi villagers.

Kenneth Imhoff of Washington, Ill., does agricultural experiment work on a farm operated in connection with Assiut College, Assiut, Egypt. Imhoff, like other PAX men, reports of many opportunities to witness for the Christian faith.

PAX men through these services are able to express the Christian's compassion for a suffering world. At the same time they are able to inject into their work the meaning and purpose of the Christian life.

The number of Mennonite volunteers who will serve through I.V.S. will be limited. The Brethren Service Commission has been active in bringing I.V.S. into existence. Dr. Eldon Burke, a member of the Church of the Brethren, is chief of party of the Iraqi project. Dr. Burke is known to many MCC workers in Europe because of his association with CRALOG.

Of Things to Come

May 2—Mennonite Song Festival, Memorial Hall, North Newton, Kansas, 2:30 and 8:00 p.m.
May 4—Western District Daily Vacation Bible School Workshop, First Mennonite Church, Hanston, Kans.
May 25—Commencement, Bethel College
May 28, 29, 30—Western District Peace Retreat, Camp Mennoscah, Murdock, Kansas
May 30—Men's Chorus Festival, Memorial Hall, N. Newton, Ks. 2:00 p.m.
May 30—Commencement, Mennonite Biblical Seminary
June 1—Freeman Junior College, Commencement
June 7—Commencement, Bluffton College
June 13—Commencement, Canadian Mennonite Bible College
June 11-15—Northern District Conference, Freeman Junior College, Freeman, South Dakota
June 16-20—Pacific District Conference, Pratum, Oregon

NEW DIRECTIVE CONCERNING REFUSAL OF INDUCTION

A new Selective Service directive stipulates that before a conscientious objector can be prosecuted for refusal of induction, his case must be reviewed by the director of Selective Service before he is reported as a delinquent to the Department of Justice.

This directive applies to registrants who have refused induction on the basis of conscientious objection to war or on a ministerial status. Following this refusal the registrant's cover sheet (file) must be forwarded by the local board to the director of Selective Service who will then determine whether he should be reported as a delinquent registrant. The time required for this review may normally require several weeks.

Any one who has a problem of this kind should communicate at once with the Peace Section, Mennonite Central Committee, Akron, Penn.

Let me grow lovely growing old
So many fine things to do:
Laces and ivory and gold
And silks need not be new
And there's healing in old trees,
Old streets a glamor hold;
Why may not I, as well as these
Grow lovely, growing old?"

Go to dark Gethsemane,
Ye that feel the tempter's power
Your Redeemer's conflict see;
Watch with Him one bitter hou
Turn not from His griefs away;
Learn from Him to watch and p
Learn from Him to watch and
pray.

Opportunity and Responsibility

HAROLD W. BULLER*

God gives opportunity. This is so not only because He wants our testimony to show others the way of eternal life, even though that is reason enough. It is surely also because God wants us to join Him in a fellowship of common action. We work together with God.

Perhaps our opportunity is not always presented as dramatically as it was to Jeroboam. Last Sunday's Sunday school lesson shows the prophet Ahijah meeting Jeroboam on the field. The prophet takes off his new garment and rips it into a dozen pieces before (I presume) wide eyed Jeroboam. And then he says, "Take ten of these for yourself." These ten pieces stood for ten of the tribes of Israel over which Jeroboam was to become king.

Surely, when God thus challenged Jeroboam He looked forward with anticipation to a time when Jeroboam, in close fellowship with God, should lead the people, so misled by Solomon, back into the presence of God. God gives opportunity. He gives it to us.

He gives it to us individually. The widow's mite was big enough so that through her use of this piece of money she could live her dedication to God. A penny is a small piece of money. And today few people stoop even to pick one up from the street. But every penny is big enough to give us the opportunity to show our dedication to God through its use. Our pocketbooks may not bulge with money, but every penny's worth of cash within it waits to be used in answer to the challenge that comes in opportunity for service. The way we spend money that God turns over to us indicates quite clearly whom we are serving. Our money becomes our opportunity. The widow's mite shows that none of us are excluded from judgment according to this standard.

A brief look at where money can be used to help other people know God (missions, relief work, the local church and the family down the street, along with a multitude of other areas) quickly shows us how many areas of opportunity are open to us. Then as we multiply these by the number of ways we can serve God in them (through prayer, use of our time, exercise of Christian love and friendship, testimony to the message of Salvation, and many more ways) the vastness of our opportunity begins to dawn upon and almost overwhelm us. We begin to see that all of us, along with Jeroboam, received the ten pieces of cloth.

God expects us to make use of our opportunity. He expected Jeroboam to use the opportunity given to him. When Jeroboam entered in upon his challenge he dealt with people through whom God meant, eventually, to send the Savior of the world. And in the meantime, each one of the people with whom he worked and whom he guided through his opportunity were specifically loved of God. God wanted each of them to belong to Him as they were led into a response of personal dedication to Him. Jeroboam was directly responsible for the eternal future of undying souls.

Are we any less so? When we become members of the Kingdom of God and have opened up before us the opportunities of fellowship with God in daily Christian service, we may consider ourselves blessed of God. And so we are. But we are also placed into positions of tremendous and terrible responsibility.

The Christians may think he is working with material things. Perhaps he is working the soil. Maybe he sells farm machinery. It may be factory work, or anything else. But much more is involved. Even though we are not teaching, preaching or practicing medicine, we are still in business and social contact with people. These people will either have opportunity to know God through us or they will be alienated from Him. Unless we are positive in our living Christian testimony they will be alienated. To be noncommittal about God is to say that He does not really amount to much. So we encourage people to follow other pursuits that seem more promising.

To have been born into the family of God through an experience with Christ our Savior is to be eternally responsible for the salvation of those about us. We cannot call ourselves Christians and then sit back to enjoy our faith. We soon find (but frequently refuse to admit) that we cannot enjoy our faith unless we are sharing it with other people.

We cannot avoid our responsibility. Jeroboam, whose opportunity to do good was given of God, began to fear that he himself might lose prestige and power. The people were crossing over into Jerusalem to worship God in the temple. That was outside the territory represented by the ten pieces of cloth Ahijah gave to him.

Fearing, perhaps, that to encourage the worship of the true God, even in his own country, would encourage the original ideal of a united and powerful Jewish nation under the leadership of Jerusalem, he decided on a counter measure. He set up two centers of Egyptian calf worship, one at Bethel and the other at Dan. This did two things. It kept people at home and it turned their minds away from Jerusalem. That served Jeroboam's purpose. But it was contrary to God's purpose.

In this apostasy Jeroboam brought evil down upon his own house. (I Kings 14:10a) But that was not all. Ahi-jah also prophesied that God "shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin." (I Kings 14:16)

Recently a Christian worker on leave after a tour of service in Java said that the Javenese are flocking to see American movies. But the films sold to Java and other countries are those that are too vulgar for our American theaters. Then we in the United States

(Continued on page 270)

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*Pastor, Bethel College Church, North Newton, Kansas.

Southern Mountain Missions

A. J. Neuenschwander, Wadsworth, Ohio, has written this comprehensive, summary report of the mission work among the southern mountains in which the Board of Missions actively participates, and for which the constituency of the churches give their support. Rev. and Mrs. Neuenschwander were able to visit some of these places and see for themselves and this will help the readers also to become genuinely informed and concerned.

Our Conference sponsors or helps in two distinct types of mountain mission work. There are the regular mission stations, and work done through the public schools and summer camps.

MISSION STATIONS

1. Since 1946, Rev. and Mrs. Andrew Holliman have been stationed at Paint Rock, North Carolina. They have three daughters who have helped much in the work. The oldest daughter has played the piano and in this way the singing has improved. Recently the two older girls have been attending a Bible school in the East.

Paint Rock is a town and community nestled between mountains. You can locate it on Highway No. 25, between Knoxville, Tennessee, and Asheville, North Carolina.

The missian station is an attractive building which formerly was a public school. After the building was purchased it was divided into two rooms; one became a beautiful chapel, the other an apartment for the Holliman family.

This couple has been, and is, conducting Sunday school and regular church services. Church membership is about thirty, and in the Sunday school there are as many as sixty children enrolled. Summer Bible Schools have been conducted in part by volunteer workers. Rev. Holliman ministers to many more than those actually in his congregation and the Sunday school because he is the only minister in this community. He does much personal work and visitation. He has also been conducting services in two neighboring communities thirteen and fifteen miles from Paint Rock. Thus he is a true "Shepherd in the Hills."

2. Rev. and Mrs. Carl Wahlstedt are located at Barbourville, Kentucky. Rev. Wahlstedt is from Hartford, Connecticut and his wife from Newton, Kansas. Their support comes from certain General Conference churches and mission societies, but also from non-Mennonite sources.

They regularly conduct Sunday schools in a number of places. Rev. Wahlstedt also preaches when there is opportunity. He has organized a camp association in conjunction with other neighboring mission stations. Through this association a fair-sized camp, with dormitories and dining room facilities, has been erected. Camp goes on for many weeks during the summers. This is not a "Mennonite" camp, but here children are encouraged and helped to accept Jesus Christ, as their personal Savior. One of the earliest converts is now in a Bible School. The Wahlstedts also work in the public schools. They have opportunity to teach Bible in some twenty-five schools. Naturally they, as well as their associates in the Association, try to interest children from the public schools to take part in the summer camp program.

Mission work in the southern mountains is seldom strongly denominational. Affiliation to any certain denomination is not emphasized as much as was sometimes done formerly. Hollimans have named their chapel simply Grace Chapel, and are trying to meet the deep needs of the local people.

3. Miss Elsie Pfister is located at Bledsoe, about forty miles east of the Wahlstedts. Miss Pfister came from the Grace Church in Lansdale, Pa., and is the oldest of the workers in point of service in the mountains. She conducts services in a small, but unique, chapel. She herself has done most of the interior of this place of worship. She works in the schools, conducts Sunday school and cooperates in summer camp work. She has a co-worker by the name of Miss Joy. The Board of Missions is responsible for Miss Pfister's salary but other interested friends send in contributions directly. Miss Pfister and Miss Joy drive a jeep since they must go many places where a regular car cannot go. We went with them across ditches and along creeks. These two workers are angels of mercy to a backward people. They have helped many a soul find salvation through Jesus Christ.

4. The Misses Lillian Lehman and Marie Liechty live at Johnston City, and Miss Loraine Burkhalter at Newport, Tennessee. They reach hundreds of children through their Bible lessons which they conduct in the public schools. They gain entrance into both grade and high schools in their respective countries, and they comb the rural communities, never confining their efforts to the schools in and near the town in which they live.

Teachers soon learn that when they come and get a hold of the pupils the general conduct improves The Childrens Bible Mountain Mission has an outlined method of working with children; they place great emphasis on memorizing Scripture verses. Often regular teachers have helped pupils to memorize assigned verses. The ones who succeed in memorizing three hundred verses are rewarded by getting free camp in the summer. The basic idea of getting the Scripture into the minds and hearts of children has born fruit. Many, helped through happy camp experiences, have been challenged and brought to decisions to accept and follow Christ. Some have even progressed until they have consecrated themselves and are looking forward to full-time Christian service.

From an auto map you will see that these communities around Johnston City are more thickly settled. There are churches located here and there These mission workers encourage the children to attend local churches and Sunday schools. The plan of this vital work is built on the principle expressed in Isaiah 55:11 "My Word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." It is significant that County Superintendents of Schools grant official permission to the workers to continue and enlarge their sphere of Christian instruction through the public schools. It shows that it has already borne desirable and effective fruit.

Lillian, Marie and Lorraine all come from the First Mennonite Church, Berne, Indiana. The congregation makes regular contributions practically covering the monthly salaries of these workers, who represent them. A satisfactory relationship has been worked out to allow their support to flow through the channels of the Board of Missions.

The southern mountains may well be considered as a needy mission field, and we need money to aid the cause of Christ to become vital and effective. We trust that this article may have contributed in helping you to know about what is being done, to evaluate and appreciate it, and to help enlarge the witness to the mountain people.

From the Tennessee Mountains

Exactly ten years ago this week we left Berne in the Plymouth that you people of the Berne church so generously provided, and accompanied by Howard and Naomi Gilliom, we set out for Tennessee. It was Saturday evening when we arrived at our destination, Elizabethton, and after some difficulty were able to meet our C.B.M. Director, Mr. Jagt. It seems a happy coincidence that just today, ten years later, we received a letter from the first C.B.M. camper now out as a foreign missionary in the West Indies (Dominican Republic). Although Della Mae Church was not one of our campers but was from another county in Tennessee, we believe this indicative of the Lord's blessing on the Bible Memory Program which has been carried on in the schools of East Tennessee for these 12 or 13 years. Della Mae accepted Christ during the time she was memorizing her 300 verses and came to our very first camp in 1944, where she dedicated her life to the Lord. How many more have had similar experiences? Only time and eternity will reveal! All of you who have prayed and given to make this work possible will share also in the eternal reward for souls Della Mae will win in the Dominican Republic. Pray for her that neither loneliness nor any of Satan's methods of attack may overcome her, but that she may be strong in the Lord and quick to learn the language and ways of the people on that island.

The Lord's presence has been precious through these years and especially so as we are beginning our eleventh school year. This morning a first grade teacher told us that one of her little boys had been worrying for a half hour that we would not get there today as scheduled. Every five minutes he would say "They're just not comin'!" After the story this teacher asked if we noticed how the children sat with their mouths open trying not to miss anything as we told the story of the three Hebrew men in the fiery furnace. Yesterday a new teacher told us that last year when her daughter was in the first grade in Jonesboro she would come home each time we had been there and give the complete Bible story we had told. This mother, now a teacher, said had she known more about the Memory Program last year she would have helped her little girl more and now that she understands it better she plans to really encourage her.

This year we are using Bible stories to teach the Ten Commandments. Our first story, Shadrach, Meshach and Abednego in the Fiery Furnace, illustrates the first two commandments. Pray that the law might indeed be a schoolmaster, bringing deep conviction of sin and the need of a Savior.

After the story today one of the boys said to his teacher, "Those Bible Teachers sure know how to tell the Bible stories. I bet they are missionaries." The teacher said, "They are missionaries—missionaries to us."

Marie Liechty

Lillian Lehman

Why Not Have Mission Conferences?

Why not have mission conferences in more congregations?

One minister writes:

"This is just to to be a word of appreciation from me personally for the fine gesture of sending two missionary couples to us for a five day conference. In my humble opinion this is one of the finest things that the conference could do for the churches. After all, the work of missions is not to be a hobby to indulge in at our leisure, or a side line to take up together with the more important things such as farming, or business.

"Whatever the financial returns may be, these conferences are important. Thank you and the Foreign Mission Board again. I believe we should have a conference like that every year. Now I have another prayer: if we could only see the need of the white race on our own continent and our responsibility toward them as well as to the colored races. But with increase of the knowledge of our missionary responsibility I trust that this too will come, even in our day if the Lord tarry."

From the headquarters office we are ready to help you with the details connected with arranging for a mission conference in your church. It may be that our heavenly Father is showing **us** this avenue as another way to become better acquainted with those phases and fields of mission work which He has assigned to the General Conference.

John Thiessen, General Secretary, Board of Missions

My Call to Mexico

"For the love of Christ constraineth (me) . . . ."
II Cor. 5:14

Just a few words as a witness of that which my Lord and Master requires of me, yes, much more, of that which I am permitted to do for Him.

Years ago I already felt the desire to prepare myself somewhat better in order to be better able to serve my Savior. I thought of serving among the native people in the land of my birth. This wish has not been fulfilled, but two years ago the call came also to me (this call has also come to many readers of this article) to go to Mexico as a teacher in order to serve among our Mennonite people. Two years I said "No," and had this excuse, "There are more capable persons for this teaching profession." Today I must say to my own disgrace, and I dare say, to that of many of you, that we (I and many of you) were not ready, not willing to undertake this service among our people in Mexico. Were we afraid? Afraid of people? Of the conditions?

At the conference in Gretna, 1952, I said that I would be willing to go to Mexico in order to serve as a teacher. In 1953 I was permitted to repeat my willingness, when Brother J. J. Thiessen, during the conference in Drake, made an appeal to the young people for workers in Mexico. The General Conference which met at Portland, further decided to call me to Cuauhtemoc as a teacher. After my departure had been repeatedly delayed, I was permitted to leave Manitoba on September 30. I arrived in Cuauhtemoc on October 5.

—**John P. Friesen**

Mexico

(Excerpts from a letter by John P. Friesen)

Except for three pupils, all come from Mennonite homes. Their families live either in or near the city of Cuauhtemoc, which has a population of between seven and ten thousand. The fathers earn the living in various ways. Very few are farmers. Some of them are well to do, but the majority of them live from hand to mouth. Among the pupils there are those who know what it is like when father often is not at home. At times he may even not come home every week. Often fathers spend many hours in their businesses, and so do not have much time to devote to their families. It seems to me that many have become somewhat negligent of their responsibilities to their children. But there also are such who do their utmost to fulfill the admonition of Ephesians 6:4.

Even though our enrollment has not exceeded thirty, still we two teachers often have our hands and heads more than full. I teach six subjects. We begin the day with song and scripture reading. Whenever the teacher leads the devotional period he makes remarks in addition. At times the older children also lead. The teacher tries to impress upon the children the love of the Savior and to make clear to them the plan of salvation. Ours is a great opportunity, but also a great responsibility; please remember us in prayer.

One or the other may ask: what is the difference between these children and those in schools in Canada and the U.S.A.? The difference is most evident in those who have lived longer periods in the city and have come under the influence of the Mexicans. It is sad that our people, too, have generally taken on all of the unwholesome aspects, very seldom appropriated the virtues of another race. The difference is evident also in those Mennonites who have had no real contact at all with the ways and customs of the Mexicans; that group which has come out of the most conservative branch of our people. It seems they have not been successful in evading all the evil.

From these facts you can well conclude that the work is not easy. Attendance at school is not steady; a number of our pupils are conversant in one language only so the teacher is forced to resort to High German or Low German in turn, and with a few, find that the English language serves best.

American Negroes

(These thoughts are gleaned from letters that have come from Gulfport, Mississippi; Orlo and Edna Kaufman reporting)

As we look back over the year 1953 we recall the Young Peoples' Retreat, which was the first colored retreat to be held in this area. Then, with the help of eleven additional summer service workers we reached over 1,000 negro children in the Bible school program in the surrounding communities.

The most recent undertaking in young peoples' work has been opening of the "Christian Community Center" in North Gulfport. This place of wholesome activity has provided an opportunity to inject a Christian influence amidst evil surroundings. A handwork teaching program including shop, sewing, cooking, and crafts classes, has been carried out during the winter as well as the summer months.

(From the Mennonite Serivce Unit Bulletin)

We would like to express our appreciation to all of you who have responded to our need for books for the Christian Community Center library. We now have approximately 300 books available for checking out. The response indicated by the use of the library has been encouraging. And, a deep and wonderful devotional thought: "My soul, wait thou only upon God" Ps. 62:5. Andrew Murry in his book, "Waiting on God," says this: "More stillness of soul to realize God's presence; more consciousness of ignorance of what God's great plans may be; more faith in the certainty that God has greater things to show us; more longing that He, Himself, may be revealed in new glory: these must be the marks of those who would avoid the reproach, 'they waited not for His counsel.' "

Work at Vancouver, B.C., Canada

(From a recent letter from the worker, H. H. Neufeld)

Following our annual meeting, life went on pretty much the same as before except that now all of our meetings were and are being held in our own church basement. The whole work now takes on a greater form of stability and reverence. The Sunday school rooms, although not finished, give greater teaching possibilities. Our choir work is increasing; at present some thirty or more members are practicing the Easter cantata.

The visits of brother J. J. Esau and D. D. Klassen were well received. The weatherman did not cooperate very well but the evening services were well attended in spite of that fact. We hope the Lord will continue to bless the brethren in their respective work as we know He has blessed their service here.

My work, too, continues along the lines we first established. I find it quite hard to make my calls at suitable times as during the day most of the men are at work. However, I manage to make visitation a major part of my work.

(From a report of the annual meeting)

Our Sunday school has grown from a total enrollment of 30 in November, 1952, to over 50 at present. The growth is not phenominal, but it is hoped that with improved facilities, even more children will be induced to join us.

In June, 1953, our building permit was issued, according to a plan drawn up by the architect. In July the foundation was poured and in August the contractors were hired to put up the framework and trusses.

Here we must make mention of the outside help received from the churches at Coghlan, New Westminister, Mission, Yarrow, and East Chilliwack. On December 23, 1953, we moved in for the first meeting in the basement of our new church. It was a hard and fast battle, and it is not over yet, but it was a joy just the same.

(From the Dorcas Mission Circle, Mrs. H. Friesen, secretary reporting)

The object of our group is to promote mission work and spiritual growth. The materials of our sales are donations and mostly finished at home, as we have only two hours during meetings.

We have had two sales; sent baby clothes and six bundles of used clothing to a Mennonite distributing center at Berlin, Germany; Christmas parcels for children to Kitchener, Ontario; linen to the crippled children's home at Rosthern, Sask.,; and layettes and dresses to Anna Quiring for Africa.

Our dear Lord has blessed us richly, both spiritually and financially. We give Him all honor and glory. He must and shall be our guide in all our endeavor.

Flashes of Thought

The Real Trouble

WALTER GERING

The moment I saw it my fingers itched to get hold of it. Always there rises the desire to take things apart to see what is wrong. When things do not work there must be a reason. So it was on this occasion. It was a typical boy's room; one of those rooms which give evidence of a wise mother who has given free range to a boy expressing the impulses of youth.

The trouble was with the electric motor which was a part of the Erector set. There was a time when it had operated perfectly; just a plug into the wall socket and off it went. Now, after several months of storage in the box it refused to show any signs of life. What a disappointment.

Immediately there came the urge to get at the thing. A few quick twists of the screw driver and the motor was apart upon the table. One by one the parts were examined for broken wires or insulation. Everything seemed to be in order. It ought to run. Once again the parts were assembled, the screws tightened and fixed in their place.

Another trial at the socket resulted in the same failure; this was one of those times when a limited knowledge in the field of electricity was insufficient to solve the problem. The construction activities would need to be confined to non-power driven objects. I knew he would be disappointed but what else could be done?

How foolish not to have thought of it at the very beginning. It was such a simple thing; any one should have caught it immediately. It was not the motor—it was the connection at the end of the wire which needed attention. One little twist upon the prong which fits into the socket and the little motor was humming merrily along its way. There was joy in the heart of an adolescent boy.

I thought of Peter who followed "afar off." Within his own heart he loved the Savior; he had purposed sincerely that he would be true though all else forsook. But the connection with the source of power was broken; he followed "afar off" and the power failed. The admonition had been "Watch and pray lest ye fall into temptation." Loose connections had been the trouble.

How often the trouble in our lives lies not so much in our sincere desire to be loyal; it is rather in the connections which need to be adjusted.

LORD, STRENGTHEN THOU THE CONNECTIONS

How Important are Home Missions?

Often home missions do not present the challenge to young people that foreign missions do. In our own churches we have unintentionally made more over foreign missions than home missions. Yet Christ mentions "Jerusalem and Judea" very distinctly first. All must admit that neglecting the home base must necessarily weaken the outreach into the whole world. A brief report of one of our home mission efforts is given here. May it help us believe that home missions are just as important as foreign missions.

I know that over the years more than 2000 people have attended Grace Church in Chicago. Here the Gospel challenge has been presented to them and many souls have been touched.

A Miracle of Grace at Grace

Our Conference has had a remarkable record in giving for Foreign Missions. It seems that the demands for this work are increasing. One question that always comes to me is: "How long can we continue to increase our support of Foreign Missions unless we increase our supporting constituency?" It is with this question in mind that I write about the record of giving at Grace Mennonite Church of Chicago.

This church is in a community of 90 per cent Catholic people. The people are of Central European background. The church membership of approximately 70 people is a mixture of many different nationalities, most of them of non-Mennonite background. It is also in a community from which families with children have moved away into suburban communities.

This church receives some support from the Mission Board but in the last two years all of this has been used to support student helpers, mostly from the Seminary. This church has not had a full time minister since 1937. In spite of the handicaps named it has the following record of giving for 1953:

Contributions for Local Church Support	$2939.39
Contributions for Dist. Conf. missions, etc.	103.48
General Conference Mission Board	165.17
Gen. Conf. Board of Christian Service & Relief	225.00
Gen. Conf. Board of Education & Publication	38.34
Bluffton College, including Gospel Team	141.56
Seminary	118.48
Non Conferences causes	20.00
	$3751.42
Total contributions for General and District Conference and schools of the conference	$792.03

Woodlawn Mennonite Church, Chicago

(Partial Report)

The outlook for our work here is good if we can keep abreast of the constant changes in the community, and if we can learn to reach adults as well as we have been able to reach the children. At the present time we are working with over 200 different children in our program. If we could win even one-third of their parents for Christ and the church we would have a nucleus around which a church could be built that could be an important factor in the community. It is an area of acute spiritual need. We can meet this need only as every member of the church will increasingly give his time, talent, and prayers to this work.

Robert Ramseyer, Church worker

Gratitude From Paraguay

Here follows a letter of gratitude from one of our ministers in Paraguay. Our Conference, through the help mainly of the Brotherhood of the Eastern District, supplied funds which made it possible for several promising young men in South America to study in a Lutheran seminary in Sao Leopoldo, Brazil. Our prayers and help yield good dividends. May our Lord inspire us further to help where we can. **—John Thiessen**

The peace of God as a greeting!

Today I cannot refrain from taking up some of your time too. A long time has passed since we corresponded together. I know you have a great deal of work and for that reason I do not write unnecessarily.

The reason for my letter today is that our young brethren have come back from Brazil, safe and sound in body and soul. The latter especially is highly valued by me. For obviously there was danger that their faith life might suffer. The Lord has kept them, to Him be glory and thanks. Now they are at home, and have brought the will and joyful spirit to serve and to witness for the Lord Jesus home with them too. And may the Lord, in His grace and kindness, bless their service, as He will.

What you, dear brethren in the North, have given us with the education which has been granted to these two, cannot be foreseen or evaluated today. We, the church of Neuland, realize fully the greatness of the gift and wish sincerely that its fruit may also be revealed. We pray, that our young brethren, Thiessen and Niessen, due to their special preparation, which has come to them through their studies, may witness in a special way for the Lord and the church.

For the welfare of the church and all men who come into contact with them, and for the glory of the Lord our Savior, may the treasure which has been given them, and with that us, find a glorious and sacred application.

We are thanking all of you, brethren and sisters in the North. We are thanking you too, dear Brother Thiessen. We thank you sincerely for all faithfulness, shown by your benevolent sustaining in our coming into existence with respect to material things, but especially in building the Kingdom of God. May God grant us that we may become a fruit for eternity for you, who have spent much labor on us, and a joy for the Lord and a recompense for His affliction and suffering, in all poverty.

It is comforting to be able to say today that it has not been in vain that the two brethren have been permitted to study. In this present time of disappointments and much unfaithfulness it is a special grace and joy if young brethren remain faithful. It fills us with special joy and gratitude that we have faithful workers in both of them, and in a special way we are glad too that you were not disappointed and grieved in your helpfulness. That is by no means a matter of course. May God be praised for it.

We greet you in love and sincere gratitude on behalf of Hans Rempel

Paraguay Experiences

Our school closed November 5. The pupils of the second class presented one of Schiller's plays "Der Parasit" and with the third class I put on the Rev. J. H. Janzen's little play "De Bildung." We used the porch of one of the buildings as the stage and the audience sat outdoors. The weather was favorable in the evening. This closes a year with various difficulties, but we have survived them and hope that it will be possible to have four classes next year, provided the teachers can be found. The teacher problem in Neuland is very acute, not only in the Central Schule but also in the village schools. For a teacher with a family, it is impossible to live on what he earns. He has to be farmer on the side.

After school closed I came to Asuncion for some business and then went on to the colonies east of the river. I did not think I could make my visit too long because I wanted to do a lot of home visitation in Neuland which had to be neglected during the winter when I was tied down to the school. Therefore I visited only the old and the sick in Volendam and Friesland.

In Volendam besides visiting in the homes, I called together all the women and young girls of the colony. They have not had joint meetings in Volendam thus far though some of the individual societies have been very active. I was pleased to find that they discovered the most needy ones and helped them, by furnishing doors and shutters for a home, making baby clothes, bed linens for the hospital and were thinking of furnishing a needy family with milk. It was a hot Sunday afternoon, and not so very many women had come, but still most of the societies were represented. They seemed to be enthusiastic about meeting as a colony once a year and elected a committee which was supposed to plan the program. In Friesland where societies were started at the time Mrs. Nickel was here I think, there are joint sessions and the leaders come together a few times during the year. Both societies were interested in joining with the other colonies in a joint meeting in perhaps two years. In union there is strength and they need the mutual inspiration.

Another group of women who I believe need encouragement and inspiration are the wives of the ministers and church deacons, so at each place I had a meeting with them. It was the first time that they met in this way. Out of the pamphlet which the class of ministers' wives in the Mennonite Biblical Seminary put out I translated parts of three articles and they seemed to strike home.

Friesland has always been a burden on my heart because so few of the young men enter the fellowship of the Christian church. As a matter of fact there have been no baptisms for the last two years. I was very much pleased to find that the tide seems to be turning. Two men whom God is using in this are Frank Dyck from Canada, and a young Rev. Penner from the Volendam colony who have been working with the young people. At present there is a catechism class of twenty-five and most of them young men, some not so very young any more. A young married man is the first one to have broken the ice and has applied for baptism. On his wedding day, the Rev. Penner spoke with much feeling on the need of both partners in a marriage being Christian. He emphasized the fact that they should start the family altar the first evening of their married life and not wait until some later more suitable time. It seems that these words had an effect and two weeks later he came applying for baptism. More prayer is needed, but there is certainly reason for joy and gratitude for this beginning.

—Marie J. Regier

The Migrants

Most of us know that Miss Rebecca Nickel has been at Eloy, Arizona, working among the migrants who are concerned mostly with the cotton crop, chopping, irrigating, picking. Miss Nickel has had helpers for shorter periods. Martha Stucky, of McPherson, Kan., served six months, Dorothea Dyck, Elbing, Kan., for four. More recently Hulda Banman of Newton, Kan., was there for about three months, and once, very briefly, Miss Eva Pauls. In between Rebecca has carried on the work, providing the continuity and friendship that makes the children to meet her when she comes to their camp. Her home is in a trailer.

We are rejoicing at the prospect of definite long time workers to join Miss Nickel. They are Mr. and Mrs. Glen Habegger, from Berne, Indiana. A trailer will be home for them and their little son. However, conditions are somewhat different than before. We now have a lease on some land and in April it is planned to place a small chapel on it, and to have both trailers nearby. Classes and meetings in the camps will be carried on as before, but in addition the chapel will provide a place for Sunday school and church services. The people who work in these Arizona cotton fields will come with their children

(Continued on page 270)

Missionary Personnel -- Home Section

CANADA—

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J. J. Sawatzky, Calgary, 2025 10th Ave. W.

British Columbia
Peter Froese, Mission City, Route 3
John Julius Klassen, Yarrow, 1099 Central Road
Tina Lehn, 6460 Saint George, Vancouver
Abram Neufeld, New Westminster
H. H. Neufeld, 300 E. 14th Ave., Vancouver
Gerhard Peters, Chilliwack
J. B. Wiens, Vancouver, 423 E. 46th Ave.

Manitoba
Helena Epp, 605 Bannatyne Avenue, Winnipeg
Henry Funk, Carman
P. J. Reimer, Steinbach
Jacob Toews, Winnipeg City Mission

Ontario
William Dick, Toronto, 140 Victor Avenue

Saskatchewan
J. J. Dyck, Pierceland
Frank Ens, Mayfair
Isaac Ens, Laird
P. B. Friesen, Barnes Crossing
David J. Nickel, Barnwell
Jacob Nickel, Langham
John J. Nickel, Herbert
Peter G. Sawatzky, Mayfair Mission
J. J. Thiessen, Saskatoon, 443 Third Avenue N.
C. J. Wiebe, Herbert
John N. Wiens, North Battleford
William Zacharias, McMahon

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John Friesen
B. H. Janzen
Vernon Pauls—teacher (I-W)

Box 488, Chihuahua
Heinrich T. Neufeld

SOUTH AMERICA—

Brazil
Witmarsum, Cor. Pres. Getulio Sta. Catarina
Abraham Dueck
Robert Janzen
David Koop
Heinrich Warkentin

Witmarsum, St. Catarina
Johannes Janzen

PARAGUAY—

Asuncion
Casilla de Correo No. 166
Henry H. Epp

Blumenort, Fernheim, Chaco
Jacob Duerksen
Johann Epp

Friesland
Frank Dyck—Dorf Zentral
Johann Federau—Lanskrone, Colonie
Abraham Penner—Grosseveide, Colonie

Tiefenbrum Colonie, Volendam
Jacob Bergen
Bruno Epp
H. P. Epp
Franz Paetkau
J. Postma
Jacob Redicop
Jacob Wiebe

Einlage, Neuland, Chaco
Korn Dueck
Peter Klassen
Jacob Neufeld
Johann Penner
Hans Rempel
Wilhelm Sawatzky
Peter Thiessen
Marie J. Regier

Kronsfeld, Neuland, Chaco
Gerhard Harder

Heimstedt, Neuland, Chaco
Korn Pauls

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El Ombu, Young, Dept. Rio Negro
Ernst Regehr

UNITED STATES—

Arizona, Box 248, Route 1, Eloy
Glen Habegger
Rebecca Nickel

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John T. Neufeld—4215 S. Rockwell, Chicago 32

Kansas
Gordon Neuenschwander, Fredonia

Kentucky
Elsie Pfister, Bledsoe
Carl O. Wahlstedt, Barbourville

New York
Hugh Hostetler, 324 E. 102nd St., New York 29

North Carolina
Andrew Holliman, Paint Rock

Pennsylvania
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Catherine Niswander, 2011 N. 7th, Philadelphia 2
Ward Shelly—Birchwood Road, Lancaster
Adrian Sprunger, East Freedom

Tennessee
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Lillian Lehman—Box 783, Johnson City
Marie Leichty—Box 783, Johnson City

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas.

Strive aright when God doth call thee,
When He draws thee by His grace,
Cast off all that would enthral thee,
And deter thee from the race.

Perfect truth will love to follow
Watchfully our Master's ways;
Seeks not comfort poor and hollow,
Looks not for reward or praise.

Soldiers of the Cross take courage!
Watch and war 'mid fear and pain;
Daily conquering sin and sorrow,
Till our King o'er earth shall reign.

Taken from the Mennonite Hymnary

Upside Down, or Right Side Up?

"These that have turned the world upside down are come hither also." Acts 17:6

This was said with reference to Paul and Silas. They had come to Thessalonica after their midnight experience with the jailor at Philippi, and had now been preaching some three weeks. It was the success of their preaching efforts that their enemies resented, naturally. If no one had listened, their enemies might well have said, "Let them preach." The story tells us that their enemies were envious and used foul means to get them out of the city.

Actually, the charge which was meant as a terrible accusation was a singular compliment to the vitality of their preaching. Here were the fat, greedy, legalistic Jews having a great time, and another fellow Jew with his helper came and spoiled it all. Woe to anyone that dares to overthrow the status quo, that dares to say tradition need not always be right, that dares to say many people may do a thing and it will still be as wrong as if only one man had done it, woe to him that tries to teach people who don't want to be taught. Paul and Silas were thrown out of the city. Christ was crucified.

There are usually a few people on the fringes of Christianity who actually threaten to turn the world upside down, but the solid body of believers, the Church of Christ, has the mission to turn the world right side up. Turning the world right side up means taking by the hand those people who are reeling, those who have fallen off the merry-go-round of the world and holding them till they can stand by themselves, then showing them the direction in which they should travel. It means to point them Christ-ward, Heavenward. We believe that those who don't know the Lord are upside down. Christ turns men right side up, always. The Christian philosophy of life does not answer all problems for all men, but it answers more than any other religion or belief possibly can, for it gives to those who hold it a mature, balanced perspective. Life makes more sense to the Christian than to the non-Christian.

What are you and I doing to turn the world upside down, or right side up?

Rev. C. J. Dyck, taken from Tidings of Zion.

I Found None

The eyes of the Lord went to and fro often through the land to seek out men whom He might use. The prophet Ezekiel wrote of that search and of its conclusion. "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it, but I found none."

Almost anywhere we care to look there is a hedge to make up, a gap to be filled. Certainly in spiritual matters, the gaps are many and wide. In the social sphere there are people and places in city and country alike where conditions demand someone to make up the hedge. In the face of so many needs, it is sometimes difficult for the Christian to see that somewhere in this vast field of want, there is a post which he is particularly called to fill. The usual reaction is to take a cursory glance over the situation and throw up our hands in despair of finding one's place. In some cases the task looks hopelessly complicated and incapable of fulfillment. In other places it may cost our sense of dignity a few inches of its overgrown stature. The task is either too big or too small. But in either case the task must be accomplished by big men. That person who works with the everpresent sense of his service to Christ is big in his field. We read of Brother Lawrence that he could perform the most menial kitchen chores with satisfaction because he did them in Christ's name. And so the Lord searches for men who are large enough to fill their position, and "men whose heart is perfect toward him." (II Chron. 16:9)

If then the Lord finds in us the men He seeks to stand in the gap, it must be recognized that the power is of God and not of us. Christ, "According to His divine power, has given to us all things that pertain to life and godliness." (II Peter 1:3) With this power available, those in Voluntary Service may more adequately perform their work. "In the Name of Christ" and prove themselves ready and capable to respond to God's searching call for a man to work His work.

Taken from **Be Ye Doers**

Forward Together in Our Retreats

Each year more than 3,000 Mennonites turn to the outdoors to study, work, and live. This program, originally an exclusive youth program, now includes not only young people but children and adults. After thirty years the retreat movement in the General Conference is still vigorous and grows stronger every year.

Nothing proves the vigor of the retreat movement more than the first General Conference Retreat workshop held April 1 and 2 in Chicago. Fifty retreat leaders and workers attended this workshop in the conference room of Mennonite Biblical Seminary. This capacity conference studied papers on retreat purpose and planning prepared by Betty van der Smissen, Bloomington, Indiana; Dr. Paul R. Shelly, Bluffton, Ohio; Maynard Shelly, Allentown, Pennsylvania; and Robert W. Hartzler, Goshen, Indiana. Ideas and methods of strengthening our retreats were discussed by the delegates and visitors under the leadership of Peter Ediger, Inman, Kansas, and Erwin C. Goering, North Newton, Kansas. Special information on General Conference retreats was presented to the group by John Gaeddert, Inman, Kansas, and Harris Waltner, Moundridge, Kansas, and on the (Old) Mennonite camps by Edith Herr, Goshen, Indiana. Dr. Erland Waltner, North Newton, Kansas, directed the workshop for the Church-Home-Community committee, sponsors of the sessions.

The group laid the groundwork for a future sharing and studying of our retreat and camp ministry. For this workshop lifted the sights of all those who took part. We saw new horizons of what could be done in summer and year-round camps.

Over half of our retreat sessions meet on grounds in Pennsylvania, Michigan, Kansas, Oklahoma and Saskatchewan owned by our churches, while other camp grounds are rented. Mixing these special settings with the 3,000 people who attend yearly offers many opportunities in learning about God and living with other people.

Our retreats and summer conferences hold a big challenge. There are many adventures locked up in our future retreat experiences that can be unlocked with prayerful planning and trained leadership. Retreats have influenced many lives. The large group of young people who took part in this retreat session gave a fluent witness to the power of the retreats to call young people into Christian service.

From this workshop came a conviction for our summer camp program that we might have stated thus:

"In the beginning God created the heavens and the earth." In this world of God we live, as those whom God has created for Himself. We seek to walk in this world as the disciples walked with Jesus. We seek to learn about the world created by God and above all to learn about God. We seek to make our peace with the world in which we live and adjust to it, and above all to make our peace with God and adjust to His will. We seek to learn the skills of living in God's world, but above all to learn the skills of living with people as Christians. To meet these goals we believe that the Christian retreat and camp offer special ways of helping people of all ages. We believe we can go *forward together in our retreats.*

Maynard Shelly, Pastor
First Mennonite Church
Allentown, Pennsylvania

Saskatchewan Youth Hold Annual Workshop

The annual workshop of the Saskatchewan Young People took place in the First Mennonite Church in Saskatoon on March 25 and 26. There was representation from the various churches throughout the province as well as from Rosthern Junior College, Rosthern Bible School and Swift Current Bible School.

After the singing of the opening song, and a few opening remarks by Rev. J. J. Thiessen, Rev. P. Sawatzky, chairman, introduced the purpose and program of the workshop. He emphasized the necessity for the threefold program of Faith and Life, Fellowship, and Service, in the wholesome development of our Christian young people. In order that such a program may best be promoted there is a need for leaders, therefore this annual workshop was designated as a Leadership Workshop.

The first paper, "The Place of Youth in Our Conference" was presented by Rev. J. J. Thiessen. He pointed out the important part that youth has in the work of the conference and also emphasized the fact that young and old should work together in harmony. He also brought into focus the responsibility Christian youth have to unsaved youth about them.

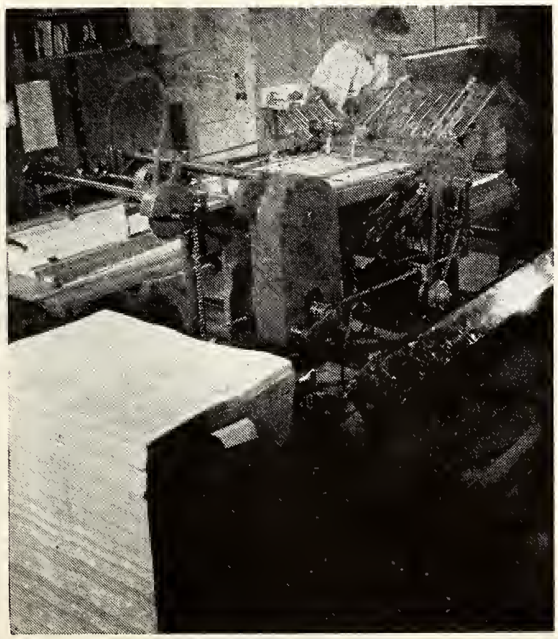
The following papers "Qualifications of Leaders," "Recruiting Leaders," and "Development of Leaders" were presented by Rev. John Friesen, John Siemens and Dr. Kaufman respectively. Each of the presentations was followed by a group discussion. The young people divided into the three areas of emphasis for this discussion period. The leaders of these groups were Frank Epp—Faith and Life, Edgar Epp and Elmer Ediger—Fellowship, and Arthur Wiens—Service.

Each group put to practical use some of the things they learned in their discussions. The fellowship group planned a banquet at one of the local restaurants followed by a social. The Faith and Life group presented a program with the aid of the workshop choir, directed by Edgar Epp. The Service group took over part of the church janitor work.

Following the workshop the Saskatchewan Young People's organization held their annual business meeting. On Sunday Dr. Kaufman brought the message for the Youth Rally, entitled, "Christian Youth Faces a Modern World." **—Norma Epp**

The Need For Mennonite Printing

The need for printing in the Mennonite Church may well be reviewed. It is most pertinent that as we grow in number, we also add to the church of Jesus Christ. This does not happen of itself. For a church to grow continually, as it should, much effort must constantly be applied in many different ways. To accomplish this, we have in the past always attempted to locate ourselves in geographical units. In this arrangement, the minister from the pulpit, the schoolmaster from his desk, and the parents around the dining room table could well keep before us those things we consider important.



"THE MENNONITE" is only one of the church publications printed at the Mennonite Press, North Newton, Kansas. Folding is one of the operations in preparing "THE MENNONITE" for delivery.

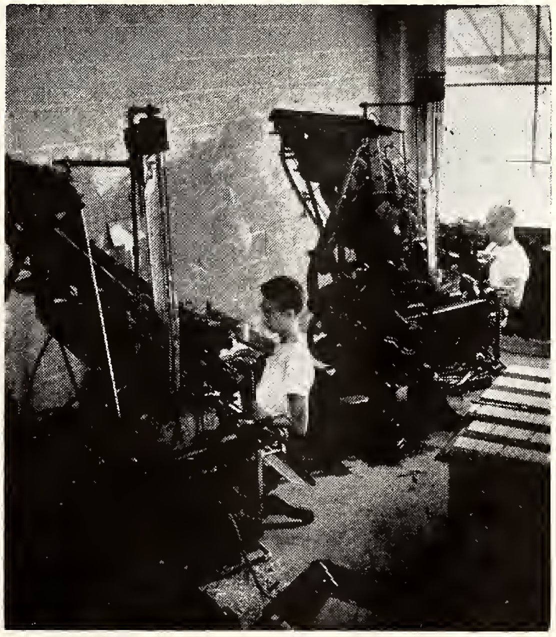
Today, however, our farms have become larger. The boundaries of our communities have been pushed back to the limit. From time to time we have reestablished ourselves as units, but perhaps more often as individuals in new areas. This has been done to such an extent that our old medium of communication is no longer effective.

How then, do we maintain our identity? How do we speak to those who are not near us? The answer, of course, is the printed page. Early in our church history we find church publications. These publications carried spiritual messages that were of special help to our leaders and always contained some item of news as to what our people were doing in other areas. This was very helpful and quite effectively accomplished its purpose.

However, this good and simple program has been rudely interrupted with the coming of the automobile, the newspaper and magazine stands, the radio, the theater, the billboards, and now, television, to such an extent that the church and the home actually find themselves in competition with the outside world.

We have recognized this problem and set our shoulders to the wheel to overcome this situation. We have increased and intensified our church program at home. We have established our own schools. We also have facilities to do some of our own printing.

However, the problem is no longer chiefly that of transmitting to our children what our forefathers believed and did. It has become a problem of the message of the church versus the message out in the street. The task calls for young people who will recognize this problem with the church—young people who will say, "I want to be a writer, and I want to be it for the church,"—or young people who will say, "Our field of service lies in the field of art, and I want to give my talent to the church," or "I want to be a printer, a typesetter, a pressman, a mail clerk, or a stenographer, and I want to be it for the church."



Linotypes in operation at the Mennonite Press, North Newton, Kansas.

To carry on effective Christian printing and publishing within our church, we need more than people who are primarily interested in working for a living. It requires people who will dedicate themselves and their skills and talents to this cause. It requires young people who are willing to apply themselves to additional learning, young people who are willing to take the ups and downs of life in co-operation with other people about them

Dan Epp, Manager of the Mennonite Press, North Newton, Kansas

Our Schools

BETHEL COLLEGE

The Bethel a cappella choir, under the direction of Professor W. H. Hohmann sang "The Seven Last Words" by Dubois to large audiences Sunday afternoon in Memorial Hall and in the evening in the Pretty Prairie Mennonite Church. Delia Unrau, Lucille Kaufman and Frances Schultz sang the soprano solo parts and Marles Preheim the tenor and Bruce Loganbill the bass parts. Helen Zerger served as accompanist; President D. C. Wedel served as reader.

Miss Elvera directed the singing of Handel's "Messiah" in the Eden Mennonite Church near Moundridge Sunday, April 18.

On April 9 Janny Brouwer from Holland, spoke to the YWCA in Hillsboro, Kansas. The same evening, Annegret Voelker of Germany, and Delores Littlebeare spoke to the Lorraine Avenue Mennonite Church women's group.

President D. C. Wedel and Mrs. P. S. Goertz participated in a Daily Vacation Bible School workshop in Clinton, Oklahoma, on Saturday, April 10.

On Thursday, April 8, President D. C. Wedel. Dean R. C. Kaufman and Erwin Goering attended a meeting of the Kansas Council of Church-Related Colleges held on the Kansas-Wesleyan University campus at Salina.

Rev. Willard Wiebe from the Menno Mennonite Church, Ritzville, Washington, is conducting a series of pre-Easter services this week at the college church. He also spoke in chapel on Monday morning, April 12.

Word has reached the office of the Registrar through the European Committee of the Foreign Student Exchange program sponsored by the Council of Mennonite and Affiliated Colleges that Mineke Meerdink, Baarn, Holland, and Klaus Neufeldt, from Kiel in Schleswig-Holstein, Germany, have been recommended for study in Bethel College next year.

The Council of Mennonite and Affiliated Colleges sponsored an annual conference of foreign students attending colleges belonging to this organization. This year this conference is being held in Eastern Mennonite College, Harrisonburg, Virginia, April 23-25. Annegret Voelcker from Germany, Janny Brouwer from Holland, Ted Harder from Germany and Ted Fukuda from Japan are attending from Bethel College. They are accompanied by Norma Jean Bachman as American student representative and by a faculty representative.

Ted Fukuda, Japan, spoke to the Bethel College Mission Society the evening of April 20. The same evening Annegret Voelcker spoke to the Lincoln School Parent-Teachers' Association, Newton, and Janny Brouwer of Holland spoke to the Mary-Martha Mission Society of the Bruderthal Mennonite Church near Hillsboro.

THE MIGRANTS

Continued from page 265)

and find new courage and inspiration, and the abundant life that is in Christ Jesus.

The building of the chapel will be done largely by voluntary labor from some of our churches. People now living near the site have already offered to help. Sunday school offerings for the past months have been saved toward the new chapel.

Miss Nickel and the Habeggers will be doing work that is both different and difficult. It is different in the sense that the people with whom they work may change every few months, and difficult in the sense that they must continually begin over with each new group of migrants, and that there is no 'core' of established Christians. Watch for further news of this challenging field of service and pray for work and workers.

Glen Habegger

Mrs. Glen Habegger

Rebecca Nickel

OPPORTUNITY AND RESPONSIBILITY

(Continued from page 265)

wonder why other countries refuse to accept our moral leadership.

Sooner or later God will visit his judgment not only upon us, but also upon those whom we corrupt. This is true on a national and a personal scale.

But on the other hand, to accept our responsibility and to ask God to guide us in it is to reap His divine favor both for ourselves and others. God had said to Jeroboam many years before judgment descended upon him, "And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways . . . I will be with thee . . . and will give Israel unto thee." (I Kings 11:38)

Jottings

—**First Church, Ransom, Kan.:** A mixed octet from Meade Bible Academy of Meade, Kan., gave a program of sacred music in our church on Sunday evening, March 7. They spent the night in our midst and gave a short program for the high school students the next morning. The ladies of our church presented the church with 40 new Mennonite Hymnaries. The Christian, Methodist, and Mennonite churches held a union service in the Christian Church, observing the World Day of Prayer. Miss Erma Kauffman and Mark Hanks were united in marriage, Jan. 1.—Corr.

—**Woodland Church, Warroad, Minn.:** Mr. and Mrs. Frank Heppner rejoice at the birth of a daughter, born Feb. 21. Jake Unruh, who has been employed at the Pete Heppner Dairy, left March 1, for Omaha, Neb., where he will work building cabinets. His family will follow as soon as living quarters are found. Thomas Wacker showed a film of Billy Graham, "Oil-town, U.S.A.," at the Warroad school auditorium, March 9. Mrs. A. F. Ortmann was a patient at the Warroad Hospital for 7 days. We are happy that she is again getting her strength back. March 21, Ronald von Riesen, president of Freeman Junior College, brought the Sunday morning and evening messages. Mr. and Mrs. Jake Goertzen of Floodwood, Minn., moved to Swift, Minn. They arrived March 20, and we welcome them to our church and community. They were married 50 years March 11; may God bless them. Their daughter and husband and family, Mr. and Mrs. Joe Dick, moved to Warroad last fall. We also welcome them here. March 22, the Roseau Temperance Rally held their meeting at the Roseau auditorium; Pastor Ortmann is the chairman of this rally. The string band of Stratcona brought the music and Rev. Foldon of the Stratcona Free Church brought a very inspiring message.—Mrs. Nick Fast, Corr.

—**Second Church, Paso Robles, Calif.:** A cradle roll Sunday school class has been organized for mothers and their little ones. Miss Janet Soldner, missionary nurse from Cachipay, Colombia, brought a report of the work of that field on the evening of March 21. Plans and preparations are being made for Daily Vacation Bible School this summer. Our Women's Missionary Society has been making several quilts and sent them to Korea. Also quite a large shipment of new and used clothing was shipped there. The true Word of God is faithfully proclaimed every Sunday morning by our pastor, Edward Toews.—Mrs. Frank Hamm, Corr.

—**First Church Nappannee, Ind.:** Our Lenten services with Harry Yoder of Washington, Ill., as the speaker, were a time of spiritual blessing. The Bluffton College Vesper Choir gave a concert March 14, at 3 o'clock. Choir members were entertained at a fellowship supper. Sunday evening, March 28, Lewis Price of LaGrange, Ind., gave a talk regarding a recent visit to the United Nations. On April 4, D. A. Yoder spoke of his visit to the Holy Land. Our pastor, Earl Salzman, conducted a series of Lenten meetings at the Silver Street Church, Goshen, Ind. Joe Richards of Goshen Biblical Seminary, preached the morning sermon, March 28.—Elva May Schrock, Corr.

—**Salem Church, Freeman, S. Dak.:** On March 21, the Bethesda Youth Fellowship were our guests and presented a program centered around "Convictions." We had a short fellowship hour after the program. We were interested in Harry Martens' report on current spiritual needs abroad, and how our PAX workers are meeting them. He recently returned from relief service in Europe and spoke in Pioneer Hall Sunday, March 28. Willis Leder from our church is serving in PAX. The Women's Mission Society committee reports that 121 quilts were completed and sent to the Mennonite Relief Center at North Newton, Kan. April 1, our women were guests and presented a program at the Salem-Zion Church, Freeman. —Corr.

—**Bethesda Church, Marion, S. Dak.:** Harry Martens, who has spent some time in Europe, spoke to us recently about PAX and I-W work. Our church is observing Passion Week as a Week of Witness. The Christian Endeavor, Sunday school, Ladies' Mission Society, choir, and the Youth Fellowship will present the program of the week. For several years we have felt the need of a large house of worship, and after prayerful consideration, we have decided to begin a building program. The new structure will be begun this fall. The Ladies' Mission Society observed World Day of Prayer with the other societies of the community, by participating at a joint program.—Corr.

—**Lorraine Avenue Church, Wichita, Kan.:** On Feb. 21, Vernon Sprunger addressed the Adult Department of our Sunday school on Missionary work in Belgian Congo while Mrs. Sprunger talked to the Primary and Junior children. In the evening before and after a fellowship lunch with the Sprungers and guests, they showed sound films of this great and needy work in the Congo Inland Mission. March 2, the Youth Fellowship and the Adult Choir gave a borscht supper to raise funds for Christmas Bundles and a filing cabinet for choir music. On March 9, a much-appreciated program on Mennonite Arts, Crafts and Customs was given at the Friendship Circle. Mrs. Lloyd Spaulding and her committee had secured many articles for display. An interesting discussion of these and Mennonite cook books followed. The Mennonite Singers of Bethel College sang to a large audience on March 14. The Men's Brotherhood sponsored them. During the Sunday school, Mr. Harry Martens told about his experiences and the great need in the countries he visited.—Mrs. John H. Gaeddert, Corr.

—**Calvary Church, Barlow, Ore.:** Mr. and Mrs. Leland Roth left for Chicago, Ill., on Jan. 15, where Leland will enter television school. Mr. and Mrs. Enoch Zimmerman were in our church when Mr. Zimmerman presented the Rural Home Mission work on Jan 17. Mrs. Walter Unrau had to undergo surgery at the Silverton Hospital. Born to Mr. and Mrs. Richard Berkey, Dec. 29, a daughter, Denise Laurel; to Mr. and Mrs. Delle Kauffman, Lynette Sue, Dec. 23; to Mr. and Mrs. Frank Morris, Jan. 23, Janet Arlene. Miss Janet Soldner was our speaker on March 7 at the evening service. She told of the persecution of the Protestant churches Colombia. Elbert Koontz was our speaker in the morning hour March 7. He is the area pastor for the I-W west of the Mississippi River. He spoke on the topic: "Is the Way of Jesus Easy?" Matt. 11:30. Samuel Pahl passed away on March 12, and the funeral was March 15.—Mrs. Geo. A. Fast, Corr.

—**Germantown Church, Philadelphia, Penn.:** A service of dedication was held on Sunday, March 14, for our Consonata electric organ. An organ recital was given by our choir director, Mr. William Shelly, before the service. Prayer of dedication was delivered by our elder, Arthur S. Rosenberger Guests who participated in the service were Mr. and Mrs. Carl Fetterman and Norman Herbert. A time of fellowship followed the service; members of the Ladies' Aid Society served refreshments.—Corr.

—**First Church, Bluffton, Ohio:** The Menno Singers of Goshen, Ind., gave a very fine concert at our church Sunday afternoon March 21. Special pre-Easter services will be held at our church from April 4-8 with Don. E. Smucker of the teaching staff of Mennonite Biblical Seminary as the speaker. The Union Lenten services which were started the first Sunday evening in Lent have been well attended. At the last one which was held at the Evangelical and Reformed Church, L. L. Ramseyer spoke on the subject, "The Transforming Power of the Cross in our Schools." Women of six Mennonite churches in the Bluffton-Pandora area held an all-day Missionary meeting in St. John's Mennonite Church, April 1. Speakers were Miss Melva Lehman, India; Mrs. Vernon Sprunger, Africa; Mrs. Malcolm Wenger, American Indians; and Miss Edna Amstutz, Africa. Our pastor, A. J. Beachy, is conducting catechism classes every Saturday morning in the study at the parsonage. The governing board and the committees of the Women's Service Group of the Mennonite Memorial Home met in March to discuss plans for raising money to furnish the Home. Money has been raised with bake-sales, the collection of sales tax stamps and membership fees. The Swiss Male chorus recently gave a program at the Grace Church in Pandora, and contributed the offering for this cause. Now, we are asking those interested in the Home, to save soap-wrappers and coupons from the Fels-Naptha products. Before winter weather came, the walls for the basement of the Home were completed and now, when the weather permits, the workmen are resuming the construction. It is hoped that the building will be completed this Fall. —Corr.

—First Church, Aberdeen, Idaho: Dedication services for the Mennonite Educational Building were held Sunday morning, April 4 in the sanctuary of the church. Our pastor, H. N.

(Continued on next page)

Harder, presided and Andrew Shelly of Mennonite Biblical Seminary brought the dedicatory sermon on the theme "What Mean These Stones?" Brief talks were also given by Fred Maisch, chairman of the Trustees, who officially presented the building to the church; Waldo Friesen, supt. of the Junior Dept. who spoke on "Religious Training of Our Children;" Eldon Harder, supt. of the Sunday school also spoke and presented the Colline Memorial Plaque. Pastor Harder offered the dedicatory prayer. The Educational Building will be used for the religious instruction of children, and for other meetings and social gatherings for children, youth, and adults. The basement will be used for boys' club activities. On the second floor there will be adequate equipment for a small apartment to be used for visiting ministers and missionaries while in Aberdeen. The building is the former Johnson apartment which was purchased a year ago from Mrs. Lulu Johnson.—Corr.

—**First Church, Clinton, Okla.:** Our congregation was invited to the Bergthal Church on the evening of Jan. 22, with Richard Woeff as special speaker. Several of our members cooperated in the city religious census in January. Our young people meet every third Tuesday of the month. At their last meeting they showed a film on leprosy. On March 7, Barney Ratzlaff of Corn, Okla., was our guest speaker, while our pastor and family, Henry D. Penners, conducted a series of meetings at the Medford Church. Our Mission Circle meets once a month for an all-day meeting. We have fourteen members in our Circle.—Mrs. G. H. Bergen, Corr.

—**Immanuel Church, Delft, Minn.:** At our annual meeting a third deacon was added to our church council, H. H. Unruh was elected and ordained Jan. 3, in the morning service. Missionary John B. Jantzen was with us Jan 10, while our pastor, Walter McDowell, was in northern Minn. on mission committee work. Ronald von Riesen brought the message Sunday morning, Jan. 17. P. G. Baerg passed away Jan. 22, and was buried Jan 26. P. P. Remple passed away Jan. 30, and was buried Feb. 3. Janet Soldner was in our church Feb. 8. Herman Friesen will take up Home mission work in northern Minn. near Pitt. Mr. and Mrs. Peter A. Dick were received as members into our congregation Feb. 7. March 1, Mark Andrew, two-month old son of Mr. and Mrs. Gay Weigold passed away and was buried March 4. A group of students from Freeman Jr. College arranged for morning service in our church March 7. March 28, Mrs. B. C. Harder was received as a member into our congregation. The Crusaders' Quartet of G.B.I. Omaha, Nebr. were singing in our church morning and afternoon on March 28—Mrs. P. R. Friesen, Corr.

Into the Beyond

MRS. MARIE (STAUFER) REGIER, member of the West Zion Mennonite Church, Moundridge, Kansas, was born December 14, 1898, and passed away on April 8, 1954. She was the wife of Rev. P. K. Regier, at present Executive Secretary of the General Conference. The Regiers have served in pastorates in Wayland, Iowa; Moundridge, Kansas; and Reedley, California.

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In all that's beautiful and brave.
How nobly we will work God's will
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We will be true to thee till death.

Volume 69 **Number 18** **May 4, 1954**

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MOTHER'S LOVE

Her love is like an island
In life's ocean vast and wide;
A peaceful quiet shelter
From the wind, the rain, the tide.

Above it like a beacon light
Shine faith, and truth, and prayer;
And through the changing scenes of life
I find a haven there.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. E. Smucker, Maynard Shelly, Willard K. Claassen.

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MCC News Notes

I-W SERVICE IN DENVER LEADS TO ESTABLISHMENT OF HOSPITAL CHAPLAINCY

A new development in the I-W program and possibly the most creative one yet to come out of the civilian work program for conscientious objectors is the establishment of a Protestant hospital chaplaincy in Denver.

This new ministry is in its infancy but supported financially by Denver I-W men and aided by referrals from these men, it has great possibilities as a service for Christ and the Church. The chaplain is Glenn B. Martin, who has had experience in such work at the Mennonite Hospital and Sanitarium, La Junta, Colo., and who has been a city mission superintendent and pastor.

The work of a chaplain is that of a minister in a hospital. The function of the hospital is to present God, Christ and love to the patient and to assist him in gaining peace of mind, confidence and security. The chaplain promotes faith and trust in God and in the hospital staff and doctor and helps the patient understand his feelings.

This ministry capitalizes on the services of I-W men and is an effective tie-in and outreach of their work. It is an opportunity to minister beyond the physical needs of the patients. The Denver men have elected representatives in the 10 hospitals in which I-W's are employed to aid Chaplain Martin in his ministry. These "contact" men refer patients to Chaplain Martin.

Chaplain Martin and E. M. Yost, pastor of the Denver Mennonite Church, are working with the Denver Council of Churches in getting this program underway. Following the proposal of the chaplaincy, the Council set up a committee on hospital ministry made up of two social workers, several doctors and about six ministers including Chaplain Martin and Brother Yost. This is a general advisory and study committee for a hospital ministry in Denver.

FIFTH PAX MAN ENROUTE TO KOREA

A fifth PAX man is on his way to Korea. He is Woodrow Ramseyer of Baden, Ont., who was scheduled to sail from Los Angeles, April 28.

Plans are for two more PAX men to sail for Korea early this fall to complete a unit of seven men in that country. Five of these men will be working in a community development program under United Nations Korean Reconstruction Agency. Two of them will be working at the MCC vocational school for orphan boys in Kyong San.

WORKER RETURNS FROM EUROPE

Curtis Janzen of Henderson, Neb., returned from Europe April 21, where he had served for the past two and one-half years. During the first part of his service he was a member of the Mennonite Voluntary Service caravan and since December, 1952, he was engaged in the administration of the PAX program.

MENNONITES IN MEXICO IN URGENT NEED OF HELP

Mennonites in Mexico continue to be in urgent need of physical and economic assistance. Had it not been for the limited crop in 1953, the situation in certain communities would now be critical. Many of these people are finding it extremely difficult to live—much less recover from the effects of three previous crop failures.

Many persons have reached the end of the financial road. Supplies of food and money have been depleted and so they must depend on outside help for existence. MCC worker Harold W Voth of Newton, Kan., reported that the number of food requests had increased from 33 in December to 73 in February.

This group of very poor people is unable to improve its economic status. During the years of drought and crop failure these people have lost their horses and machinery and now do not have seed and tractor fuel to plant crops.

The majority of Mennonites around Cuauhtemoc, however, did raise sufficient crops to tide them over until this year's anticipated crop. There were farmers who produced only

(Continued on page 288)

Of Things to Come

May 25—Commencement, **Bethel College**
May 28, 29, 30—Western District Peace Retreat, Camp Mennoscah, Murdock, Kansas
May 30—Men's Chorus Festival, Memorial Hall, N. Newton, Ks. 2:00 p.m.
May 30—Commencement, Mennonite Biblical Seminary
June 1—Freeman Junior College, Commencement
June 7—Commencement, Bluffton College
June 13—Commencement, Canadian Mennonite Bible College
June 11-15—Northern District Conference, Freeman Junior College, Freeman, South Dakota
June 16-20—Pacific District Conference, Pratum, Oregon

Editorials

SOME OBJECTIVES FOR 1954

1. **Intensifying the Home Mission Vision.**
2. **Studying Interdenominational Relationships.**
3. **Stressing the Importance of Christian Stewardship.**
4. **Expanding Evangelism by Acceptable Methods.**
5. **Recruiting for the Christian Ministry.**

MOTHER'S DAY

The second Sunday in May has become so well established as "Mother's Day" that even though various efforts have been made to broaden it to Christian Family Day, or the beginning of Family Week, the former name firmly holds.

The reason suggestions have been made to make this day more inclusive is because so much of the observance has been overly sentimental. But it can be made a thoughtful day in memory of our mothers who have done more for us than we can ever repay. They gave us life and nurture and guidance, and more than anyone else were responsible for the early bent our characters have taken. We do well to think on these things.

Of course it is good to place emphasis on the Christian Family, and the part both parents have in leading children into a loving knowledge and acceptance of our Heavenly Father. But it is usually the mother who is charged with the greatest responsibility in this matter.

But to the many who are at present mothers with growing children this day should be a time of special consecration and dedication to the great task and responsibility of Christian motherhood. Mothers should strive to be fully worthy of the fine sentiments expressed on this special day.

We should thank God for Christian mothers. We should thank our own mothers for what they have done for us. We should pray for all present mothers and mothers-to-be, that they be fully consecrated to God.

HIGHWAY KILLINGS

The worst automobile accident toll in the nation's history—more than two million casualties—was recorded in 1953, according to figures recently released by The Travelers Insurance Companies.

Traffic deaths totaled 38,500, an increase of 900 over 1952. The injury count reached 2,140,000. Excessive speed was again the most dangerous driving mistake in 1953. Speed killed 13,870 persons and injured more than 600,000. Saturday continued to be the most dangerous day of the week, and 5 to 6 P.M. the most dangerous hour of the day. Three out of four accidents occurred on dry roads and in clear weather. Eighty per cent of vehicles involved in fatal accidents were traveling straight. There were 8,600 pedestrians killed in traffic accidents and 269,360 injured.

This needless slaughter of more than a hundred men, women, and children **every day of the year** is a terrible disgrace to our country. The main cause for these deaths is not faulty mechanical devices or poor highways. The fault lies largely with the drivers themselves. We have improved the roads and the machines but not sufficiently improved the one at the wheel.

Most of these accidents need not have happened. A large per cent were caused by drinking drivers. Everyone needs to know that even one drink before driving is too many.

We should have more sermons on the theme "Thou shalt not kill" on the highways, and more warnings against the sin of drinking. A hundred funerals a day because of traffic accidents, largely caused by carelessness and drink, should be enough to sober us all.

Before every trip it would be well to pause quietly and ask God's help that we might be calm and careful and use good sense in our driving, that we might be spared from becoming killers ourselves as well as be protected against others who drive recklessly. This matter is too serious to be passed off with a mere shrug of the shoulders.

IN GOD WE TRUST?

What was hailed as the most impressive and most widely-publicized ceremony of its kind in the history of the United States Post Office Department took place recently as the nation's first regular stamp bearing a religious motto was introduced. This stamp is the eight-cent denomination and will be used primarily for international regular mail. It has been termed a "postal ambassador" which will go abroad at the rate of about 200 million stamps a year.

The phrase of religious significance is the same as now found on all our coins—"In God We Trust," and comes at the request of thousands who have urged the Post Office Department to issue a regular stamp with a religious sentiment. The Postmaster General states "The inscription 'In God We Trust' sums up the religious faith that has always been and is today the bulwark of this nation—and its greatest source of strength."

Leaders of the nation's three largest religious groups—Protestant, Catholic, and Jew—participated in the nation-wide television and radio broadcast introducing the new stamp. President Eisenhower declared that every time an American uses this stamp he will be sending a message of faith to the rest of the world. But the Protestant representative warned that it is not enough for the nation to affirm its trust in God, unless it "be accompanied by a sincere desire to both know and do His will. . . ."

"In God We Trust" is a great declaration, but it must not only be stamped on our coins and our stamps. Unless it is engraved in our hearts and on our minds as the sure declaration of our sincere faith both as individuals and as a nation, it could be but idle words. Our declarations of faith and our deeds must coincide.

The Prayers of Jesus

FRANK R. MITCHELL

Of all the prayers in the Bible, we are most desirous to know more about the prayers of Jesus. Earnest followers would like to gather, and hold in the memory for meditation, every recorded word that He said about prayer. He exhorts and urges and invites His followers to pray. It is evident that we have only a very small fragment of what He said. But it is enough. Ninety-five words in the two forms of the prayer which He taught us to pray; five matchless parables and a handful of sayings clustered around five leading thoughts concerning prayer. These five thoughts have to do with the need of a forgiving spirit, watchfulness, faith, joining others in prayer, and the avoidance of unnecessary pomp and show. That is about all He has to say in the record that has come down to us.

With these thoughts in our hearts we would be blessed if we could take a spiritual pilgrimage and visit these recorded prayer instances. If we may trace out for ourselves these various occasions in the record, His example in prayer becomes even more precious to us than His words about prayer. There are only twenty-two such places in the record, and they may be divided into four groups. In only nine of these twenty-two instances do we have the actual words of Jesus. But again it may be said that to witness Jesus praying, would be worth even more than His words.

So we go, with hearts hushed, as in His presence. In the first group, there are eight stops for us to make. First, we come to His baptism. It is only Luke that tells us in 3:21, that Jesus was praying after His baptism, and that heaven was opened and gracious words from God came in answer to His prayer. Second, He is in Capernaum on an evening following the Sabbath. He healed many sick folk at the door of Peter's home. In Mark 1:35 we are told that the following morning, a great while before day He arose and went to a lonely place and there He prayed, and Simon and the others that were with him tracked Him down and found Him there. Third, immediately before His first clash with the Jewish leaders, (Lk. 5:16) we find Him in the wilderness in prayer with God.

Fourth, in the days immediately preceding the choosing of His twelve disciples, there was one evening when He was alone in the hills and He prayed all night to God, Lk. 6:12. The fifth and sixth instances of His praying came at a time of early crisis and temptation in His ministry. All four Gospels give the account of the blessing and breaking of the bread at the feeding of the Five Thousand, Mt. 14:19; Mk. 6:41; Lk. 9:16 and Jn. 6:11. But it is only Mark that tells us that after He had dismissed both the crowds and the disciples, that He went into the hills alone with God in prayer, Mk. 6:46. Seventh, It was while He was in the region of the Ten Cities after He had returned from Tyre and Sidon that He used prayer as a part of His healing of the man with an impediment in his speech. He looked up to heaven and sighed and said, "Be opened." Mk. 7:33,34. Eight, in Mk. 8:6,7 He again prays one of His unforgettable blessings on the bread broken for the Four Thousand.

In the ninth instance, which is the beginning of the second group, He prays before His first prediction of His passion. It was when He was praying by Himself with only His disciples near Him, Lk. 9:18. Tenth, it is only Luke again that tells us that it was as he prayed that the fashion of His countenance was altered, and His raiment was white and glistening, (9:28, 29) It almost seems as if the transfiguration came as a result of His praying. Eleven, after the Seventy return from their tour, Jesus exults in prayer, in response to their report, Mt. 11:25, Lk. 10:21.

Twelfth, while Jesus was on His last trip to Jerusalem, when He was in Perea, an unknown disciple overtook Him at His prayer. It made such a deep impression on this disciple that when Jesus was finished, he asked, "Lord, teach us to pray, as John also taught his disciples," Lk. 11:1. Thirteen, it was while Jesus was in this same general region that little children were brought to Him that He might lay His hands on them in prayer, Mt. 19:13. Fourteen, soon after this, Jesus was at the tomb of Lazarus, praying in the presence of the friends of the family, before raising Lazarus, Jn. 11:41,42. Fifteen, after His entrance into Jerusalem on the donkey, there were some Greeks who sought Jesus out. He was deeply moved in spirit and prayed words strikingly similar to those prayed later in Gethsemane, Jn. 12:27,28.

The third group begins with the sixteenth instance. Reclining at the last supper table, "He took the cup and gave thanks, and said, Take this, and divide it among yourselves;...and He took bread and gave thanks and brake it; and gave unto them saying, This is my body which is given for you: this do in remembrance of me," Lk. 22:17,19. Seventeen, He speaks to Peter. He tells him of the battle going on for his soul and how He had successfully prayed for him, Lk. 22:31,32. In the eighteenth instance, John brings us the precious content of Jesus' great intercessory prayer in the 17th chapter.

As they leave the supper table, after the departure of Judas, John significantly tells us "It was night." As we pass out into the night, crossing over the brook Kidron and out onto the Mount of Olives we come to the little gate into the Garden of Gethsemane, in the nineteenth instance of Jesus' prayers. Our hearts are filled with fear and dread as we see our Lord enter into His agony. Only a few of the unforgettable words reach us, but they tell us of His suffering and of the progress of His victory, Mk. 14:36; Lk. 22:42; Matt. 26;39,42. When we next see Him in the twentieth instance, and hear His prayers on the cross, we worship Him. It was for us He prayed; for us He died, Lk. 23:34,46; Matt. 27:46; Mk. 15:36. This ends the third group of His prayers. The two prayers of the final group are a

Grace Sufficient

DAVID SCHROEDER*

In time of sickness many questions immediately come to mind. Severe sickness usually brings questions that cannot easily be answered. Why did it have to happen to me? Why did it come in my youth or in my later years? What have I done to suffer in this way? Will I be able to work or to walk again? What if I don't get well?

So many questions come to mind that it is impossible to answer them all. What are we to do if none of these are answerable to our satisfaction? What is there that can bring comfort, hope, cheer and direction to those who are placed in trying circumstances through sickness or tragedy?

I am reminded of public schoool days when we would drive to school in a sleigh. It would happen on stormy winter days that blowing snow would cover the track and make it impossible for the driver to see the road ahead. What hope was there of reaching home? It would have been a moment of despair had it not been for guideposts along the way. If we looked up and above the storm we could catch a veiw of the tops of telephone posts and follow these to our home. We could not see the road but we could keep our direction by looking up.

So also in time of sickness. It may be that the path before us is blotted out to our view but we can still look up. We can turn to God's Word to find our direction. A verse that gives us this direction is found in II Cor. 12:9. It gives us three main trends of thought that can help us in time of sickness and can lead us to the place where we can thank God for that very experience.

Paul here is speaking of a time when he earnestly prayed the Lord to remove his "thorn in the flesh," some physical ailment. The Lord answered his prayer but not as he had expected. Instead this message came to him, "My Grace is sufficient for thee." The storm may beat upon us hard and long but He promises sufficient grace.

Grace to Bear

Paul was first of all promised grace to bear suffering. This meant that no matter how severe the pain there would be sufficient grace to bear it. It is a comfort for us to know that even though we are not promised freedom from sickness and pain we can count on sufficient grace given us in time of need through our Lord Christ, This "grace" is truely a substantial answer to our prayers.

Grace to Overcome

When Paul received the message of God's sufficient grace it meant victory over suffering. He states "Most gladly therefore will I glory in my infirmities..." How many are not the people who have been victorious in suffering. Annie Johnson Flint wrote many of her poems as a comfort to others while she herself was suffering. Victory in suffering comes when we can sincerely pray "not my will but thine be done."

Grace to Grow Thereby

"Most gladly thereof will I glory in my infirmities, *that the power of Christ may rest upon me.*" Paul realized that there was a real purpose in his ailment. He recognized that it was serving to keep him from exalting himself. What is more he felt that it could also be an avenue through which the power of Christ might become operative in his life. Sickness can be a training school, shaping and molding our lives into tools especially designed for the Master's use.

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THE PRAYERS OF JESUS

(Continued from page 276)

part of the resurrection triumph. In the twenty-first instance, He is blessing the bread with the two disciples in the home at Emmaus, Lk. 24:30. And in the last instance He is blessing His disciples at His ascension, Lk. 24:50.

These prayertimes of Jesus have a strange hold on us. Never again need we feel alone in our prayers. Because of His prayers, when we pray, He is right there with us. When we pray in His name, it is as if He backs us up with the strength of His presence. It is easy to accept the assurance given us (Heb. 7:25) that He ever liveth to make intercession for us.

In our next paper, which is the last of this series, we hope, the Lord willing, to consider further the nine prayers of Jesus where we have His words.

Are All the Children in?

I think ofttimes as the night draws nigh
Of an old house on the hill,
Of a yard all wide and blossom-starred
Where the children played at will.
And when the night at last came down,
Hushing the merry din,
Mother would look around and ask,
"Are all the children in?"

I wonder if when the shadows fall
On the last short, earthly day,
When we say good-bye to the world outside,
All tired with our childish play,
When we step out into the Other Land
Where Mother so long has been,
Will we hear her ask, just as of old,
"Are all the children in?"

—Now

Christian Stewardship

Webster defines the word "steward" thus: "A person entrusted with the management of estates or affairs not his own."

This is a subject of vital importance to every Christian. What are we doing with the possessions entrusted to our care by Him who is the owner of "all the earth and the fullness thereof"?

Are we managing these possessions acceptable to Him?

Do we realize that we have assumed a grave responsibility in the management of these affairs, some in a limited way, others on a larger scale, but all of equal importance?

Someday our accounts will be audited by One who is shrewder than any Certified Public Accountant who ever examined our books. We may be able to hide some important fact from a C.P.A. but not from the One "to whom no secret is hid" and who will have the last word.

Everything will be exposed to Him who is more interested in the proper distribution than the accumulation of wealth. This must not be construed to mean that the Lord disapproves of the accumulation of earthly possessions. Let us see what the Old Testament has to say concerning this matter. Again and again He promises the children of Israel that He will prosper them, abundantly, exceedingly if they will obey His laws. Then take for example father Abraham who was on the most intimate terms with his God, who walked and talked with God. In Gen. 13:2 we read he was rich in cattle, in silver and in gold. So also King Solomon, in I Kings 10:23 we read: "So in wealth and in wisdom King Solomon excelled all kings on earth." Job was another Old Testament character. He was a man after the heart of God and we read in Job 1:3: "His substances were seven thousand sheep, three thousand camels, 500 yoke of oxen, 50 she asses and a very great household so that this man was the greatest of all men in the east."

If we have obtained our possessions in a fair and honest way and are using them to the glory of God then a very definite blessing will rest upon them, and this applies equally to large as well as small possessions.

Not only will He know what we gave, but also our attitude in giving. Did we give with intent to be seen, to receive the praise of men, or did we give in secret asking God's blessing upon the gift? Then again, was it given grudgingly or did we give with joy in our hearts? "God blesses the cheerful giver."

To be sure, under certain circumstances, it's probably proper or even advisable to make our gifts known. I am now referring to such a cause as a church building fund. If we are liberal in our giving for this purpose, it may inspire others to increase their donations. Of course, it could also operate in the other direction and cause someone looking for an excuse, to give less. But to give it in secret might leave the impression that nothing is being given and prove detrimental to the cause.

Permit me to digress here from treating this subject in a general way and be specific for a moment. I want to emphasize the importance of the church building. It's the most important building we will ever construct on this earth. It's the house of God—it's God's house where God dwells. No building compares to it in importance. We spend time, effort, and money on our homes to make them comfortable and pleasant and this is perfectly proper. If the business we are engaged in owns its own building, we strive to keep it in good repair inside and out to attract trade, and there is nothing wrong in this. We will go into debt, if necessary, to do these things. Are we willing to go into debt personally, if necessary, to help construct and maintain a church building? I wonder! The Empire State Building in New York, the tallest building in the world, recedes into insignificance in importance in the eyes of our Lord when compared to the smallest church building in the smallest village in the land.

Permit me to quote from the Upper Room as follows: "The Church is the house of God. We enter its portals reverently, for it is God's dwelling-place. Our hearts are hushed in reverence as we realize that His glory fills the temple. The Church is the house of prayer. Here all the children of men are invited to come and find their faith renewed and their hearts refreshed for the journey ahead. At its altars, the prayers of adoration, thanksgiving, supplication, intercession, petition, penitence, confession, dedication, and consecration are ever welcome. The Church is the workshop of God. Here devout souls, who are co-laborers with Him, work together for the establishment of Christ-like living, peace, and justice and brotherhood throughout the whole wide earth."

Thoughts About the House of God

"The church building is an expression of Christian ideals.
The church is typical of the homeland of the soul.
The church is a safeguard to community life and prosperity.
The church is a lighthouse, lifesaving station, home of the church family, and center of worship, education, and service.
The church building is the rendezvous of the Divine Presence.
Churches are lighthouses for eternity.
The Church building is a center of world friendship and universal peace."

In taking our stewardship seriously, we will avoid many pitfalls placed in our way to trap us. Let me name two out of many others which are the most prevalent and into which millions are falling constantly. The one is in hiding some taxable income from the income tax collector. Our lawmakers have prepared a schedule for our guidance in making proper payment and we should abide by their schedule. Christ told the scribes and Pharisees who tried to trap him, to give to Caesar what belongs to Caesar.

Hiding personal possessions from the local tax assessor is another pitfall. If we always keep in mind that income and personal effects are not ours but only for us to manage for someone else, we will reason: why should we falsify statements and take the risk of being exposed as dishonest and be in danger of prosecution? The Owner expects us to be honest in all things and He expects us to present correct statements in these respects also. When we keep in mind that we are not the owners, this temptation will be easy to overcome.

Again, if we take our stewardship seriously, it will be no sacrifice to part with these earthly possessions. Why should we hoard when the need in the world is so urgent? We will then disregard the tithe (10 per cent), and will consider this the very minimum. The real joy to us will come when that figure is exceeded.

The children of Israel were under the law and commanded to give a tenth; but we are under grace and should give no thought to percentages, we should just continue to give "as He has prospered us" and "He from whom no secret is hid" will give His blessing. "Give all thou canst," said Wadsworth, ". . . high heaven rejects the lore of nicely calculated less or more."

The Lord said "Prove me if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." It has been proven repeatedly that He means this. Then why not test Him Who has never broken a promise?

This blessing may not always be in increased earthly possessions; it may come to us in good health, which after all, is the greatest blessing one can receive, or it may come in added friends.

Remember, the Scripture says: "Give and it will be given to you; good measure pressed down, shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back."

We may always find someone questioning our motive in giving. However, if our consciences are clear, we should not let that disturb us, but continue to give and not "grow weary in well doing; for in due season, we shall reap, if we do not lose heart."

(This article was written and sent in to the office of the conference treasurer by a Christian layman who wishes to remain anonymous.)

"It (evangelism) is the spirit and message that runs through everything that the Church does."

Rev. R. W. Cawh,
Church Missionary Sec., London

"Presentation of the Christian message... may be in a variety of ways—by spoken word, in the classroom, through medical service, but always, to be effective, it must be backed by a life which is a living example of the fruits of the Gospel which it seeks to proclaim."

Dr. Kenneth S. Latourette,
Prof. of Missions and History, Yale.

Flashes of Thought

Safely Kept

WALTER GERING

It was just a scrap of paper which had been blown about the dusty street. Now it was lying there, unnoticed, to be trampled under foot of men as they hurried along. Why should it be of any more value than thousands of other similar bits of paper lying about the street?

Yet with what tender care she handled it as she brought it into the study. With loving hands she took it out of its wrappings and held it up to view. It was one of those experiences which occasionally come and linger long afterwards. As she left with her scrap of paper, lovingly encased in a picture frame, I went back to my meditations. But somehow the vision of that picture would not fade.

There were those two hands, one above the other, bloodstained and bruised. The palms were toward each other, forming a sheltered little pocket. Above was the form of an eagle, fiercely charging down upon its prey. It too was stained with blood from the victims of its former charges. But there in the palm of the stained hands, lying in utter peace and contentment was a little lamb, utterly oblivious to the ravenous charges of the bloodthirsty eagle. Snow-white, in its beauty it rested securely in the hollow of the Father's hand. Underneath were the old familar words: "No man is able to pluck them out of my Father's hands."

To be sure it was only a scrap of paper, tossed about by the wind, trampled under foot. But in the midst of a very difficult situation, with the little flock in China being exposed to the ruthless attacks of the Red eagle it had spoken its message. Missionaries must leave the tender flock driven from place to place. Countless numbers were giving their lives upon the altar of sacrifice for the cause of Christ. With the missionaries gone, blood flowing freely, what would finally become of the young church? There were many who feared its life would be endangered. Could it be that after all these years the work should become the prey of the enemy?

In those moments it was that the reassurance of God Himself came. Yes, it was only a scrap of paper, wind tossed and rejected of men upon the street. But the message it brought spoke like the voice of God Himself unto an anxious, apprehensive missionary. The little flock was in the hollow of His almighty hand; no raging foe could destroy or harm it, helpless though it was.

What a comfort to every child of God. Helpless, encircled by the foe on every hand—how can we live? In despair we sink, crushed to earth. Like a flash comes the word of the Lord: "No man is able to pluck them out of my Father's hand." With renewed faith we rise to our feet, assured that in His hands we are safely kept.

UNDERNEATH ARE THE EVERLASTING ARMS

Holy Spirit in Evangelism

A. E. KREIDER*

It has been said again and again that the supreme task of the Church is the evangelization of the world. Indeed it is the will of God that the Gospel shall be carried to the peoples of the earth. Christ must be made known in every place, far and near, so that men may believe on Him. The command of our Lord is still in force: "Go ye into all the world and preach the Gospel to every creature."

Our Lord said, "The field is the world." The whole world needs Christ. Every land, including our own, is a mission field. The peoples of every tongue need Salvation. There is no distinction between home and foreign missions. The task is everywhere the same. All men need to come to a saving knowledge of Jesus Christ.

The work of evangelization is a spiritual undertaking. The experience of Christ in one's life is a spiritual experience. The end sought in Evangelism is spiritual. Not only the end but also the method or means of evangelism must be spiritual. "That which is born of the Spirit is spirit." In other words, Evangelism is primarily the work of the Holy Spirit.

The book of Acts is in a special sense the book of Evangelism in our New Testament. Peter, John Stephen, Philip, Paul and others give testimony to Jesus Christ, the crucified and risen Savior of men. In Jerusalem, in Judea, in Samaria, in Antioch, and in an ever widening circle they witnessed the saving power of Christ. The book of the Acts is the record of remarkable results in Evangelism. On the day of Pentecost three thousand found peace of soul through Jesus Christ. A short time afterwards the number of believers had increased to five thousand. It is stated that, "The Word of God increased and the number of disciples multiplied." Of a later time it is stated, "All they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." Other passages in a similar manner portray the mighty working of God in the days of the early Church.

In the brief period of time covered by the book of the Acts an uncounted number of souls experienced the saving grace of Jesus Christ. The Ethiopian eunuch believed and was baptized. The keeper of the jail in Philippi found salvation. The ruler of the synagogue in Corinth confessed Christ. In many widely scattered places believers were gathered together into the fellowship of the Church. "They that were scattered abroad went everywhere preaching the Word." That characterized the early Church. The Church gave herself fully to the task of evangelization.

What is the secret of these extraordinary results? By what power were the lives of men and women changed? It was a great company that walked in newness of life. What was the secret? It is not hard to find. Read the book of Acts attentively and it is abundantly evident that dedicated men and women went forth in the power of the Holy Spirit. The Holy Spirit released unto them the power by which they worked so mightily. Christ had given the promise, "Ye shall receive power after that the Holy Spirit is come upon you." The fulfillment of the promise is seen throughout the pages of the Acts. Men empowered by the Holy Spirit went forth to witness. They bore testimony to that which the Lord Jesus had done for them. It has been said very appropriately that the fifth book of our New Testament might be called the Acts of the Holy Spirit. Those whom our Lord used so effectively were Spirit-filled and Spirit-led. The new community of believers that came into being was through the power and working of the Holy Spirit. What God has once done—is an earnest of what can be.

The Church today stands desperately in need of the same dynamic power that was manifested in New Testament times. We fail without the power of the Holy Spirit. The work of Evangelism is the work of the Holy Spirit. Men are brought to a conviction of sin through the convicting power of the Holy Spirit. (John 16:8) Men are born again through the power of the Spirit. (John 3:5,6) Men are enabled to live godly lives and render effective service through the Spirit. (Gal. 5:22,23) We need to live and serve by the power of the Spirit. "Ye are not in the flesh, but in the Spirit if so be that the Spirit of God dwells in you." (Rom. 8:9) The Holy Spirit is the indwelling presence of Christ. (Matt. 28:20) "If any man have not the Spirit of Christ, he is none of His." (Rom. 8:9) The Holy Spirit is indispensable!

It is evident that one requisite for effective Evangelism is the power of the Holy Spirit. Evangelism is the task of all. Every believer is called to be a witness for His Lord. We however shall fail unless we yield ourselves as instruments of the Holy Spirit. The effectiveness of our missionary outreach is dependent upon the presence of the Spirit in the hearts of all. A Spirit-filled Church strengthens the hands of all who seek to reach out and win men for Christ.

The gift of the Spirit is free. The power of the Spirit is available to all. This gift, to be sure, is not bestowed upon unbelievers, neither is it given to any who harbor sin in their hearts. It is a gift freely given to those who yield themselves in loving obedience to the Lord Jesus Christ. There are conditions that must be satisfied. By faith claim the promise of the gift of power. Seek it through prayer. Yield yourself and your life into the hands of your Lord, and He shall strengthen with the might and the power of His Spirit. Our risen Lord came to His disciples and "He breathed on them and said unto them, Receive ye the Holy Spirit." This is the source of power for effective Evangelism.

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The Call of the Master

E. A. ALBRECHT*

(Condensed from the president's address to Middle District Conference)

When Jesus began his ministry he called twelve disciples to follow him in order that he might teach them and instruct them in the ways of the Kingdom of God, and mold and shape them into a unit that would carry on after He left them. Just before His departure He prayed for His disciples. In this prayer of intercession as recorded in St. John 17, He manifests a deep concern that they have unity. In verse 11, He prays, "Father keep through thine own name those whom thou hast given me, that they may be one as we are." Then again in verse 22-23, "The glory which thou gavest me I have given them, that they may be one even as we are one. I in them and thou in me, that they may be made perfect in one; that the world may know that thou hast sent me and hast loved them, as thou hast loved me."

There is much tumult in the world today and many voices are calling. Amidst this tumult the voice of the Master is calling and challenging men to follow Him in a surrendered and yielded life. Then as we commit ourselves to Him and accept Him as Savior we become members of the true Church of Christ. This body of believers is to carry on in the task and commission that was first given to the disciples. But how effective is the witness of the church if it lacks unity and the spirit of love and cooperation.

The Call of the Master for Unity

Does not the prayer of Jesus for unity among his disciples also include us? For the past three years the Continuing Committee appointed by the Middle and Central District Conferences has been seeking to find a suitable basis for the merger of the two. In answer to the question, why have such a merger, I believe we can say that it is a step in the direction of that oneness for which Jesus prayed. In faith and practice we are in virtual agreement, and the main task of the committee has been to prepare for organic unity.

We who have a faith in Christ as Savior and Lord are drawn together by that faith. True faith in Christ results in an experience that unites and binds people together in love and friendship. As Christians we have that bond that ties us together in Christ our Lord and Savior. Then we also have a common heritage and our faith has been the fruit of that heritage. We believe in Christ through the words and lives of those who have gone before us.

The Call of the Master to Witness

Go ye into all the world and preach the Gospel to every creature. Mark 16:15. This was Jesus' call to his disciples to go forth and bear witness of the good news of salvation. Their relationship one to another would have an important bearing on the effectiveness of their witnessing. In giving them the new commandment of love he said, "By this shall all men know that ye are my disciples if ye have love one to another" Jn. 13:35; And again in His prayer for unity in Jn. 17, one of the reasons given for His request is—"That the world may believe that thou hast sent me," v.21; "—that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." v. 23. Paul says, "So as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth" Rom. 1:15, 16.

We too have been called to witness and to preach the gospel; can we not by working together in a spirit of love and cooperation be more efficient and effective in this task? The world today needs Christ and the gospel of love, otherwise there is no hope. Seeking and saving the lost is a difficult task in our materialistic and unbelieving world. We often hear and see the words "It is later than you think" and they suggest that time is running out for our day and civilization. The Gospel of Christ is the power of God unto salvation and it must be preached and lived to meet the threat of the false gospel of communism.

The great need before us and the challenge of Christ and the Gospel should serve to draw us together. We need to stand together one with another and with God lest the evils and power of the world overwhelm us. There is the story of a small child that wandered off into a large field of headed wheat. It was nearly dusk when the parents discovered that the child was not with the other children. A search was begun and continued all through the night without results. In the morning it was suggested that all the searchers take hold of hands and go out together in that way. Before long the child was found, but due to the long exposure it died. The family and friends were deeply grieved and it was said by them, "If only we would have taken hold of hands sooner, the child would have been saved." The response and the success of the Billy Graham Evangelistic campaigns is due in a large measure to the united prayers of hundreds of prayer groups—holding hands to save the lost.

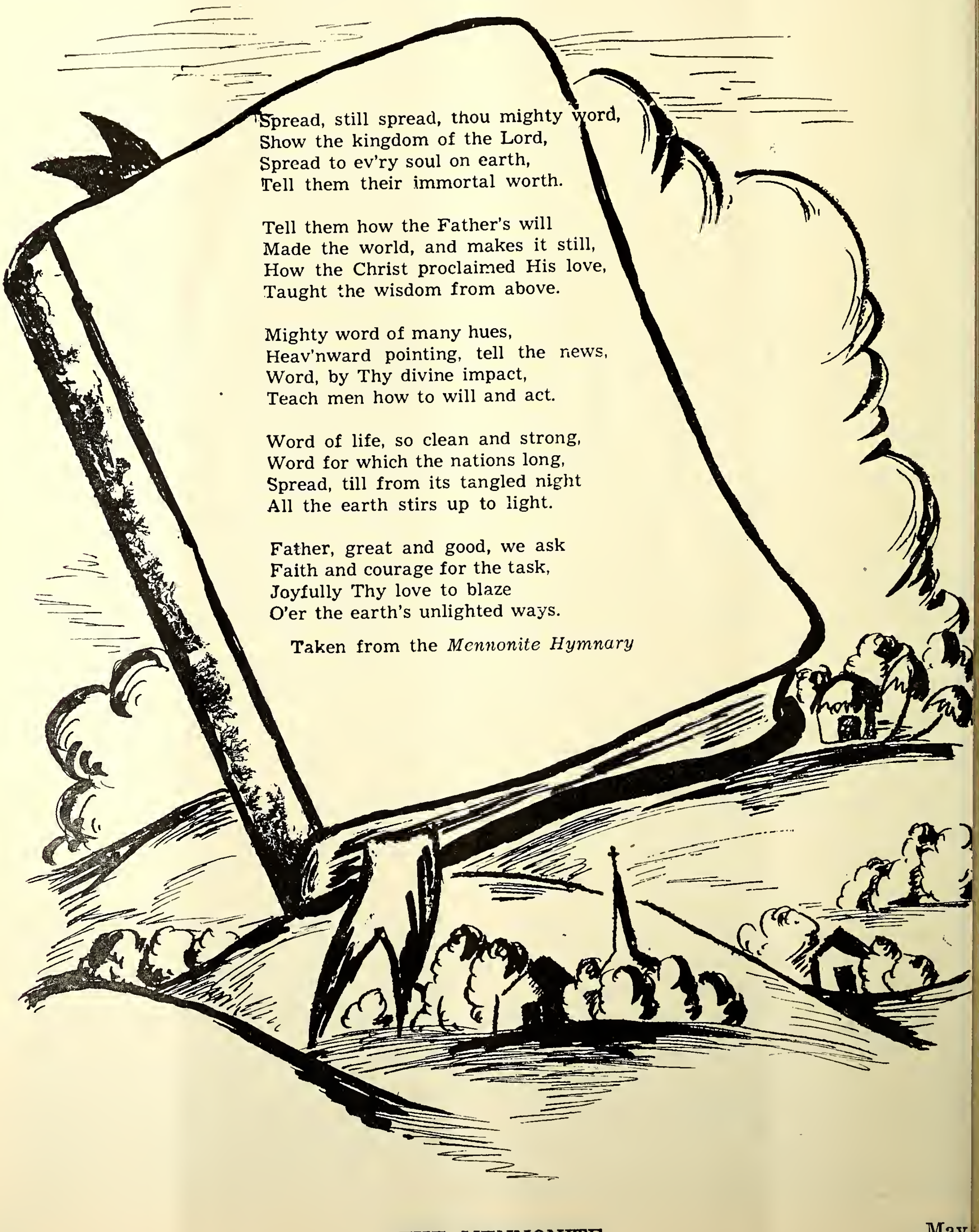
The Call of the Master to Sacrificial Giving

In these past days we have been thinking about the suffering and death of our Savior. He saw that it was vital to the success of His mission, for it was only through His death that man could be redeemed from the wages of sin which is death.. Except a corn of wheat fall in the ground and die, it abideth alone, but if it die, it bringeth forth much fruit, Jn. 12:24. The church is the fruit of that sacrificial giving. But if the church is to grow and be strong and bear fruit for the Master it must ever heed His call. "If any man will come after me, let him deny himself and take up his cross and follow me," Matt. 16:24.

***Pastor, Bethel Church, Fortuna, Missouri; Pres., Middle District Conference.**

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas.



Spread, still spread, thou mighty word,
Show the kingdom of the Lord,
Spread to ev'ry soul on earth,
Tell them their immortal worth.

Tell them how the Father's will
Made the world, and makes it still,
How the Christ proclaimed His love,
Taught the wisdom from above.

Mighty word of many hues,
Heav'nward pointing, tell the news,
Word, by Thy divine impact,
Teach men how to will and act.

Word of life, so clean and strong,
Word for which the nations long,
Spread, till from its tangled night
All the earth stirs up to light.

Father, great and good, we ask
Faith and courage for the task,
Joyfully Thy love to blaze
O'er the earth's unlighted ways.

Taken from the *Mennonite Hymnary*

How about a Workday?

What is the Young People's Union? What does it do? Does the Western District Young People's organization do anything besides ask for money? Why does it need so much money? The executive committee of the Western District Young People's organization felt that these might be some of the questions that should be answered in the minds of the leaders of the local church young people's group. We knew that we were always low on our budget and that almost all of our contacts seemed to be of the kind where we asked for contributions. It had been suggested that we needed a new or at least a different approach in our district conference work. We have tried to do this. How effective it will be we cannot say at the present time.

To meet the problem of the depleted treasury it was suggested to us that we try to make the idea of an all conference young people's workday more effective. It had been tried in the past but it was felt that it had not really caught hold as it might have. Our budget is $7280 most of which is designated to be spent at Camp Mennoscah. It is almost staggering to us to think that we can raise that. When one thinks of the possibility of having a good share of the three thousand or more young people of our district giving one day's earnings for our cause it does not seem nearly so impossible. But how can we get this idea across to the individual churches?

Camp Mennoscah, the retreat grounds for the Western District, is still a major item in our over-all program. It, however, is not the only aspect of our program. Each year we try to sponsor or at least help sponsor a service project. Last year we helped with the Topeka Voluntary Service project. We also try to raise our share of the budget for the General Conference Young People's Union. In return for this the YPU stands ready to lend assistance to the local churches in their work. In addition to this the YPU carries on some of its own projects. Then there is also the work of the Retreat Program Committee which is a part of the young people's work of the Western District. Again the question comes up, "How many of the local churches are aware of this total program and how many are aware of the assistance that they could get from the YPU, and use it?"

In order to get some of this information down to the "grass roots" and to rally the local groups behind the workday, the executive committee arranged for a special meeting at our retreat grounds at Camp Mennoscah on April 3. Letters were sent out to the leaders of the local churches inviting them to come to this meeting and bring as many of their young people out as they could. The program for the day was planned to be one of information, recreation, and inspiration. The morning session consisted of informative talks outlining the various phases of the work of the Western District organization and the YPU. Suggestions were also made in regard to the organization of a work day. The early part of the afternoon was devoted to recreation and the day ended with an inspirational talk by Rev. J. W Nickel of Hillsboro. He presented a very direct challenge to the group as to what it ought to mean to follow our Master.

Twenty-two of the churches of the Western District responded to this invitation. When we consider that the day we had chosen was also the day on which many of the high school district music festivals were held we are not too discouraged. We hope that those who attended caught a glimpse of the things that can be done if we work together on our program.

—**Peter Bartel**

Notes On Youth

Best wishes to the first graduates of the United Mennonite Bible School at St. Catharines, Ontario. The thirteen graduates, six day school members and seven as night school members, had this unique experience on March 28. The class chose as their motto Proverbs 3:6, "In all thy ways acknowledge Him and He shall direct thy paths."

—Herta Fransen (Corr.)

In place of the regular church service in Vineland, on April 11, the U.M.E.I. gave a program in music and prose. The choir presented songs suitable for Palm Sunday. Rev. Penner who directed the choir also brought the message. In the evening the Vineland United Mennonite Church choir sang an Easter cantata. In connection with the cantata, Rev. J. J. Wichert gave a sermon, and Henry Wiebe and Helen Penner presented two recitations.

The Deep Run young people have been active in service projects and fellowship activities. On March 31 they gave a program at the Home for the Aged in Frederick, Pennsylvania. The youth choir and the mixed quartet provided the music. Rev. Claude Boyer spoke on "The Symbol of the Cross." They find it a great joy to serve the elderly people. In the line of fellowship, they invited the Lansdale young people to a roller skating party.

—Shirley Moyer (Corr.)

The Youth Fellowship of the Lorraine Avenue Mennonite Church, Wichita, Kansas, has been doing quite a few things during the past few months. Here are a few of the things they have been doing. In February they had a bake sale, cookies, cakes, pies, rolls, candy etc., which enabled them to raise $26.00 for overseas Christmas bundles. They also presented a play at Halstead, Kansas. The offering at this meeting was designated for Christmas bundles. In March they had a "borscht" supper sponsored by the youth and adult choir. The proceeds went toward a choir filing cabinet. They also had an ice skating party in March.

Some of their other activities include collecting clothes, bedding, shoes, sewing needs, etc., for overseas relief. Incidentally this was done at Halloween in place of the usual type of "trick and treat" activity. They report that the response was good and it

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Behaving Like Christians or Like Ordinary Men

The apostle Paul was disturbed by the fact that too many of the Christians in his day were behaving like ordinary men. They were dominated by the same motives, by similar attitudes and patterns of thought as the people who made no profession of Christ.

Now there is a sense in which both the non-Christian and Christian are ordinary men. The Christian will not think more highly of himself than he ought to think, neither will the Christian take the holier than thou attitude. The Christian is the normal person.

The ordinary man of the world is one whose pattern of life is self determined and controlled by the interests of our secular society. He is not interested in spiritual and eternal values. His final authority is the Wisdom of this world and his perspective is in time and in the immediate.

At the heart of the Christian profession is the Christ centered life which gives definite meaning and clear objective to life and its destiny. The Christian assumes definite obligations toward God and his fellow men which gives a distinctive pattern to life's conduct, and if the Christian way does not make such a difference, we are not worthy to be called Christians.

One only has to turn to the pastoral epistles to note the important place the apostle Paul gives to this subject of conduct and worthy behavior. The apostle commanded us to "maintain good works," to be "zealous of good works," and "in all things showing thyself a pattern of good works."

From the last statement above, we would infer that the "all things" would include a right example in our religious, moral, social and business relationships with our fellow men. We will be as "ordinary men" if we have fears and frustrations identical with those of the secular society.

The Christian who is a "pattern of good works" adorns the gospel of Christ in all things. The Bible is the Christian's guide for life and conduct, for creed and deed. The Christian's motives are dominated by love in the Holy Spirit giving no offense to his weaker brother nor an occasion for the world to say, "See these Christians. They are exactly the same as we are from all appearances."

It has been well stated, "We are justified by faith before God but we are justified by works before men." For "Man looketh on the outward appearance but God looketh on the heart." May we so live that it will be said of us as a little girl said to the parents of her departed girl friend, "It was easier for us to be good when she was with us." "For none of us can live alone by himself, and none of us can die alone by himself."

—J. F. Lady, taken from "Evangelical Visitor"

I Have No Man

"Your eyesight is going fast and there is nothing we can do for you," were the words spoken by every doctor this young man visited. In desperation he said to himself: "I want to see as much of this beautiful world as my waning eyesight permits. So he traveled from the East coast to the West and back again. By the time he reached Lincoln, Nebraska, he had reached the end of all resources: funds were depleted, his sick eyes were in pain, his eyesight practically gone. As he wandered the streets he felt his way into a church, hoping to find someone to help him (isn't it the dwelling place of the Most High, the friend of Man?) but the only help he found was by robbing the treasury. His morbid spirit accused him, until he committed himself to the police where upon his request he served his full sentence.

As Christ sought the crippled man at the pool called Bethesda so this blind man was sought by a messenger of the gospel who taught him Braille and the Word. As this young man left the prison, he walked by faith and not by sight.

Must man wander from East to West, from North to South, searching for that something which puts a purpose into life, a hope to live for, yea, go through the fire for? What have we that these sick souls have not? Or don't we have it?

Have you ever, surrounded by your family, said: "I have no man."? Have you sat in the church pew? Walked the busy streets in town? Waited in a doctor's office, and said, "I have no man."? Then you are qualified to help.

The methods are many but simple: Personally you only need a sympathetic heart, an urge to serve and the compassion of Christ, sided by personal prayer and your peace with God grows as you serve the master. Let the phone, your car, the mailman and others be your servants.

There are many today who cry "I have no man." Let us as youth . . . use every possible method and occasion to "draw all men unto Christ."

Editorial, taken from "Tidings of Zion

NOTES ON YOUTH

(Continued from page 283)

carried through very well. (Maybe some other youn people's fellowships can try this type of thing.)
—Annabelle Grimes, Secretary of Youth Fellowshi

The young people of the West Zion Church i Moundridge have also been quite active. They ha the privilege of attending an early morning Cath lic mass. Later they visited an Amish service. T make their day complete they had an exchange pr gram with the Halstead C. E. This program co sisted of a short play and music. There was a socia hour following.

The C. E. of the West Zion Church has also elec ed to have a "Lord's Acre Plot." The C. E. has r cently planted 275 pounds of potatoes. They ho this will be a good growing season.

—Hattie Toews, Co

Our Schools

BLUFFTON COLLEGE

Ten Bluffton College students participated in a television program of Lenten meditation on "Organ Reveries," station WLOK-TV, April 12, sponsored by the Porter's Music Store of Lima, Ohio. The program featured: organ music by Eleanor Wismer; the Peace Team quartet composed of Arden Slotter, Joan Gratz, Ruth Gilliom, and John Bauman; the Men's Gospel Team quartet including John Basinger, Charles Sprunger, LaMar Reichert, and David Bixel; and the Easter story from the Scriptures by Alden Bohn. Speech instructor Dale Dickey directed the program.

The International Relations Club, an organization under the Student Christian Association, elected as its officers for next year: Stan Hunter, president; Betty Brown, secretary; and Dr. Robert Kreider, faculty advisor.

Dr. Marthe Ropp, French medical worker who has spent three years with the Mennonite Central Committee in Java, was the speaker at the final session of the 1954 School of Missions, sponsored jointly by Bluffton College and the First Mennonite Church held in the First Mennonite Church, Bluffton, Ohio, on April 25.

The Vesper Choir, under the direction of Professor Russell A. Lantz, will appear in Wadsworth, Dalton, Sugarcreek, and near Smithville, Ohio, on May 7, 8, and 9. The schedule for the choir's sacred concerts is as follows: May 7 at the First Mennonite, Wadsworth, Ohio; May 8 at the Salem Mennonite, Dalton, Ohio; and on May 9 in the First Mennonite, Sugarcreek, Ohio, and the Oak Grove Mennonite, near Smithville, Ohio.

A Peace Team deputation group toured central Illinois during the Easter holidays. Included in this group were the Peace Team quartet, and Professor William Keeney as faculty advisor for the team.

CANADIAN MENNONITE BIBLE COLLEGE

On Tuesday, March 30, R. H. Colridge, Western Field Secretary for the Gideons, presented their work to us. It is surprising what one Testament, placed in the hands of a school child, can do.

A special blessing was ours recently when Dr. Marthe Ropp of the French Mennonites told of the work of the MCC in Java. Dr. Kaufman, former president of Bethel College, graphically portrayed the Holy Land which he visited recently.

On April 1, Rev. A. G. Neufeld, itinerant evangelist of the General Conference, spoke on the requirements of a worker in God's Kingdom.

Sunday, April 4, was the day on which the Ontario group, accompanied by I. I. Friesen, rendered programs in Homewood, Graysville and Carmen churches.

On April 8, P. R. Harder spoke at our chapel service. He mentioned that this world needs Christians of action, Christians with an eye for the lost, Christians with a love-warmed heart, Christians who have a cure to offer the world, and Christians who love souls above money.

Most of the classes for Friday, April 9, were cancelled to allow the students to attend the Peace Conference held April 9 and 10.

MENNONITE BIBLICAL SEMINARY

A number of the senior students have accepted calls to serve as pastors in our churches and on our mission fields. William Unrau has been called to the Deer Creek, Oklahoma, Mennonite Church. William served the church in Kingman, Kansas, for several years before coming to the Seminary. Leo Miller, who served the Beatrice, Nebraska, Mennonite Church last year, has accepted a call from the Goessel, Kansas, Mennonite Church. Richard Ratzlaff, who served the Deer Creek, Oklahoma, Church, prior to his coming to Seminary, will continue his work with the Brighton EMB Church in Chicago. He has served as pastor here for several years. James Reusser has been called by the Salem Mennonite Church, Dalton, Ohio. Peter Ediger is to serve the newly organized Fresno Community Mennonite Church, Fresno, California. Vernon Neufeld will continue serving the Zion Mennonite Church, at Donnellson, Iowa.

Mr. and Mrs. Robert Ramseyer are under appointment by our Mission Board to serve in Japan. They expect to leave sometime next fall. Mr. and Mrs. Calvin Flickinger plan to work as missionaries on our field in Colombia, South America.

The plans of some of the other seniors are not yet definite. We pray that God may lead all into areas of fruitful service.

Rev. H. Wall, and seven students from the Canadian Mennonite Bible College, Winnipeg, gave a program here on Wednesday, April 21. We appreciated the program and the opportunity to fellowship with these representatives from one of our institutions.

Professor Dirks and the members of the Seminary Male Choir returned from their Easter tour on Monday, April 19. They expressed appreciation for the fine reception given them in the various churches and communities and for the Christian fellowship experienced in the homes and churches. Our prayer is that these programs may have been a blessing to many.

Several from here attended the Central and Middle District Conferences held in Washington, Illinois, April 23-25.

Jottings

—**Eighth Street Church, Goshen, Ind:** A program of piano organ selections organized around the theme of the twenty-third Psalm was presented March 14, by Misses Arlene and Evelyn Hartzler. Mrs. Robert Weaver also sang several selections. As part of our mission emphasis, Malcolm Wenger brought the morning message March 21. After a church supper, Mrs. Wenger also spoke on social conditions of the American Indian. At the evening service pictures of the mission work were shown. Vernon Sprunger. missionary to the Congo, was guest minister March 28. After a church supper Miss Ida Arnone, a Goshen College student from South India, spoke to the group. At the evening service P. A. Wenger reminisced about his experiences as a missionary in India. —Susanne Friesen, Corr.

—**First Church, Upland, Calif.:** The evening of March 21, Virgil Easley spoke to us about the Gideon organization.

(Continued on page 286)

March 22 Miss Janet Soldner, R.N., gave us an interesting report of the American Leprosy Mission. The afternoon of March 28 our pastor with a few members observed a communion service with Mrs. John Brand at Cucamonga. That evening slides featuring the Congo Inland Mission were shown at the service by J. B. Jantzen of Paso Robles. April 4, we celebrated the Lord's Supper.—Mrs. Joel Bachman, Corr.

—**Friedensfeld Church, Turpin, Okla.:** The last Sunday in March we had Sunday school teachers election. The first Sunday in April we had our Christian Endeavor program. A number from our church drove to Cassoday, Kans., to help Mr. and Mrs. Albert Hiebert celebrate their 25th wedding anniversary. Those hearing Ben Rahn's messages during our Spring meetings received a spiritual blessing. The stories he told the children each evening were very interesting, too. May God richly bless him, is our prayer.—Mrs. Chester Windsor, Corr.

—**First Church, Lima, Ohio:** On April 4, Rev. and Mrs. Vernon Sprunger were at our morning service to tell of their work in Belgian Congo, Africa. In the evening they showed interesting pictures of the mission. The Women's Missionary Society meets each month for an all-day sewing for relief. The girls' society has been rolling bandages for Africa. The Fundamental Ministers' Fellowship of Lima will sponsor a union service on Good Friday from 12 noon to 3 p.m. to be held in our church.—Mrs. R. E. Bixel, Corr.

—**Inman Church, Inman, Kans:** The Women's Missionary Society sponsored a program in which Prof. and Mrs. Justus Holsinger of Hesston showed pictures of Puerto Rico, where they had done relief work. Frederick Funk of Brudertal Church gave a talk and showed slides of his three months sojourn on farms in India. Laymen have assisted in the erection of a barn to replace one destroyed by fire on the John Willems farm. Married: Zella Marie Kornelson and Walter Heim; Betty Wiens and Darwin Warkentin. Two silver wedding anniversaries were celebrated in the church: Mr. and Mrs. Heidebrecht and Mr. and Mrs. Ed. Weins. Born, to Mr. and Mrs. Harry Reimer, a daughter, Debra Lynn; to Mr. and Mrs. Fred Cooprider, a son. The Hesston College a cappella choir favored us with a fine program; and also quickly brought under control a fire which had broken out in our new church under construction. The Inman-Buhler Sunday School Convention was held at Buhler; the message, "Church School Needs of Today," was given by Clarence E. Fast of Enid, Okla. J. P. Duerksen of Hesston College was in our pulpit, March 28 while our pastor was conducting a week of meetings at Turpin, Okla. Several women attended the W.D.C. Women's program in Newton. The Jr. C. E. have collected over 140 pounds of used greeting cards to be used on the mission field. The Women's Fellowship had Miss Della Lehman, McPherson College, give her experience as she bicycled over Europe.—Corr.

—**First Church, Reedley, Calif.:** Our church greatly appreciated the week of messages Dr. J. E. Hartzler brought to us; they were a wonderful challenge to all of us. The MCC V.S. Unit workers among the migrants in the Coalinga area were in charge of a Sunday evening service and presented the non-employment plight of the migrants. A large amount of food was contributed by the church for these people. Members of the church choral groups and other interested persons have combined to present the rendition of the "Messiah" on April 18, and are now rehearsing. Rev. Andrew Shelly will conduct Holy Week evangelistic services in our church. Our pastor Aaron Epp, is conducting a week of services at Lynden, Wash. One of the midweek services was in charge of Miss Janet Soldner, missionary to S.A. Dr. Marthe Ropp, a French Mennonite, who has directed the MCC medical program in Java, was with us for an evening service. Baptism and reception of members is being planned for Palm Sunday. The Sunday school is conducting a Teachers' Training Class, which will continue for three months.—Mrs. Ray Goossen, Corr.

—**First Mennonite Church, Paso Robles, Calif.:** D. C. Wedel, President of Bethel College, was with us in February, emphasis on Christian Education. Raymond Zuercher, missionary from Colombia, S. A., working under the Union Gospel Mission Board, was our guest Feb. 18; interesting pictures of their work on the mission field were shown, also a few of Cachipay, where our own missionaries are working. Five delegates from Paso Robles attended the Mennonite Aid Plan convention in Reedley, Calif. meetings were held in the M.B church. Mrs. Gus Toevs and Mrs. Omer Thomas have represented tho Ladies Missionary Society at the Women's Auxiliary of the Paso Robles Memorial Hospital since 1952, at the yearly business meeting Mrs. Toevs was elected vice-chairman, and Mrs. Thomas, secretary. Mrs. Alvina Heer was honored with birthday parties, and a farewell party before leaving for Corvallis, Oregon. The World Day of Prayer was observed in the Baptist Church. Mrs. M. J. Galle played the organ throughout the Service.—Corr.

—**Fairfield Church, Fairfield, Penna.:** The women's Service Guild sponsored an all church covered dish supper on the evening of Feb. 19. The George Washington theme was carried out in the games and program. Pastor and Mrs. Dyck made a trip to Allentown on Feb. 24 where Mrs. Dyck spoke on the occasion of the 50th anniversary of the Women's Missionary Society of the First Mennonite Church, Allentown. Mr. and Mrs. Martin Schrag of Grantham, Pa., were with us to serve as guest speaker and organist on March 7. The Chapel Choir of Messiah College, Grantham, Penna., directed by Mrs. Martin Schrag, presented a program of sacred music at a vesper service March 14. The Peace and Missions Committees conducted a Mission's Study Program on March 20-21. Our guest speaker was John Thiessen. Besides the messages given by him a PAX film was shown. An attractive display of articles from the various mission fields helped to make the program interesting. A mixed quartet from this church sang at Evangelistic services in the Bethel Church, Lancaster, Sunday evening, Mar. 28.—Corr.

—**Gospel Church, Mountain Lake, Minn.:** Our church has accepted the resignation of our pastor and his wife, Rev. and Mrs. J. P. Suderman. They have served the congregation faithfully for the past seven years, prior to which they served as missionaries to the Hopi Indians at Oraibi, Arizona. Both the ladies' chorus and men's chorus have each made an hour's tape recording which Missionary Anna Quiring plans to take with her to Africa. Mr. and Mrs. P. D. Eitzen celebrated their silver wedding anniversary at the church on Sunday, March 14. Ronald von Riesen, president of Freemen Junior College and a girls' sextet brought a message and special music at the monthly C. E. program on March 14. Clate Risley director of the NSSA was in the communuity for two days, speaking expecially to the Sunday school officers, teachers and Christian workers. H. V. Good of Japan gave the morning message on March 21 and that evening showed pictures and spoke. The Goshen College Motet brought special music at the morning worship on March 21. On Tuesday evening, March 23, Harry Martens spoke on "Peace." On Saturday evening, March 27 the Crusader's Quartet of Grace Bible Institute gave a Singspiration program with H. D. Burholder, president of Grace Bible Institute as speaker beginning the week of specia meetings which continued through April 4 with both evening and morning messages the latter on the book of Ruth.—Mrs. Waldo Stoesz, Corr.

—**Deep Run Church, Bedminister, Penna.:** Several of ou young people attended YPU Workshop at the Bethany Church Quarkertown, Penna. A musical program was planned an given Sunday evening March 21 by the members of th Young Adult Class. Ervin Freed is teacher and Mrs. Evely Kissel is president of the class. As a service project fo March the Youth Fellowship visited and presented a pro gram at the Old Folks Home at Frederick, Pa. We welcom Henry Poettcker for Pre-Easter Services April 3-6. Theme— "Redemption in the Fullness of Time." Gal. 4:4, 5. Topics— "Opportune Reminders," "Broad Horizons," "Overwhelmin Forces," "Arresting Encounters," and "A Decisive Challenge. Holy Communion will be observed Palm Sunday, Arthur S Rosenberger will bring the message and conduct the Co munion Service.—Corr.

—**First Church, Wadsworth, Ohio:** At the Congregationa meeting, it was voted to enter and support the progra of the Mennonite Memorial Home, which is being built Bluffton, Ohio. Action was also to continue the Every Hom Plan for "The Mennonite." "First Mennonite Aid Fund" w started by the Brotherhood, to help one of our young me who is in College. This fund is to be a rotating fund help needy young people of the church. Rev. and Mrs. Verno Sprunger spoke at the morning and evening services i our church on March 21. Virgil M. Gerig, Pastor, Oak Grov Mennonite Church, Smithville, Ohio, conducted Pre-East Services in our church, March 28—April 4. His theme w "Starting and Strengthening the Christian Life." The electe delegates are planning on attending the Middle District Conference at North Danvers Mennonite Church, Danvers, Ill. April 22-24 and the Second Inspirational Conference of the Central and Middle District Conferences, Washington, Illinois, April 24-25.—Corr.

—**Bethany Church, Freeman, S. Dak.:** Lorraine Hofer and Ronnie Debert were married Jan. 10. Alvaro Thieszen and Jeanne Kleinsasser were married April 10. Catechetical Instruction is given by the pastor each Monday night at the parsonage. The College Choir, under the direction of Walter Jost, served us with several numbers on the morning of Jan. 17. John Thiessen, General Sec. of the Board of Missions, was our guest speaker on the morning of Jan. 31. A reel entitled ONE GOD was shown by our Intermediate C.E. at an evening service Feb. 14. The Gideons International presented their work and received contributions for placing Bibles, Feb. 28. The ladies from the surrounding churches met with our ladies for a World Day of Prayer, March 5. Mrs. Richard Waltner served as chairman. Special features at our regular monthly Saengerfests were: the College Girls' Sextet, Jan. 3; Chalk drawings by Mrs. Ralph Waltner accompanied by a ladies' vocal ensemble from the South Church, Feb. 7; Several numbers by the Hutterthal Church Choir, March 14, and several numbers by the Silverlake Men's Chorus, April 4. Guest speakers at our monthly Women's Mission Programs were: Mrs. Willard Unruh, Jan. 7; Miss Mae Monothy, an Indian student here, Feb. 4; and a panel of students from Freeman Jr. College discussing "How Our Schools Serve the Church," March 4. At our regular Midweek Bible Study we have read Revelation and are now studying some of the Minor Prophets.—Ben J. Waltner, Corr.

—**First Church, Beatrice, Nebr.:** On Sunday, March 21, several men representing our Western District Peace Team, were with us to present and discuss the various phases of our peace program. D. C. Wedel was in our midst for our church family night fellowship, and spoke on "The Educational Task of the Local Church." The children's choir rendered several numbers of special music for this program.—Margaret Albrecht, Corr.

—**First Mennonite Church, Shafter, California:** During the week of February 7-14, John Esau held very inspiring nightly meetings at our church. On February 14, Jack and June Nikkel became the proud parents of their child, a baby girl named Janet. On the evening of April 1, John Janzen, missionary to Africa, was in our midst and gave us a challenging message as well as showing pictures from there.

—**Friedensberg Church, Avon, S.D.:** Jan 29. we were privileged to have Miss Janet Soldner with us to tell us of the mission in Colombia, S. America. Brother H. F. Dirks had to be taken to Savannah, Mo., for medical treatment. At present he is getting along fairly well. Brother Isaac H. Boese had to submit himself to the Sacred Heart Hospital for a major operation. Also Brother Jacob H. Koehn. They both are getting along nicely. God hears and answers prayers. March 7, Brother and Sister Sanford Ratzlaff invited the church to be present at the wedding of their daughter Delia, to James Knoll, son of Mr. and Mrs. C. Knoll. Refreshment were served in the parental home. March 10, Rev. and Mrs. Robinson of the Presbyterian Church invited our church to the wedding of their daughter, Beverley, to Lenord Ratzlaff son of Mr. and Mrs. Sanford Ratzlaff. It was a nice church wedding, but the weather was not favorable. The invited could not all come, it was snowing and blowing. March 25, Brother Harry Martens was with us and reported of the great need of help to Germany, Greece, and other war torn places. He has been traveling in the interest of the MCC. March 28, Rev. and Mrs. Fernando Fast were with us. He gave the morning message. They are candidates for the mission in Africa. Mrs. John A. Boese is at present in the hospital. She had an operation. We all wish her a speedy recovery. Rev. Krahn and family and Albert Ratzlaff and family attended a day of the Missionary Conference in Omaha, Neb.—H. C. Ewert, Corr.

—**Tabor Church, Newton, Kansas:** Mrs. Jona Reimer passed away very suddenly during childbirth, March 12. Surviving are her husband, six-year-old son, and the infant daughter. The Men's Chorus from our church gave a program in the Walton Church Sunday morning, March 14. Erwin C. Goering brought the morning message March 21. The Tabor Sewing Society gave their annual public program on Sunday evening, March 21. An offering was taken to be used for Bibles and handbooks for the native Christian workers in India. This society is meeting twice a month for all-day sewing, such as quilting, making comforters, and patching for relief and embroidering. Our pastor and family visited their daughter, Linda, at Camp Landon, Gulfport, Miss., Sunday, March 28. Gerhard Friesen brought the morning message for that day. The Zion Church gave a return C. E. program in our church March 28. The main topic was "A Garden Pilgrimage." Pre-Easter services were held April 4-9, with J. E. Hartzler as the speaker, who also spoke on Sunday morning, April 4. —Mrs. Jake J. Goerzen, Corr.

—**Woodland Church, Warroad, Minn.:** Harry Martens spoke and showed slides in our church on March 30. His description of the work the MCC is doing was very impressive. The monthly film, which was shown in the Warroad auditorium, was entitled "Sheltered in Cumberlands." A. F. Ortmann was a guest speaker Sunday evening, April 4, at Fourtown. Mrs. Ted Mitterling is a patient at the Warroad Hospital. We are hoping for her speedy recovery. April 12, the ladies of the Warroad Church did their spring church cleaning for Easter. We had a three-day missionary conference, with missionary Classen as the guest speaker.—Mrs. Nick Fast, Corr.

—**Bethel Church, Hydro, Oklahoma:** Our pastor conducted a week's evangelistic meetings at Ebenezer Church, Gotebo. Good Friday, the rugged cross, our worship center, reminded us again of Christ's sacrifice. The empty tomb and the cross served as worship center, with two angels to tell the good news, (He is risen). A white lily was added to the cross, symbolizing victory over death and new life. A special program was given. The Ladies' Aid gave a birthday party honoring those having birthdays the past four months. Tables were decorated with spring flowers, potted ivy, Easter eggs, ducks, and chicks. Refreshments were served.—Wilfred Ewy, Corr.

—**Beatrice Church, Beatrice, Neb.:** Our church has been carrying on its work as usual. We have joined the First Church in a fund raising campaign for the building of a new hospital. A goal of $100,000 was set for the two churches and we exceeded the goal. The community is showing fine cooperation in this worthy project. Rev. H. Albert Claassen passed away recently in Newton, Kan. He had led a life of Christian service both in his home church and in many home mission projects. His wife remains seriously ill at Newton. On April 4, the community chorus gave a fine rendition of "The Messiah." On April 11, the Mennonite Biblical Seminary Choir favored the joint churches with a musical program in keeping with Holy Week.—Mrs. Elmer Frantz, Corr.

—**First Church, Clinton, Okla.:** Mr. and Mrs. Earl Roth, and Yvonne, were in our midst April 4. Mr. Roth brought the morning message. On April 10, our church was host to the Western District Teachers' Workshop. A good number from different churches attended. The Herald Church C. E. gave a very inspiring program at the Clinton Church on Palm Sunday evening. On Easter morning, the volunteer group from Bethel College gave a very inspiring program. We also were delighted to have Miss Anne Penner as a guest. She spoke to the children before the morning message, and showed a number of slides and gave a talk on her work in India.—Mrs. G. H. Bergen, Corr.

—**Bethel Church, Inman, Kan.:** Dr. Marthe Ropp from Alsace, France, spoke and showed slides in our church on April 8. She has served on the island of Java under the MCC. Brother and sister Frank Enns showed pictures and told us of their work in Africa, April 11. The Seminary Men's Choir from Chicago, gave a musical program in the Inman High School Auditorium, April 17. Three young men from here sing in that choir, namely, Walter Neufeld, Peter and Menno Ediger.—Mrs. A. F. Enns, Corr.

—**Friedensfeld Church, Turpin, Okla.:** We were happy to have the Oklahoma Bible Academy Chorus present a program in our church Easter Sunday afternoon. In the evening of that same day we had our church Easter program. A candlelight service with the song, "Where He Leads Me I Will Follow," was presented by part of our young people. Sandwiches and cake were served in the church basement after the program. Our pastor, Levi Koehn, and family, left April 19, to attend a committee meeting at Hydro, and also the Church Workers' Conference at Deer Creek.—Corr.

—**Immanuel Church, Downey, Calif.:** Dr. Marthe Ropp, medical doctor originally from France, having recently returned from Java where she was engaged in MCC work, presented

(Continued on page 288)

her work to us March 14. Our Annual Missionary Conference convened March 21-24. The following fields were represented: Sunday, Rev. and Mrs. Jantzen, Africa; Monday, Miss Helen Graber, L. A. Jewish Mission Work; Tuesday, Miss Janet Soldner, R.N., Colombia, S A.; and Wednesday, Don Hillis. Our missionary offerings amounted to $962.64. Another Fun and Fellowship night was enjoyed Friday, April 2. An evening of recreation, inspiration and refreshments was arranged and approximately 100 members and friends were present. Oscar Stern, a Hebrew Christian, was welcomed to our pulpit Sunday, April 4. He gave us a demonstration of the Jewish Passover with its Christian interpretation, after which we observed Holy Communion.—Lorraine Regehr, Corr.

—**Menno Church, Ritzville, Wash.:** John and Jeanne Zook, who are preparing to go into the African Mission Field, spoke in our church March 24. It was inspiring to hear their testimony and see the eager anticipation with which they look forward to helping spread God's Word in Africa. P. D. Unruh, Colfax, Wash., was the speaker at our Pre-Easter services March 28 through April 2. He presented very thought-provoking messages on a variety of subjects such as "The Lord's Return," "Secret Disciples," and "Conquering Faith." At a recent Senior C. E. program we had an open panel discussion on "The Qualifications of a Deacon." Our pastor, Willard Wiebe, conducted Holy Week Services at the Bethel College Church. During his absence, Palm Sunday, Dr. Frank Warren, president of Whitworth College, was our guest speaker.—Mrs. Walter Reimer, Corr.

—**Hebron Church, Buhler, Kan.:** O'Ray Graber has accepted the recent call of the church to serve as our pastor. The Grabers are now serving under MCC at Menno-Heim in Berlin. They expect to return to the United States in September and take up their duties at Hebron in October. Leo Driedger, a senior student at Bethel College, is serving the church regularly at present. Dick Vrolijk, an agricultural trainee from Holland, is staying at the Sam and Raymond Regier homes. The ladies of the church held a food sale April 10, in Buhler. They made $92.40 which will help finance their various mission projects.—Mrs. Raymond Regier, Corr.

—**East Swamp Church, Quakertown, Penn.:** Our pastor, A. H. Schultz, conducted meetings at Meade, Kansas, March 14 to 24. During his absence Charles Hoch and Sam Sprunger of Saucon Church delivered the morning messages. Representatives from the Gideons were with us on the evening of March 14; and on March 21, Miss Elizabeth Foth, mission worker in Brooklyn and Rev. Wedel of Mississippi. It is always a joy to hear of what God is doing through them and have a share in their work. The Lord has poured His blessing on our meetings, April 11—18, with W. A. Regier of Omaha, Neb., truly a humble servant of God. Sons have been welcomed into the homes of Mr. and Mrs. Robert Barndt and Mr. and Mrs. Clarence Carbaugh, Jr., and a daughter to the Walter Barndt family.—Corr.

—**Hereford Church, Bally, Penn.:** C. N. Hostetter, Jr., President of Messiah College, Grantham, Penn., was with us for a Pre-Easter Series of services, Friday, March 26, and Sunday morning and evening, March 28. His messages were on the theme "St. Paul and Triumphant Living," and were based on the Epistle to the Philippians. On Sunday the annual Birthday Fellowship Meal of the Women's Organization was held with covered dish meal. Rev. Hostetter spoke on the work of the MCC of which he is chairman. The Young People's Class taught by Walter Lutz had charge of the Easter Dawn Services and the breakfast following this service. Mr. John Hensel, an exchange student at Bluffton College from Berlin, Germany, spoke at the Dawn Service on "Easter in Divided Germany." Preparatory services were held on Good Friday evening at 7:30. At this service Mr. and Mrs. Wm. E. Duncan joined our fellowship by transfer of letter, and Mr. and Mrs. Robert McGill and Mrs. Clifford Oberholtzer by reaffirmation of faith. Communion Services were observed on Sunday, April 25. Most of our young people were home from college and the armed services over this Easter Holiday.—Corr.

The number of women ministers more than doubled to the decade between 1940 and 1950, reaching an all-time high of 6,777 women who made up 4.1 per cent of U. S. clergy. The percentage of women in the ministry has grown faster than it has in other professions like law, medicine, and academic life.

MCC NEWS NOTES

(Continued from page 274)

fodder, but little or no grain that could be used for seed. While this fodder is a great help in supporting livestock, many of these people have lost their livestock in previous years and so have little opportunity to realize a profit. Many farmers who did get a grain crop were forced to sell all they harvested to pay debts that were overdue and now need seed for this year's planting.

During the past year MCC workers have been distributing food and making seed, tractor fuel and rehabilitation loans. Because of their dire circumstances many of the recipients have not been able to repay these loans and will be needing similar loans this year. A railroad car containing 60,000 pounds of white flour sent to Mexico early this year has been a tremendous help to Mennonites and Mexicans without sufficient food.

MCC workers report they do not have sufficient material aid and loans available to alleviate all the neediest cases. They report it necessary to turn away some who come for aid because they are unable to assist them.

Mennonites and Mexicans in the Cuauhtemoc area are also suffering from lack of medical care and treatment. Death has resulted in a number of cases from complications which set in from lack of medical assistance. To alleviate this need, MCC has made arrangements to help put the regional hospital in Cuauhtemoc back into full-scale operation.

MCC is planning to send three nurses to serve in this hospital. They are Miss Orpha Leatherman of Danboro, Penn., who from 1947 until 1950 served in the Mennonite Hospital, LaPlata, Puerto Rico, and who has been head nurse in the Quakertown, Penn., Hospital; Miss Esther Swartzendruber of Goshen, Ind., who for the past five years has been a nurse to a practicing physician in Eureka, Ill.,; and Miss Elizabeth Goertz of Newton, Kansas, a former missionary in China and now employed at Brook Lane Farm, Hagerstown, Md. David Karber of Blaine, Wash., MCC Mexico director, has been appointed as a member of the hospital board.

An obstacle in the operation of the MCC program in Mexic is the difficulty of securing long-term visas. The beginning of the services of the three nurses is dependent upon what type of arrangements can be made for their living in Mexic for an extended period of time.

Mennonites in the United States and Canada desiring t assist their brethren in Mexico may send contributions t their conference headquarters or to the Mennonite Centra Committee, Akron, Penn.

Into the Beyond

MRS. CAROLINE BASINGER BAUMGARTNER born in Putman County, Ohio, October 2, 1865, an died near Fortuna, Missouri, March 17, 1954.

KARL EDWARDS HARDER, son of Rev. an Mrs. Ernst Harder of Pulaski, Iowa, was bor September 8, 1951, and died April 7, 1954.

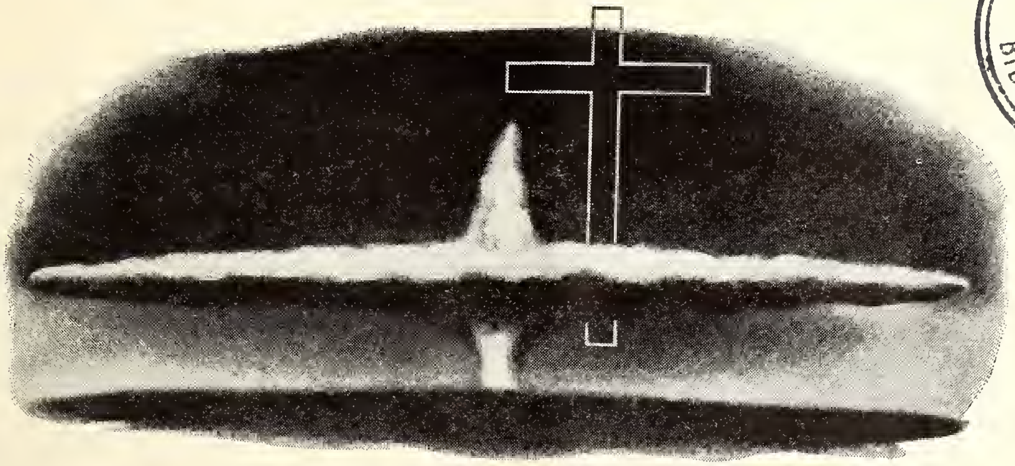
MRS. LENA (FUNCK) EWY, was born in Ge many, February 10, 1878, member of the Beth Church, Hydro, Oklahoma, died March 13, 1954, a her home near Weatherford, Oklahoma, where sh had lived since 1912.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

BIBLICAL SEMINARY

NO MAN CAN SERVE TWO MASTERS



Today our thoughts go back 2000 years to Calvary, but for mankind in 1954 the cross of Christ stands in the shadow of the cross of hydrogen.

Two crosses: one standing for redemptive love and forgiveness, for the acceptance of suffering, for hope, for life; the other for hatred and massive retaliation, for the infliction of suffering, for fear, for death. One proclaims that evil is overcome with good; the other that evil can only be met with evil.

Man cannot serve both Christ and the bomb. He must choose which is to be his master. Let us choose the cross of Christ. Let us cease deluding ourselves: peace cannot be built from fear. Men do not gather grapes from thorns. Let us be done with these fearful weapons, regardless of what others do. Whether the bomb is a tool to deter or to destroy, it is not the sign by which men conquer.

"Not by might, nor by power, but by my spirit, saith the Lord"

AMERICAN FRIENDS SERVICE COMMITTEE BRETHREN SERVICE COMMISSION MENNONITE CENTRAL COMMITTEE

This statement appeared originally in the New York Times and other newspapers on Good Friday, April 16, 1954

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What Makes a Good Teacher ?

A good teacher needs:
The education of a college president
The humility of a deacon
The adaptablity of a chamelon
The hope of an optimist
The courage of a hero
The wisdom of a serpent
The gentleness of a dove
The patience of a Job
The grace of God
and the persistence of the devil.

The Mennonite

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Congo Inland Mission Board

Milo A. Rediger, ordained minister of the Evangelical Mennonite Conference and who is presently Academic Dean of Taylor University, Upland, Indiana, was elected President of the Congo Inland Mission Board at their annual meeting in Chicago, replacing Mr. A. Neuenschwander of Grabill, Indiana, who has served the Cooperative Mennonite Foreign Mission Board as President for twenty years. Dr. Rediger who has been a member of the Congo Inland Mission Board the past five years, holds the A.B. degree from Taylor University and has been granted the M.A. and Ph.D. by New York University. He has served Taylor for five years as head of the department of Philosophy and Religion, besides the five years as Dean. He also served two years as Dean of the College of the University of Dubuque, Iowa. He has been used in many summer youth camps as teacher and counselor, in Bible Conference and evangelistic work and as a guest preacher in many pulpits.

The Congo Inland Mission Board is composed of 18 members who are chosen by four Mennonite Conferences. The Board was organized and chartered in 1912 for the purpose of carrying on foreign mission work in the Belgian Congo and now has more than seventy missionaries under its supervision, fifty-six of whom are on the field, the others being on furlough or pursuing further training.

Work

This is the gospel of labor,
Ring it, ye bells of the Kirk
The Lord of love came down
from above
To live with men who work.
This is the rose he planted.
Here in the thorn-cursed soil;
Heaven is blessed with perfect
rest,
But the blessing of earth is toil.
—Van Dyke

Of Things to Come

May 25—Commencement, Bethel College
May 28, 29, 30—Western District Peace Retreat, Camp Mennoscah, Murdock, Kansas
May 30—Men's Chorus Festival, Memorial Hall, N. Newton, Ks. 2:00 p.m.
May 30—Commencement, Mennonite Biblical Seminary
June 1—Freeman Junior College, Commencement
June 7—Commencement, Bluffton College
June 13—Commencement, Canadian Mennonite Bible College
June 11-15—Northern District Conference, Freeman Junior College, Freeman, South Dakota
June 16-20—Pacific District Conference, Pratum, Oregon

Urge Efficient Draft Census

All General Conference congregations in the United States should have received draft census cards and instructions. These were sent to the pastors. If your congregation was omitted please inform the Board of Christian Service, 722 Main, Newton, Kan

All men between 17 and 27 inclusive (as of January 1, 1954) who are members should be covered. The questionnaires of those away from home can be answere from church records and by family member. Pastors or those made responsible by the pasto are urged to complete this censu during the first two weeks o May.

It is ten years since the las similar census was conducte This census will show us as conference how we stand in th peace position and give us othe basic information that will b helpful for Voluntary Service an peace education. —E.M.

It is more true to say that ou opinions depend upon our live and habits, than to say our live and habits depend upon our opi ions. **—F. W. Robertso**

Editorials

SOME OBJECTIVES FOR 1954

1. **Intensifying the Home Mission Vision.**
2. **Studying Interdenominational Relationships.**
3. **Stressing the Importance of Christian Stewardship.**
4. **Expanding Evangelism by Acceptable Methods.**
5. **Recruiting for the Christian Ministry.**

MORE DIFFICULTIES IN COLOMBIA

As we note by the special appeal to prayer on page 296 of this issue, the missionary situation in Colombia, South America, is becoming more serious. For several years now, there have been numerous threats and outbreaks of violence against Protestants and their mission work. According to OUTLOOK more than forty Protestant churches were destroyed by fire or dynamite, and fifteen others closed. During the same period more than fifty Protestants lost their lives and many others suffered imprisonment, fine, or loss of property.

Now comes this order from the Colombian Interior Ministry forbidding Protestants to proselytize or propagandize outside their places of worship. Protestant missionaries are also barred from performing any public missionary or educational work except for children of non-Catholic foreigners. Is this the tight closing of another door against Protestant Christianity? We do not believe that this is the will of God.

But God can overrule all such opposition. The soul of freedom is the freedom of the soul, and God wants such freedom. May we take seriously this special call to prayer both in our private devotions and in our worship services. We do not pray selfishly, but that the will of God in proclaiming the pure Gospel to the people of Colombia may be free and unhindered. To such prayer let us give ourselves diligently. The effectual fervent prayer of a righteous man availeth much.

VOLUNTEERS FOR SERVICE

Recently there was a meeting at our Chicago Seminary of more than twenty young people who will be leaders in the various Voluntary Service units this summer. This brief training school was to further prepare them for their work. It was an inspiration to see the earnestness and devotedness of these fine young people who gladly give of their time and talent in these worth-while projects.

They are not going into Voluntary Service for the financial returns. They give themselves to these tasks because they want to be of service to their Lord in whatever way may be open to them. The work they will be doing in hospitals, children's homes, migrant camps, and among other needy people is a splendid form of Christian witness.

There is room for more young people to be used in this way. Churches should bring these opportunities before them and encourage them to give a summer or more in this type of service. The benefits would be threefold: the witness these young people can bring to those whom they serve; the spiritual blessings to the young people themselves; and the increased vitality of the home church.

THE FIRST TELEVISION GENERATION

In a detailed study carried on over a period of several years in an eastern city, by the Yale Divinity School and the National Council, some interesting facts are disclosed concerning parents, children, and television. Among them are the following: in the city surveyed children spend an average of thirteen hours a week viewing regular TV programs, while less than two hours are spent in listening to the radio; about a third of the time is spent watching "westerns," which constitute seventy-nine per cent of the dramatic programs available, and only four per cent of the time watching informational and educational programs. Compare this with perhaps an hour of religious training in Sunday school—for those who attend—and the mental and spiritual diet seems quite out of balance.

One-fourth of all objections voiced by parents were directed at excessive violence in children's shows. A careful check over a specific period found children's drama "by far the most violent program type, with about twice the frequency of violence as reported for adult crime drama." Children's "westerns" averaged seventeen violent episodes per hour. Many parents objected also over the conflict of programs with the supper hour and bedtime.

Whether we like it or not, television is here to stay and will enter increasingly into our homes. What, then, shall be our attitude toward it? Refusing to have a set in our homes is not necessarily a guarantee that our children will not view the programs; it may only mean that they will spend more time away from home viewing the neighbor's set. Parents could work out a system of certain hours and certain programs to be viewed and be firm in holding a strict discipline over all viewings. This, too, may present its difficulties in time. Would not a more effective answer seem to be to get at the source of the programs? If enough parents voice their approval or disapproval of the type of program shown, the television industry would be forced to take note and make adjustments. Sponsors are extremely sensitive to the approval of the viewing public. Group-action could make a real difference in the TV fare.

This growing giant has great possibilities for good or ill, depending on how he will be controlled and regulated. Our children's moral and spiritual life may be greatly influenced by what they view and hear in our own homes. Our Conference, through its proper committees, should give us help and guidance in this new field of child training.

There Remaineth Yet Very Much Land to be Possessed

(Condensed from the Eastern District Conference sermon, delivered by Ward W. Shelly, president of conference).

As one observes the program of the various congregations and of the conference it would be strange indeed if we did not conclude our observation with the words of this text. Joshua had done a good job in conquering six nations in about six years. Israel felt quite elated; but the Lord said, "There is very much land to be possessed." A great deal of substantial work has been done by the congregations and the district but remember these words of the Lord to Joshua. Where is this land we must yet possess? In five areas:

1. The Area of Spiritual Depth

This is a day in which many are in danger of having a religion that covers only the surface. The common paint slogan does not apply to religion. Too often we are not concerned with how deep a man's religion is. If he is merely full of words and can dramatically tell of his experiences the crowds will listen. In every congregation there are those who know very little of the deeper spiritual life—of the spirit-filled life. The shallowness that is brought in from the outside through worldliness and the perversion of doctrines should not be lightly looked upon.

Jesus said in Luke 6:48 that he who comes to Him and obeys Him is like a man who built a house and *digged deep* and laid the foundation. We need to allow the Spirit of God to place the seed of faith down deep in our hearts. In the parable of the sower we read, "—and some sprang up, but because it had no depth of earth it withered away." Too often our religion is like that. The prayer of A. B. Simpson was, "Lord, save me from a shallow experience." In Ephesians Paul says, "I count all things but loss that I might know Him,"—know Him in His love, His mercy, the power of His resurrection.

How deep is our religion? How deep is our devotion to the Savior? How well do we know Him? Is there not "very much land to be possessed"?

2. The Area of Scriptural Teaching

The tremendous emphasis on teaching from the fourth chapter of Exodus to the Revelation deserves our more earnest attention. Time and again the Israelites were told to "teach thy children diligently" and to teach the people. We read, "Jesus went about Galilee teaching." He said to His enemies, "I sat daily with you in the temple teaching."

"Go and teach all nations—teaching them to observe all things," Matt. 28:19-20. Paul says he is warning every man and teaching every man so that they may be presented perfect in Christ Jesus. It is in this area where we need to give special emphasis these days. In these verses there is nothing to indicate that "experience is the best teacher." It is not scriptural for anyone to say we must not influence the lives and the decisions of our young children, our high school children or our college children. That would be contrary to the teaching of the Old Testament and the New Testament.

In this area we as pastors, Sunday school and church workers have much ground to possess and cultivate. We need to teach *all* the teachings of Christ—not only those teachings that evoke no disturbance in our spiritual life and provoke no one to good works.

3. The Area of Missions

We are glad for the expanding program of our Board of Missions reaching lately out to the Islands of Japan, the hills of Formosa and the valley of the Mississippi. But last year I indicated it would be healthy for congregations to start outposts on the home field.

At Portland, John Thiessen suggested we have one hundred new outposts or home mission stations to report by the 1956 conference. Since we have eight per cent of the membership in our district it would seem that we should be responsible for eight new stations. I am sure by then the Philadelphia project will be operating. I hear rumors of several other possibilities also.

4. The Area of Evangelism in General

There is a variety of ways and methods in evangelism. We generally adopt the methods that are most effective in our congregation or area. Bible lectures or Bible studies make some people thirsty for water from the Well of Salvation; others are made thirsty through special evangelistic appeals; still others learn to know the Savior through the regular preaching and teaching of God's Word in the church. Somehow I like especially the method used by Jesus—the personal call or visit like He made to the woman at Jacob's well; to Zacchaeus in his home; to Levi at his place of business; to the blind man who was now healed but put out o church; to the rich young ruler; to Nicodemus and to many others. As church leaders we need no hesitate to visit those who occasionally or frequently come to our services and yet have made a profession of faith. They come because they are searching Many will be glad to have us come into their home and give them to drink of the water of life.

As we have studied the various methods of evangelism and the final results it may be that we cannot approve or endorse certain methods but let u be sure to use some method and pursue it with al our soul and in the power of the Spirit. There i yet very much land to possess.

(Continued on page 293)

Beware of Covetousness

DALE SCHERTZ*

"And he said unto them, take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesses."

—Luke 12:15

Jesus spoke these words of warning to his disciples and hence to Christians today. It has been and is a major problem, not only in unbelievers, but too many times it is found in believing people.

First let us consider that it is not of God, but cometh from the Devil. Hence to possess this ideology is to be listening to Satan, which places an individual in grave danger of being drawn away from that which is holy and good.

When God gave to Moses the law he likewise warned against covetousness and all through the Bible it is revealed how man has often yielded to this temptation.

In the seventh chapter of Joshua, we have revealed an example of covetousness and how God looks upon it. Achan of the tribe of Judah could not bring himself to destroy the spoil of Babylon, but rather coveted it. The garment was too good, the gold and silver too precious, the temptation too great. He took it and hid it in his tent; because of this act of covetousness he and his household were stoned to death.

King Ahab likewise fell victim to the act of disobedience. Naboth had a vineyard that lay by the palace, which Ahab coveted after. He was willing to buy or to trade, but Naboth would do neither. Because Ahab was unsuccessful in obtaining the vineyard, he was displeased. Telling his wife Jezebel his trouble, she drew up false charges against Naboth and had him stoned. Thus Ahab got possession of the coveted vineyard. God was displeased and sent Elijah to denounce judgment against Ahab and Jezebel.

When Jesus set forth this warning he followed it with a parable concerning a rich man. One who was blessed of God, for we read that the ground brought forth plentifully. Having nowhere to put his bountiful harvest, he reasoned unto himself to tear down and build greater barns in order that he might keep that which he had for himself. He could only see ahead, an easy life of eating, drinking and being merry. God's plan and his plan were not the same for that night his soul was required of him. In concluding this parable Jesus so warned us with these words "So is he that layeth up treasures for himself and is not rich toward God."

Even while Jesus was here on earth we find that His disciples were at times of this frame of mind. Two wanted to sit in the coveted positions, one on the right hand and one on the left. Judas likewise for the coveted thirty pieces of silver, betrayed our Lord with a kiss.

Do not these examples show us how God looks upon the sin of covetousness and why Christ's warnings against it are so much needed today?

The Apostle Paul in his letter to Colossians, third chapter, fifth verse, states that covetousness is idolatry. I'm sure we all know how God looks on this sin. He gives further warnings in I Timothy 6:10 "For the love of money is the root of all evil: which while some coveted after they have erred from the faith and pierced through with many sorrows." Here we see the power of covetousness even to the extent of forsaking the faith in Jesus Christ and what else can it bring but many sorrows. Surely we today need to heed this warning for we find ourselves living in a money craze world. We must be constantly on the alert lest we yield to this temptation.

In Ephesians 5:3 the Apostle gives it a clean-cut statement, when he says "Let it not be once named among you as becometh saints." In other words, don't become victims of this vicious thing, but rather hold true to the testimony and example of Christ.

Jesus in Mark 7:21-23, places the act of covetousness along with adultery, fornication, murder, theft, wickedness, lasciviousness, etc. Hence we conclude that all are sins, and we stand before a God who will not condone sin.

Need we fall victims of this instrument of Satan? If we understand this warning that Jesus gave and the seriousness of this matter, we need to consider this question. How can we overcome and continue to live victoriously for Him?

The Psalmist has said "Incline my heart unto thy testimonies, and not to covetousness." Incline my heart, the very center of our being, unto the testimonies of God and not to the things of this world.

Jesus teaches us "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you."

Do heavenly things dominate our thinking? Are the things of Christ first in our lives? If so, the act of covetousness will not find lodging in our hearts.

(Continued on page 295)

***Pastor, Zion Church, Goodland, Indiana.**

THERE REMAINETH YET VERY MUCH LAND TO BE POSSESSED

(Continued from page 292)

When God spoke these words to Joshua he also told Joshua to divide up the land to the tribes, both the conquered land and the unconquered. The land that was yet to be possessed Joshua divided to the tribes in faith that God would give them the victory. Let us claim some of the areas mentioned, in faith. Let us say like Caleb, "Give me this mountain." Surely the victory shall be ours in the Lord.

—Ward W. Shelly

The Gospel, Discipleship, and Nonresistance

Does the teaching of the Mennonite Church on nonresistance actually have a biblical basis? Is it wrong and sinful under all circumstances to take the life of other people? Why is it that so many other Christian leaders and teachers and other denominations aren't nonresistant and many actually quite militaristic? Does the Mennonite Church approve of noncombatant service and civil defense under the army? What can the church do to make its peace witness more real in times of peace? What type of a program should the church develop in the event of war?

These and many other questions were discussed at the Mennonite Peace Study Conference, when it was held in Winnipeg, April 9-10. The conference had been arranged by the Peace and Service Committee of the Canadian District and the Board of Christian Service of the General Conference Mennonite Church.

A minimum of thirty delegates had been appointed from the five provinces of western Canada to provide for adequate representation but scores of other representatives and visitors attended the six-session conference.

The main theme of the conference was "The Gospel, Discipleship, and Nonresistance." It was not a decision-making conference, but primarily designed for thinking through the issues confronting the General Conference in Canada.

Two or three papers were presented at every session on such themes as: "What Is the Biblical Basis and Nature of Nonresistant Love?" "How Central Is Nonresistance to Discipleship and the Total Christian Gospel?" "By What Criteria Shall we Evaluate Service Possibilities Under Conscription?"

Papers were presented by H. H. Neufeld, Vancouver; Henry Poettcker, Princeton Seminary; J. K. Klassen, Winkler; Peter J. Dyck, Moundridge; Robert Kreider, Bluffton College; P. J. Schaefer, Gretna; John J. Bergen, Rosenfeld; D. D. Klassen, Homewood; G. Lohrenz, Winnipeg; J. G. Rempel, Rosthern; A. B. Koop, Swift Current; John Sawatzky, Toronto; Walter Eisenbeis, New Hamburg; and Karl Fast, Winnipeg.

After the presentation of the papers at the morning and afternoon sessions the conference divided into five separate discussion groups to discuss and think through the various problems and issues peculiar to the nonresistant position. Records were kept of the questions raised and opinions expressed. These were later compiled into a condensed report representing the findings of the conference.

The conference unanimously agreed that the basis for the nonresistant posistion is the Bible. The life and teachings of Jesus, the central message of the whole Bible, and spirit of the New Testament have led the Mennonite Church to hold to this position, to live for it, and to die for it. Difficult passages in the Bible, specifically certain sections in the Old Testament are interpreted and understood in the light of the final revelation of Jesus Christ and His relation to the law as explained in Matthew 5:17-48, 19:3-9, and John 8:1-11.

The conference had a special concern for making an adequate witness in times of peace. "Our concern should not be, how we can get away with the least in time of war, but how we can make the best possible witness for Christ and His cause" with all of life in all situations and at all times.

It was pointed out that the Voluntary Service program, PAX services, and the extensive relief and disaster service of the MCC as done "In the Name of Christ" was making a real contribution toward a witness in times of peace. It was also suggested that all young people in the Mennonite Church should be encouraged to give at least one year of their lives in Voluntary Service.

A special message of the conference is going out to all congregations of the Canadian General Conference urging the local churches to re-examine their position and to make increased efforts toward a sound teaching program and a consistent peace witness for Christ.

THE SIGNIFICANCE OF THE CANADIAN PEACE STUDY CONFERENCE

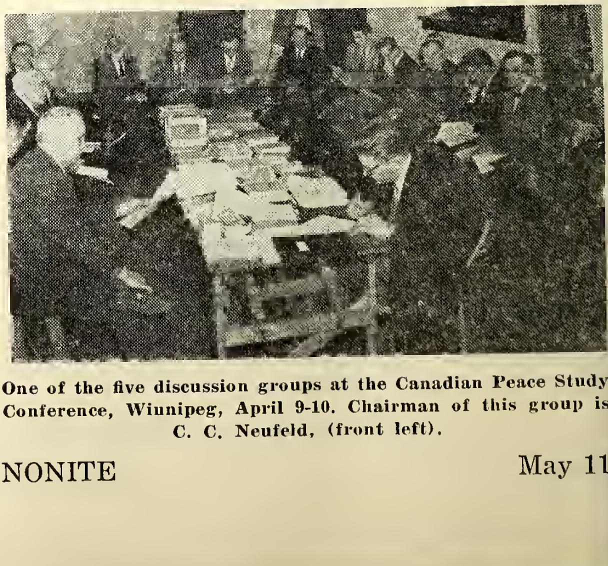
I

"Man! I learned a lot these days. I always believed in nonresistance, but I never knew there was so much to it!" I heard a young man say after the conference.

The above statement somehow opened my eyes to the significance of the Canadian Peace Study Conference: *A young man said this. He had learned a lot. He found there was more to the peace position than he had ever dreamed.*

It was significant that there were so many young people at the conference and that the churches had sent them as their representatives. Both older and younger people from all the provinces of our Canadian General Conference met for the first time in a study group of this kind. Here they tried to determine what the Bible itself teaches about practical love and what we must do to follow in the footsteps of the Prince of Peace.

The conference seemed to agree that there is



One of the five discussion groups at the Canadian Peace Study Conference, Winnipeg, April 9-10. Chairman of this group is C. C. Neufeld, (front left).

more to the peace position than merely negative attitude toward war. We must acknowledge Christ as the Lord of our whole life, live accordingly—war or no war—and bear the consequences as Jesus did.

—Cornelia Lehn, Winnipeg, Man.

II

1) *The teaching of the doctrine of peace has been greatly neglected in the past.* At this Peace Study Conference, besides other things, a thorough study has been made of the past in regard to the teaching of peace, nonresistance, Voluntary Service, etc. In the discussions of the different papers, it was frequently brought up that we as Mennonites hadn't done enough. If, as the case is, this is a biblical doctrine, and not merely a tradition of the Mennonites, it has been learned, that it is our duty to teach others also. Not only ourselves, or our children, but also our neighbor, our fellow Christians. This we have failed to do. Another thing that we have learned at this conference is:

2) *That the "Doctrine of Peace" is biblical.* According to Gal. 5:22, "Peace" is a fruit of the Spirit. This we have not always realized, and some have refused to admit it. The gospel of Jesus Christ is a gospel of peace. The multitudes of the heavenly host said: "Glory to God in the highest, and on earth peace . . . ." The Lord Jesus Christ frequently comforted His disciples by saying: "Peace be unto you," John 2:19. And in another place: "My peace I give unto you." So the gospel of peace is a biblical doctrine. The Lord Jesus Christ brings peace with the neighbors, and peace with the enemy. Another outstanding lesson we learned at the conference is that:

3) *Christians have awakened to the fact, that it is their duty* to proclaim this part of the gospel as well as other parts.

If we, as Christian Mennonites think of a Scripture passage such as Romans 10:15b, where it is written, "How beautiful are the feet of them that preach the gospel of peace," we fully realize that there is work to be done. There is much neglected work to be done in our Conference. Then, there is work to be done beyond this field.

—P. U. Geisbrecht, Homewood, Man.

BEWARE OF COVETOUSNESS

Continued from page 293)

The Apostle Paul writes, "Put on the whole armor of God that ye may be able to stand against the wiles of the devil." Satan's dart of covetousness can not pierce the armor of God, so it behooves us to counteract this sin not with our strength, but with power from on high.

We need to put on the armor of prayer, faith and obedience. We have the warning, we have the promise, let us step out for him with lives that count for Christ and His kingdom and not be spiritually handicapped because of covetousness.

Flashes of Thought

Paying the Price

WALTER GERING

Like a flash it dawned upon me; those hands—what a challenge they presented. It was just an old broken statue. Previous to the war it had been standing in its appointed place in the church. Many passed by and thought little of it. It had become so much a part of the regular atmosphere of the church that its presence was almost unnoticed.

Then came the war. In the tragic bombings it too became a victim of devastation. Broken to pieces, it rested there underneath the rubble of the church. Only as the long, weary task of rehabilitation began was it brought back to light. One by one its pieces were assembled as the ruins were cleared away until all were found; that is, all but the hands. Unable to find them the workers set up the statue upon a pedestal without them. Underneath were inscribed the significant words: "I have no hands but yours."

There it stood once more in the church—the figure of the Christ, without hands. The inscription "I have no hands but yours" presented a challenge to many as they passed by. Often this truth had been spoken. But this handless statue caused many to pause anew.

But it was in the Lenten season that suddenly the real challenge of these hands flashed upon my mind. To be sure our hands—yours and mine—today become the hands of the Christ. It is through human instruments, people such as you and I that He carries on His work of redemption. It was that way already during the apostolic days. "They went forth and preached everything, the Lord working with them, and confirming the word with signs following." It has been that way in the ages which have followed. Men and women of humble state have been instruments of divine power. That has been one of the glories of the Christian teaching; it has given dignity and worth to every individual.

But do you remember the hands of the Christ? They were nail scarred, bruised hands; hands that had been stained with the life blood of the Savior.

Then it was that I understood. "I have no hands but yours." If my hands and yours are to be His hands then they too must be bloodstained, scarred hands; hands which have been bruised in the work of redeeming grace. In the conflict against the sin of the world, the power of the evil one, there must be the inevitable giving of life blood. There will be bruises and scars. This is the price of service.

LORD, USE MY HANDS AT ANY COST!

AN URGENT CALL TO PRAYER

For many years the evangelical Protestant minority in Colombia has worked and lived under severe handicaps and has suffered much painful persecution under the auspices of the Roman Catholic government. In spite of this, the Lord has greatly blessed them and has caused them to multiply and has permitted the light to shine in the darkness of superstition and ignorance. Events during the past few weeks bring cause for new alarm and concern to the Protestants in Colombia and in the world, and should be a call to prayer to all Christians interested in the cause of religious liberty and the spread of the gospel.

The Evangelical Confederation of Colombia in its recent bulletin has put the case like this: "The government's Commission on Constitutional Studies (CEC), charged with drawing up recommended changes in the Colombian Constitution for approval of a Constitutional Assembly to meet in May this year, has adopted two articles to replace the present Article 53 which guarantees freedom of religion.

"The two articles, forced on the Commission by the Roman Catholic heirarchy, eliminate all reference to religious freedom and place non-Catholic Christians in a position of inferiority and civil disability." The text of change approved by the CEC on March 30th, 1954 was:

> ARTICLE 18 (2nd part). Religious acts and proselytizing of non-Catholic religions, which are not contrary to Christian morality nor to the laws, will be permitted inside of churches and buildings set apart for worship.
>
> ARTICLE 19. Public education will be organized and directed in accord with the teachings of the Catholic religion. However, private teaching institutions, destined exclusively for persons belonging to religions other than the Catholic will be permitted.
>
> In private teaching institutions where Catholic pupils attend, these will be educated in conformity with the dogmas and morality of the Catholic Church.

"The change in the Constitution proposed by the Catholic heierarchy introduces three basic changes in the present Constitution: (1) It eliminates the expression of 'Liberty of conscience is guaranteed,' (2) It exchanges 'Liberty of worship' for 'tolerance' of non-Catholic worship, and, (3) It forbids the right to disseminate non-Catholic religious information . . . .

"The Constitutional change pushed through the CEC by the Catholic hierarchy last week endangers three basic liberties of Colombian Protestants: (1) Liberty of Press, (2) Liberty of Assembly, and (3) Liberty to Teach.

"Intolerable restrictions would be imposed upon the Protestant minority in Colombia by this Catholic proposal. Protestants would be prohibited from publishing any religious paper, tract, literature, sermon, or Sunday school lesson. Their bookstores would be closed. They would be denied any voice in the public press.

"Protestant conventions, meetings, or religious services could not be held in public halls, stadiums, private schools, or theaters. No Protestant radio programs could be broadcast. Withdrawal of freedom of education would give the hierarchy of the Roman Catholic Church the right to close the remaining Protestant schools."

It is not yet too late to pray that the Lord will overrule the intentions of men to restrict the free spread of the gospel of Christ. There is still a chance that the above recommendations will not be accepted by the Constitutional Assembly. May God forbid that Colombia return to the darkness of the Middle Ages.

—Gerald Stucky

One Great Hour of Prayer

You want to help the missionaries? Try to concentrate on one great hour of prayer, even as you have helped through some concentrated act of sharing, or of getting information that challenged you to help. You may never come to know what your intercession has accomplished; it does not matter, you have God's assurance that prayers are like "golden bowls of incense for the worship and honor of Christ, the Lamb, worthy from the foundation of the world." Revelation 5:8. Remember:

CHINA, where *intercession is still a method* of doing mission work. Try closing the door of your closet to make it a sanctuary and your spirit will be able to break through any dark curtain to reach God's throne in requests to Him. His Spirit will speak to remind you of places, faces, names, institutions, whether you can pronounce them or identify them or not. The kingdom can spread even while the "curtain" hides this our former mission field from our eyes.

COLOMBIA, where *perseverence in persecution* is the great demand in these very days for evangelical Christians and missionaries alike. God's Spirit can give strength to bear or courage to declare in ways that supercede opposition. Tact and wisdom to walk in the ways of God when the going is hard will be granted from God.

CONGO BELGE, where *swift moving expansion,* through wider teaching and preaching programs, are indicated as a present need. Calls for increase, in

(Continued on next page)

Christian Service and Evangelism

HARRY S. MARTENS*

Recently someone asked the question, "What is the biblical basis for Christian service?" We have always assumed and rightly so, that there is a sound biblical basis for this service. On the other hand, it is refreshing as well as revealing to reread the gospels, for example, with that question in mind. Certainly anyone reading the four gospels, with an open mind cannot help but observe the many Christian responsibilities we have to our fellow men. As one reads the words of Jesus and what is said about Him, it seems that three words come to the surface again and again, namely, "believing," "telling," and "loving."

For the purpose of this brief discussion we interpret the words "Christian service" to include work in mutual aid, Voluntary Service, PAX, and relief. To define "evangelism" is not so easy, because the word is both used in the narrow sense and then also in the broader sense. There would be those who would restrict its meaning to talking with a person or persons about his soul salvation, repentance from sin, and accepting Jesus Christ as Lord and Savior. There are others who interpret the word "evangelism" as confronting men with Christ. In this sense one would certainly say that Christian service is also a program in evangelism. Christian workers confront men with Christ with their very lives; just the way they do things. They confront men with Christ as they share in their labors, give of their time, not for monetary returns, but because of their love for a brother in need. They help him to bear his cross. Someone has said that cross bearing is, "when one person gets under the load of another person, voluntarily."

In Ephesians two we find these words: "For by grace are ye saved through faith," and also in the same chapter we read, "For we are created in Christ Jesus unto good works." Our work in Christian

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*Business Manager, Bethel College.

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territory, personnel, facilities, will be met as resources are voluntarily released with joy by persons who can provide them. Your prayer may be that means of release. More schools, more teachers, more pupils, more leaders can result for the tribal people of this country within this vast continent.

INDIA, where *autonomous congregations,* with heavy responsibility for propagation and nurture are needed to build the Church for its world-wide mission of proclaiming Christ to all sin-enslaved people. Missionaries need grace and great wisdom to discern how they can best help; Christians need vision and zeal to implement God-given concerns that will cause the Gospel to affect all areas of life and regenerate the total personalities of men. The present era of testing and refining for greater indigenous progress can be helped through prayer.

JAPAN, to which attractive land the ever-increasing chain of missionary workers who represent us, are trying to lay *truly Christian and indigenous foundations* for the church. The high rate of literacy, the industrious habits of the people, the dense population, the measure of awakened interest are all open doors. Great potentials for warm welcoming of the saving Gospel message. Let us not be content only to "pray out missionaries" but continue to pray for them in their multifarious duties. Prayer will assure a unified objective, compatibility in service, and many other factors that help make an effective witness.

FORMOSA and *KOREA*—where we can fly with wings of prayer to ask a Loving Heavenly Father to alleviate suffering and quicken life. Shall Formosa be the place for a *new venture of faith* for the General Conference? Can we let Korea feel the healing touch of peaceful means from a peace-loving and professing people?

MEXICO, where the handshake of one Mennonite brother with another symbolizes a *fraternity that we covet for our denomination.* Gestures of understanding and interest in the reclamation of disinterested and untouched fellow believers to draw them into a circle of active Christian fellowship can be multiplied and enhanced through prayer.

ARIZONA, MONTANA, OKLAHOMA, where American Indians who are our fellow-citizens by prior rights may experience to a greater degree that there is a brotherhood called Christian that places mere justice as a lower expression than love. Pray that *equal opportunity and similar treatment may be afforded to our fellow Indians.* Remember the neglected migrants, often shifting and misunderstood. Prayer can turn some of America's blighted areas into cheerful spots. Prayer will help us not to overlook those on our own doorsteps.

PARAGUAY and *URUGUAY* where *"good neighbor policies"* for us refer to something more essential than even the government has suggested. Those in the household of faith deserve claims on our interest and help. They have much to offer in turn. To increase this mutual concern prayer will help.

MANY CITY SPOTS IN THE UNITED STATES AND CANADA, where we know that nothing can help more for the cosmopolitan, changing, careless groups to develop into true neighborhoods than to hold out *offers for them to experience the love of Christ.* During one great hour of intercession God is waiting to call many more to be instruments to make these offers. Prayer will open opportunities to break through impersonal impasse and get next to our neighbors whose needs may be deeper than poverty or unemployment.

CHRISTIAN SERVICE AND EVANGELISM

(Continued from page 297)

service is the fruit of our salvation. Our work in Christian service is the "loving" part of our duty to our Lord. As we have seen the light we cannot help but share with our brethren in need. It is a natural thing that follows just as Jesus referred to the first commandment and the second that is, "like unto it" in answer to the lawyer's question, "Master, what is the greatest commandment in the law?" Jesus said unto him, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and greatest commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.' " Matt. 22:36-39.

If you want to win someone to Christ, certainly one must begin by loving him. You try to put yourself in his place and share with him some of the blessings that have come to you spiritually and materially or both, as the need may be.

It seems to me our mission in evangelism in the field of Christian service is not always the same in all circumstances. I would like to refer to at least three different kinds of circumstances.

In the first place, it is to get under the load of fellow Christians who have fallen in need, who find it difficult to help themselves, if not impossible. One finds that many have weakened in the faith because of stress and strain, or other trying circumstances. Then there are those who have lost their faith and others are simply backsliders. This sharing in Christian service often is enough to renew their faith in Christ and frequently lifts them to new and higher levels. To illustrate what it has meant to many German refugees as they were confronted with the love of Christ through our program of material aid, may we quote in part from a letter received from Germany:

"We have nearly nothing but injured families among the Mennonites in North Germany. When I look through the card file I see nothing but family tragedies: 'father killed,' 'son missing,' 'child banished from parents,' 'died.' Wounds were made which no man can heal. But each bit of material help is at the same time also strength for the soul. The receiver feels the warmth of love and that brotherly understanding for his unmerited situation; —and the hardness of heart begins to disappear. This we have experienced a hundred times in our distributions, and in this lies the great worth of your gifts, dear brothers and sisters in North America. Oh, that you could really live through this with us one time!"

In the second place, this program in Christian service often supplements or complements an established program in evangelism carried on by local churches or missionaries. Our definition of evangelism also means the proclamation of good news. The actual preaching of the word and accepting of converts into the church is the task of the local churches or missionaries ordained for this purpose. In many of the mission stations or outposts of evangelism there is a need for material or physical aid. This often provides an opportunity to witness, in the ministering to these needs by Christian service workers. This may be done in various ways depending on the needs. It may be through health service, medical aid, a program in education and recreation, agriculture, in helping to provide labor opportunities or distribution of food and clothing. This then presents a cooperative program of "telling" and "loving" which often leads to "believing."

Then, too, there is the third set of circumstances, namely, when the work in Christian service serves as a forerunner of an active program in evangelism and mission work that is when a program ir material and physical aid is carried on in an un churched area. It is the experience of Christiar workers that those who are ministered unto soor begin to ask questions. They have never experiencec such love from anybody. They just can't understanc why young people would leave home, where they have everything they need or desire, and come tc help a people of another race or certainly, a peopl they never knew. Then to find out further, that they do this for maintenance plus $10 a month, when a home they could earn substantial wages, is languag they cannot understand. They soon want to find ou just what is it in these workers' hearts that cause them to do it.

During our period of service in Puerto Rico, religious survey was sponsored by an agency that i no way was connected with our service unit. Th tabulation showed that a number had indicated the belonged to the Mennonite church. When they wer told that there is no Mennonite church on th Island they said, they knew that to be the cas but they went on to say, "We believe like they do. The Christian service workers felt led to sponsor Sunday school which had its beginning with a grou of youngsters meeting under the trees. Some worke felt led to plan for the first vacation Bible scho in the valley. Plans were made to accomodate 2 to 30 pupils. The first day between 90 and 100 chi dren stood ready to enroll. As a result of thos efforts and the total witness of the service worker soon thereafter in 1946 foundations were poure for the first little Mennonite church on the Islan

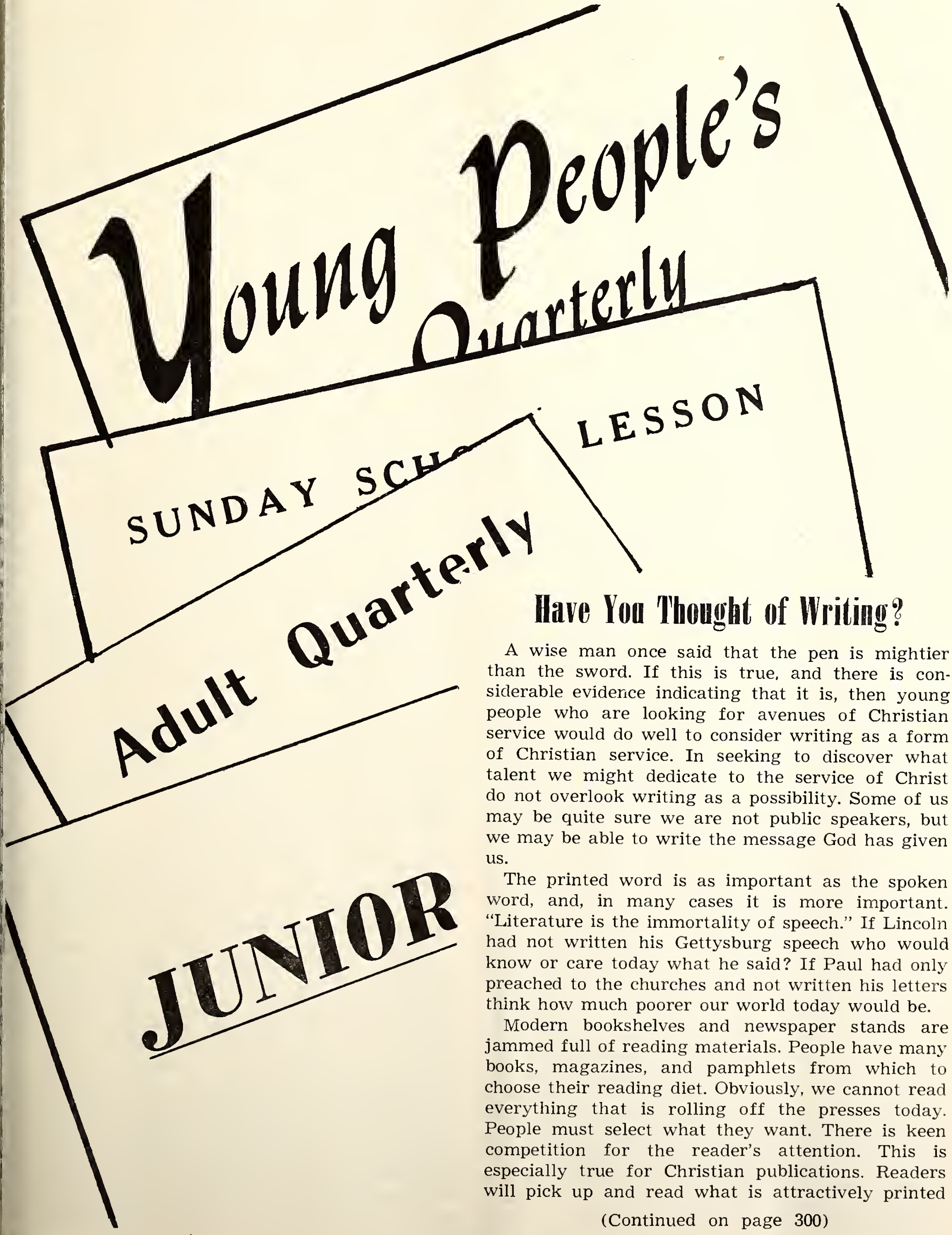
Today on the Island there are five growi organized Mennonite churches and five active ou posts in evangelism besides an active continui program in Christian service. This is now under t auspices of the (Old) Mennonite Conferen Churches.

The above serves as only one illustration of ma others that could be given, how workers in Chr tian service with their witness and testimony serv as forerunners of a program in evangelism.

Our program in Christian service then, on t one hand is the fruit of our salvation and on t other hand, its witness and testimony points t way to salvation for many. Let us carry on, th many may know Christ. Let us remember the wor of Jesus, when He said, ". . . as My Father hath se me, even so send I you." John 20:21.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas.



Have You Thought of Writing?

A wise man once said that the pen is mightier than the sword. If this is true, and there is considerable evidence indicating that it is, then young people who are looking for avenues of Christian service would do well to consider writing as a form of Christian service. In seeking to discover what talent we might dedicate to the service of Christ do not overlook writing as a possibility. Some of us may be quite sure we are not public speakers, but we may be able to write the message God has given us.

The printed word is as important as the spoken word, and, in many cases it is more important. "Literature is the immortality of speech." If Lincoln had not written his Gettysburg speech who would know or care today what he said? If Paul had only preached to the churches and not written his letters think how much poorer our world today would be.

Modern bookshelves and newspaper stands are jammed full of reading materials. People have many books, magazines, and pamphlets from which to choose their reading diet. Obviously, we cannot read everything that is rolling off the presses today. People must select what they want. There is keen competition for the reader's attention. This is especially true for Christian publications. Readers will pick up and read what is attractively printed

(Continued on page 300)

O That I Had A Thousand Voices

O that I had a thousand voices
And with a thousand tongues could tell
Of Him in whom the earth rejoices
Who all things wisely does and well!
My grateful heart would then be free
To tell what God has done for me.

Ye forest leaves, so green and tender,
That dance for joy in summer air;
Ye meadow grasses, bright and slender,
Ye flow'rs, so wondrous sweet and fair,
That live to show His praise alone,
Help me to make His glory known.

Ye creatures that have breath and motion,
That fill with life, earth, sea and sky,
O join me in my heart's devotion,
As I exalt the Lord most high:
My utmost pow'rs can ne'er aright
Declare the wonders of His might.

O Father, deign Thou, I beseech Thee,
To listen to my earthly lays;
A nobler strain in heav'n shall reach Thee
When I with angels hymn Thy praise,
And learn amid their choirs to sing
Loud hallelujahs to my King.

—Taken from the "Mennonite Hymnary"

HAVE YOU THOUGHT OF WRITING?

(Continued from page 299)

and interestingly written. This is our challenge!

Furthermore, we are being told that a new era is opening before us in the use of the printed word in missions. As a result of the work of Frank Lauback and others in teaching the under-privileged people of Asia and Africa to read, a whole new field of missionary work through religious publications has sprung up. One speaker associated with this new development is reported to have said that one magazine with its large subscription was the equivalent of 5,000 missionaries!

Every denomination needs a core of consecrated Christian writers to carry on its program of evangelism and Christian nurture. Editors are needed for church papers and Sunday school publications. Contributors are needed for children's story papers, for all Sunday school publications. The preparation of graded Sunday school materials will demand writers with specialized skills who know how to write for the interest and understanding of the various age groups such as primaries, juniors and intermediates. We need writers in the area of Christian fiction, if not books, at least good stories for our papers. There is always need for helpful books that interpret Christ to our generation. We have practically overlooked the whole area of evangelism through tracts.

Our church needs writers! We may learn from other denominations that those who have paid attention to the importance of Christian publications have reaped rich spiritual dividends.

While there are opportunities for a number of people to devote themselves to a full-time job of writing in our church, there are many more opportunities for others to write on a part-time basis. Ministers, teachers, businessmen, housewives, students—all may make a valuable contribution through writing on a part-time basis. It is largely in this way that our Sunday school publications are being produced today. We hope that when qualified writers can be found to give full time to this work that the church will be ready to support them adequately. If we want full-time writers the church must give them financial support.

To learn to write well we should seek the best possible training. Writing, like other arts, requires skill and training. Successful writers admit that writing is not as easy as it might appear to the casual reader. A recent magazine article stated that A. J. Cronin became a writer when illness forced hi out of the medical profession. He had always wante to write, but even then he found it a very difficul chore. He forced himself to weary months of wor at the typewriter, but in the end he was rewarde by an astonishingly large number of avid readers o his stories.

College students who are interested in writin should take courses in English and journalism beyond the usual requirements. Many of our Christian writers today have had training in journalis and some actual experience. Gaining experience b working on the school paper is another way o discovering whether writing may be it for us. Fo those who are out of school there are writers' co ferences (another one is being planned for thi summer). These conferences are proving to b valuable aids even to experienced Christian writer

Then, too, in order to write we must have som thing to say and know how to say it. We mus have a message. This means that a Christian writ must be called of God. This must be his impellin motive and sustaining conviction.

One look at the covers of the books piled hig in drugstore corners and newsstands suggests the couldn't have been much thought that went in these publications, and one hasty examination their contents convinces the explorer that his hun was right. It seems nearly anyone can write a ba book, or a trashy story, but are there no go writers, Christian writers with a conscience a vision? A hopeful sign is that Christians in ma places are waking up to the powerful potential Christian journalism. For example Robert Laubach, son of Dr. Frank Laubach the missiona who taught so many people to read, has been a pointed to the religious journalism faculty of t School of Journalism, Syracuse University.

If God has given us a gift in writing are we goi to develop and use it? Christian writing is a servi much needed by your church today.

—Willard Claass

The Bible in the Bullfight Arena

Yes, there is a single bullfight arena in S. America—in Uruguay. Of course, it is no longer in operation. And it was in use for only two years, from 1910 to 1912. The millionaries of Argentina wanted to get rid of their money, but bullfights were not permitted in their country. So an arena was built at Colonia in Uruguay facing Buenos Aires, on the opposite side of the broad area at the mouth of the La Plata. The erection of the amphitheater cost a tremendous amount of money. Even though today it is already in a state of dilapidation, one can still observe all that had to be built into such a structure of iron and cement in order to create seats for about 7000 people.

Genuine bulls had to be procured from Spain for the fights. In the Colonia museum the head of a bull is exhibited who has killed seven fighters. Then, by political troops of some kind, the gates of the arena had to be closed. Since that time the grounds are empty. Gradually the structure is falling into ruins.

Right close to this arena, only a few hundred steps away, we had, for the second time made arrangements for the Young People's retreat. For eight days 30 young people lived in five tents, took exercises on the nearby bathing beach, played games on meadows and under shady trees. Most likely reports by young men will yet be coming.

Today I would only like to tell what we did once when it began to rain for a short time during the middle of the day. Up to this time the young people had been sitting, or lying too, on the ground near the tents during our Bible work and the discussion of questions. Now the ground was moist.

Then we went into the bullfight arena. There was, of course, room enough for us. We sat down on the stone steps and took up the Bible there. In the immense space and with the manner of construction, the songs had a pleasant sound. Some words of Scripture also assumed importance for us, for instance, the one concerning the arena into which Christ has called us, as also in general, the words speaking of fighting and victory. And then, when we would sing: "Jesu, hilf siegen, du Fuerste des Lebens . . . ." (Jesus, help to gain the victory, thou sovereign of life), here and there a face would light up at the thought that the young soul is not standing alone in the battle, that there is a greater one who at one time did not only take a bull by the horns, but who dared to meet the wicked archenemy.

Each morning, after a short devotional period, which the boys took turns in leading, we had a meditation on the life of Christ. How His image shone before us! At the beginning of the week I had spoken to the young people of Him, who once "took aside from the multitude" a deaf-mute. We had said that the retreat should also serve this purpose, that Jesus takes us apart. A stupid hubbub prevailed in the cities during the time of our retreat; it was the week of the carnival. Jesus wanted to take us apart.

Has He succeeded in this? When on the last evening we once again sat beside the campfire, sang and conversed together, the question was asked: "What has the week brought us?" There were of course various answers. It is, of course, also true that young people do not like to open their hearts in public. But when here and there, while making the rounds through the camp, one would find this one and that one alone with his Bible, one could establish the fact that fruit was being brought to a head. However when we speak of it we do not figure with percentages, neither do we bring numbers. But we are counting on God who has His work among men; who has it here in Uruguay too.

If things continue as they have with our retreats in Uruguay, then we will get a real tent town at Colonia next year—for it must remain Colonia, it has become "historic" for us. It is to be hoped that then we will already have our own and better tents.

The bullfight arena has also cast its spell over us. We would like to be fighters, "fighters in the army of light."

How happy we were when in those days we received a telegraphic greeting from the Young People's retreat in Witmarsum. Herewith the young people in Uruguay send a greeting to all the young people in the churches of North America.

—Peter Klassen

YOU

Can do it!

Do what?

YOU

Can think

And write.

What for?

For

The YOUTH SECTION

Of "THE MENNONITE"

Don't forget to send your "Notes on Youth," reports of workshops, activities and the like, as well as literary accomplishments to Lois Duerksen at North Newton, Kansas. LD

Our Schools

BLUFFTON COLLEGE

Seven representatives from Bluffton College were given the opportunity to fellowship with students of at least fourteen countries at the Foreign Student Conference held at Eastern Mennonite College on April 23, 24, and 25. The challenging theme of the conference was "Experiencing Christian Brotherhood in the Midst of World Tensions."

The students attending from Bluffton College were: Johannes Hensel, Germany; Naimeh Mukarkar, Isaac Qutub and Evelyn Suhweil, Jordan; Els Van Lier, Holland; and Helen Neufeld, Chicago, Ill. Faculty representative to the conference was Rev. William Keeney, Assistant to the President.

An electric organ will be placed in Founders Hall as a memorial to Miss Elizabeth A. D. Stauffer, Donnellson, Iowa. Before her death Miss Stauffer had given two estate notes to the College. Later her entire estate was transferred so that at her death the College had no legal claim to any property. Individuals unknown to the College who benefited from this transfer chose to honor the original intent of Miss Stauffer and paid the notes with the stipulation that the money be used to create a memorial to her.

The Board of Trustees considered this matter at its last meeting and decided to accept the suggestion that the money be used for an electric organ for Founders Hall. A memorial plaque will be placed on the organ with the name of the one in whose memory it was given.

The organ will be used for commencement and other religious activities as well as for organ students.

FREEMAN JUNIOR COLLEGE

The Hymn Festival

A capacity audience attended the evening session of the HYMN FESTIVAL in the auditorium of Pioneer Hall on Easter Monday. The singing of the "Hallelujah Chorus" by a large combined choir climaxed the evening which had also included male choruses from the various churches, an unexpectedly large combined Junior choir, a Mass Band, and the College Choir. A high light of the evening was the first performance of a new hymn composed especially for the occasion by Harold Moyer and performed by the College Choir. The hymn had been commissioned for the Festival by the Committee.

The afternoon session featured mixed choruses from the various churches and the Academy Concert Choir. The morning session was a worship Service in Song with the events of Holy Week as the theme. Dr. J. E. Hartzler, well-known world traveler, teacher, and lecturer, addressed the morning and evening sessions.

Much credit for the success of this venture must be given Rev. Lester Hostetler for his part in planning the program as well as for his excellent leadership of the congregational hymn singing. The singing never seemed to lack interest or lag in enthusiasm. This is a difficult feat which was adequately surmounted by Rev. Hostetler. Other members of the Festival committee included Rev. J. Herbert Fretz, Rev. T. A. van der Smissen, and Walter Jost. Rev. Hostetler acted as chairman. Organists for the Festival were Mrs. Russell Mast and Walter Jost.

April also brought other musical events of interest to Freeman. The Seminary Male Choir under the direction of Marvin Dirks sang a program of sacred music which included many old favorites. Aside from the musical aspects of this program a factor that caused this reviewer to enjoy the choir was the realization that here before us was the church leadership of the immediate tomorrow, and one gained from that realization the quiet confidence that the rein of leadership would be in competent hands.

MENNONITE BIBLICAL SEMINARY

The Seminary Women's Fellowship held its annual spring retreat on Saturday, May 1. Leaders on the program included Mrs. S. F. Pannabecker, Mrs. Marvin Dirks, Mrs. Don. Smucker, and Mrs. Leland Harder.

Rev. Ben Richardson, Director of the Beacon Settlement House located on Chicago's West Side, was guest speaker at a Fellowship discussion meeting on Tuesday, April 27. He discussed some of the problems and opportunities which the Christian Church faces in working with people of various races.

On Sunday evening, April 25, a film, "For All People," was shown in the Woodlawn Church. This film portrays the work of an actual church, the "All People's Church," in Los Angeles. This church ministers to people of several races, including the Negro, Chinese, Japanese, Mexicans, and Filipinos.

In a recent chapel message, Professor Don. Smucker spoke on Mark 12:30, pointing out that this is Jesus' summary statement of man's obligation to God, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy strength."

Professor Marvin J. Dirks is to conduct a Choral Clinic at Vineland, Ontario, on Saturday and Sunday, May 1 and 2. This is sponsored by the Ontario Mennonite churches. The following Saturday Prof Dirks is to participate in a Church Music Conference at Moody Bible Institute in Chicago.

Rev. and Mrs. Andrew R. Shelly and son left Chicago, Tuesday, April 28. Their schedule includes visiting churches in Pennsylvania, taking in the Eastern District Conference there, and then visiting some of the areas of our mission work in the South They will be back in Chicago for the graduation exercises.

MCC News Notes

MARCH, APRIL RELIEF SHIPMENTS TOTAL 282 TONS

Relief materials consisting principally of food, clothing, shoes and soap weighing approximately 282 tons and valued at $232,546 were shipped to Austria, France, Germany, Greece, Jordan and Korea during March and April.

These totals include all shipments made from the MCC offices in Akron, Penn.; Waterloo, Ont.; and Reedley, Calif.; during this period. There has been an unusual amount of MCC shipping in recent months.

These shipments totaling 564,160 pounds are possible through the continued generous contributions of Mennonites and Brethren in Christ in the United States and Canada. Each item has attached to it the label "In the Name of Christ" and is given as an expression of Christ's compassion and love.

The food consists of flour, butter, cereal and canned goods, mostly beef. In addition to clothing and bedding, other materials include school supplies, seed potatoes, Christmas cards and garden tools.

The breakdown of shipments to the various countries according to pounds: Austria, 134,590.5; France, 31,838; Germany, 299,273; Greece, 8,853; Jordan, 20,602; and Korea, 69,003.5.

Jottings

—**Bergthal Church, Pawnee Rock, Kans.:** A group consisting of six men from the Mennonite Biblical Seminary at Chicago, gave a very interesting musical program on Wednesday evening, April 14. Our pastor, Victor Sawatzky conducted Holy Week Services at the Ransom, Kans., church Sunday, April 11 through Friday, April 16. Good Friday services were held in our church Friday morning. In the afternoon union services were held at the Pawnee Rock Christian Church. Many from our church attended Easter sunrise services on historical Pawnee Rock on Easter morning. The Sunday school department gave their Easter program on Easter Sunday morning during the Sunday school hour. A fellowship dinner was held at noon in the church basement. Tragedy struck in our community on Sunday morning, April 11, when Donald Siebert, son of Mr. and Mrs. Chester Siebert, was instantly killed in an automobile accident near Great Bend, Kans. Deepest sympathy is extended to the bereaved family.—Mrs. Laverne Unruh, Corr.

—**Salem Church, Dalton, Ohio:** James Reusser accepted the call to the pastorate of our church. Girl's and Men's Gospel Teams, with William Keeney and Ernest Neufeld of Bluffton College brought messages to us in the absence of a minister. A. E. Kreider brought a series of pre-Easter messages, also conducted baptismal and communion services. Nine young people were baptized. Mrs. Leroy Lehman joined by letter of transfer, Jan. 31. Joint services with the Dalton churches were held on Good Friday. On Easter morning we joined in a community sunrise service at 5:30 at the Badoja Farm Lake. Mrs. Caroline Lehman has just completed 30 years of service as Cradle Roll Supt. in our Sunday school. Hazel Gerber and Earl D. Slutz were united in marriage at an open church wedding on Jan. 22.—Mrs. Albert Badertscher, Corr.

—**First Church, Chicago, Ill.:** Our new officers for 1954 are: deacon, Paul McElfresh; deaconess, Mrs. Mildred Trunka; superintendent, John Prohaska; clerk, Mrs. Anne Rose; treasurer, Bob Longdon; trustees, Walter Sims, Edwin Conatry, Roy Russert; mailing, Mrs. Lenore Witty; THE MENNONITE Nattalie Bartz. On Jan. 17, Ray Beckering, pastor of Hope Reformed Church, preached our morning sermon. Mr. and Mrs. Robert Witty presented a gift of a new 48-cup coffee maker to the church. On March 28, Lotus Troyer of Meadows, Ill. preached at our church in the evening.—Mrs. Bartz, Corr.

—**Buhler Church, Buhler, Kans.:** Feb. 7, Dale Nebel of Iowa spoke in our church in regard to Korean relief. Mr. Nebel has been relief director in China, 1946-1949, then in 1952 he entered Korea and left in July, 1953. The neighboring churches were invited for the evening program. Feb. 14 our church observed Loyalty Sunday. We were reminded of our opportunity and obligation toward our church. Gifts and pledges were received to carry on through the year. The Women's Missionary Association gave a C. E. program on Feb. 21. The theme of the program was "The Open Door—of Relief Work,—of Missions,—of Education." After the program all were invited to partake of refreshments. Our hopes and prayers were fulfilled as Rev. and Mrs. Richert and family arrived safely from Dalton, Ohio. On March 7 their membership was transferred to our church and he was installed as pastor of our church. A consecration service is planned for Mother's Day, May 9.—Mrs. C. P. Froese, Corr.

—**Grace Church, Enid, Okla.:** We were privileged to have missionary Frank Manning in our midst one Sunday. In the afternoon he brought the message, in the evening he showed slides. Mr. and Mrs. Robert Shaw are the proud parents of a son, Wendall Gale. Riichard Tschetter was the guest speaker at our meetings from March 21-27. We enjoyed a blessed week. The Mission Circle has been busy making bandages, quilting quilts and other mission projects have now been started. Our congregation is beginning to prepare Christmas bundles for the needy in Europe. Pastor Unruh brought a challenging message Easter morning and we also had a short program.—Corr.

—**Garden Township Church, Hesston, Kans.:** Missionaries who have recently had charge of services with us are the following: Charles Frame from Nigeria, Africa; Leonard and Helen Hanes from Colombia, South America; and our own Helen and Alvin Bergen who leave, the Lord willing, for Ethiopia, Africa, this summer. An equipment shower was held in the latter's honor April 23. Bob Clark of the Rural Bible Crusade spoke to the church and showed pictures of that work the last of March. New arrivals are Loren Ray to Eldo and Ruth Schrag, and Raymond Gene to Ray E. and Lurena Neufeld, in April. Elam Hollinger occupied the pulpit in our pastor's absence, April 25. Pastor Graber held meetings at Inola, Okla., recently.—Corr.

—**Johannestal Church, Hillsboro, Kans.:** The sewing societies were guests of the Lehigh Church society March 10, giving a return program. The program featured a panel on home missions. The YPU invited their parents and families to be their guests at their meeting Sunday evening, March 21. Our pastor, Roy W. Henry, attended the General Conference Retreat Workshop in Chicago recently. Raymond Reimer of Bethel College brought us the message April 4. A program on city missions was presented by the Mission Societies Sunday evening, April 4. The YPU presented a pageant portraying the events of Passion Week Sunday evening April 11. Holy Communion was observed Thursday, April 15. 94 pounds of clothing were recently taken to the relief center. Mr. and Mrs. R. F. Penner celebrated their 50th wedding anniversary April 20.—Corr.

—**North Star Church, Drake, Sask.:** A choir of 45 voices presented the cantata "Immortality," under the direction of K. H. Neufeld. Soloists were Mrs. Ben Bartel, soprano; Roy Bartel and Jake Neufeld, tenor; Orlin Gerbrandt, bass. During the intermission a string trio was much enjoyed. On Easter Monday the two Goodwill Societies, A and B, gave an Easter program. The offering going in support of Philip, a native evangelist of India. 680 pounds of clothing were sent for foreign distribution.—Mrs. Milton Ewert, Corr.

—**First Church, Hutchinson, Kan.,** Our special services with Edwin Stucky of Moundridge, Kan., as the speaker, were a time of spiritual blessings. All churches of our city held a union service in the Grace Episcopalian Church observing the World Day of Prayer. Linda Kasper, a missionary to Africa, was with us Sunday evening, April 25, showing slides and telling of her experiences in Africa. The Sunshine Bible Class served a chicken and noodle supper to about 100 people, the proceeds of which will go to a Bible woman in India whom they are supporting. We are also proud of a new

(Continued on page 304)

Baldwin Electronic organ which has been installed recently.—Mrs. J. M. Ediger, Corr

—**Meadow Church, Colby, Kans.:** Victor Gerber of the Garden Township Church at Hesston was guest speaker at a week of revival services just prior to Easter. On Good Friday, Elmer Jantz of Scott City brought the message. That evening a group of 29 voices from OBA gave a program of sacred music. Two students were from this community; LaVanda Buller and Donald Koehn. On April 13, six students of the Chicago Seminary presented a program in our church. Archie Kliewer, well-known radio concert singer, presented a program in Colby. Mr. Kliewer is well known in this area as he sang over the local radio station several years ago. A special Easter program was given in our church on Easter night, the church board being in charge. George Bergen and Jay R. Dahl have been patients in the hospital recently. Roy Nickel is home on furlough prior to being sent overseas.—Mrs. Moner R. Goertzen, Corr.

—**Second Church, Paso Robles, Calif.:** On April 4, our pastor, Edward Toews, brought us an illustrated message in the evening. There was also opportunity given for testimony. April 11-18 J. J. Esau, a man with deep spiritual insight, brought us heart-searching and challenging messages. He also brought the message on Good Friday morning and Easter morning. We were happy to have Mrs. Esau and their son, John, with us part time. We also enjoyed the brass quartet played by John and three of his friends on Sunday evening, April 11. The Women's Missionary Society is continuing to make quilts for relief. The engagement of Miss Alice Wiebe to Bill Carrol was announced.—Mrs. Frank Hamm, Corr.

—**Salem Church, Freeman, So. Dak.:** The combined mixed choirs of the North and South churches presented the cantata "The Holy City." This was directed by Harold Moyer. Arnold Nickel of the Bethesda Church, Henderson, Nebr., was with us for Holy Week meetings. He spoke on Thursday evening and Good Friday morning and evening. The adult Christian Endeavor planned a special Easter program for April 18. The Ladies' Choir and the Men's Chorus sang the songs for the Easter theme "This Is the Messiah". Our church took part in the Easter Monday Hymn Festival in Pinoeer Hall, in Freeman. J. E. Hartzler was the speaker. On April 11 we dedicated 88 Christmas bundles for the children across the sea; $66.75 was given in cash.—Corr.

—**Bethany Church, Quakertown, Penna.:** Our church was host to the Eastern District Young People's Union Work Shop the week-end of March 20. Samuel Sprunger, pastor of Saucon Church at Coopersburg, was speaker at special services held at Bethany the last week of March. On April 8, Miss Elizabeth Foth, mission worker in the slums of New York City, spoke very interestingly of her work at our Ladies Aid and Missionary Society meeting. The combined choirs of Bethany and Flatland Churches, under the leadership of Worman Shelly, presented the Easter Cantata "Immortality" three times during the Easter season—at Bethany, Flatland and West Swamp Churches. The Christian Endeavor Society sponsored an Easter Dawn Service at which Mr. Henry F. Shaw was the speaker. The Sunday school Easter program was presented Easter Sunday morning. At the evening church services a Catechism class of six young people was baptized and received into the church and communion was observed.—Corr.

—**First Church, Pretty Prairie, Kans.:** The second week of March, our pastor with J. W. Nickel of Hillsboro, Kans., conducted a three day Bible Conference in the Bethany Church at Kingman. Mrs. Emmett Alter who with her late husband was in charge of the Woodstock School in India for six years, spoke about the school and showed pictures of the school on March 14. She also spoke about the Velore Christian Medical College of India. On the 18th of March, Rev. and Mrs. Archie Graber presented the work in the Congo to a very appreciative audience. John Thiessen, General Secretary of the Board of Missions, conducted a Bible Conference in our church from March 28-31. The Bethel College A Cappella Choir again rendered the "Seven Last Words of Christ" on Palm Sunday evening. This is an annual rendition in our church. The Mennonite Seminary Male Choir gave a much appreciated program on April 15, under direction of Marvin Dirks, and on April 25, the Central Kansas Bible Academy Choir of Hutchinson, gave a fine musical program. Two recent weddings in our church were: Wilbur Goering and Edna Slade on April 2, and Leo Vern Krehbiel and Rita Krehbiel on April 10. The ladies Sewing Society is again packing Christmas Bundles for MCC relief. This month they had a guest speaker at their meeting, Mrs. R. G. Warkentin of Wichita, Kans., who is the sponsor of the Western District Young Mission Workers. Our Male Chorus of 48 voices gave an annual Easter program on Easter Sunday evening to a capacity crowd. Our pastor, Howard G. Nyce, held a series of meetings in the Inman church during passion week.—Corr.

Into the Beyond

MRS. KATIE BRUNN LOEPP, of Inman, Kansas, and member of the Inman Mennonite Church, was born June 10, 1887, and died April 22, 1954.

JACOB J. KLASSEN, member of the Alexanderwohl Church, Newton, Kansas, was born Oct. 26, 1876, and died March 22, 1954.

Need I-W Funds

At the time of this writing this phase of our Board work is $1,800 in the red. This fund is used to pay for costs of M.C.C. I-W administration and the cost of I-Ws serving in Voluntary Service and PAX.

Some good contributions came in for this fund toward the end of the year so that we finished in a good manner, but we are now again running behind schedule.

We urge all congregations to have special offerings for I-W work. This together with the portion of Board of Christian Service offerings needs t average $1.00 per member for the U. S. Conference membership for 1954.

Last year only one-half of our General Conference congregations in the U. S. contributed to the cost o the I-W work either by what they gave directly fo this cause or because they did not give to the Boar of Christian Service at all. Again we seriously urge all congregations to do their part. We are gratefu that the government allows this alternative servic and particularly the church service under Voluntar Service and PAX. May we show our real appreciation.

—Elmer Ediger, Board of Christian Servic

"Wherever the Lord Jesus Christ and His Gospe are given the foremost place there the work o evangelism has been fruitful and there the result are satisfying and abiding."

Bishop J. R. Chitambar,
M.E. Church, Jubbelpore, India

THE Mennonite

MENNONITE BIBLICAL SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ.

Ministers attending the Inspirational Conference of the Central and Middle Districts, Washington, Illinois.

O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret, help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me Thy patience; still with Thee
In closer, dearer, company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

In hope that sends a shining ray
Far down the future's broad'ning way,
In peace that only Thou canst give,
With Thee, O Master, let me live.

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Words cannot half convey
The peace that's found in Him,
Who gives us day by day
A light which naught can dim.

—R. W. Berky

The Mennonite

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MCC News Notes

PEACE SEMINAR TO CONSIDER "NONRESISTANCE AND ESCHATOLOGY"

A peace seminar having as its subject, "Eschatology and Nonresistance," will be held in the MCC international conference center at Heerewegen, Holland, May 27 to 29.

This seminar is sponsored by the MCC peace section and Dutch Mennonite peace groups. It will consist of the presentation of study papers and discussions.

John Howard Yoder of Wooster, Ohio, MCC representative in Europe, will discuss "Peace without Eschatology?" Fritz Kuiper, a Dutch Mennonite journalist who does not hold to the pacifist position, will speak on "Eschatology, History and the Bible." Hendrik Bremer, a Dutch Mennonite peace leader, will present a study on "Eschatology, Adult Baptism and Peace."

Esko Loewen of Topeka, Ind., MCC representative in Holland, will preside at some of the sessions. The devotional leader will be Robert Davis, chairman of the London Friends' Yearly Meeting Peace Committee.

Eschatology is concerned about the end times and accompanying developments for the Church and the world. Study and research on nonresistance and eschatology have been limited. This Heerewegen seminar comes at a time when there is much church interest in such studies. The World Council of Churches in its meeting in Evanston, Ill., this summer will have as its theme, "The Christian Hope." Even though eschatological studies have received little attention from the Church in general for many years, the Christian's belief in such matters may affect his whole life and practice very profoundly.

NURSE TO SAIL FOR JAVA

Ruth Kennel, R.N., of Atglen, Penn., is scheduled to sail from San Francisco May 15, for Java, where she will join the other six MCC workers in their various medical and relief services.

Miss Kennel is replacing Liesel Hege, R.N., a German Mennonite who has returned to her home in Worms, Germany, after three years of MCC service in Java. Miss Kennel will be working in the medical clinics at Kajuapu and Margoredjo.

The major activity in the Java MCC program is the medical services. More than 200 patients a day have been treated at the clinics in recent months. Indonesian Mennonites distribute Christian literature at these clinics and seek to lead patients to a commitment to Christ.

In addition to medical services, MCC personnel assist in the instruction at the Pati Theological School. They also assist Indonesian and Chinese Mennonite Christians in various ways.

Several hundred Christmas bundles, clothing bundles and bundles for leprosy patients have been distributed in recent weeks by MCC personnel to needy Javanese. The first such recipients were leprosy patients in two government hospitals, which were started by the Dutch Mennonite Mission. Bundles were next distributed in a girls' orphanage in Djapara. The recipients of the largest distribution were victims of the eruption of the volcanic mountain Merapi on Jan. 18. More than 300 Christmas bundles were given to children and older folks. This eruption killed 70 persons, wounded 40 and made almost 1,000 persons homeless.

MCC personnel in Java in addition to Miss Kennel include Han van den Berg of Baarn, Netherlands; Dr. and Mrs. David L. Epp of Chilliwack, B.C. Mr. and Mrs. Robert Miller of Akron Penn.; and Anne Warkentin of Superb Sask.

Of Things to Come

May 25—Commencement, Bethel College
May 28, 29, 30—Western District Peace Retreat, Camp Mennoscah, Murdock, Kansas
May 30—Men's Chorus Festival, Memorial Hall, N. Newton, Ks. 2:00 p.m.
May 30—Commencement, Mennonite Biblical Seminary
June 1—Freeman Junior College, Commencement
June 7—Commencement, Bluffton College
June 13—Commencement, Canadian Mennonite Bible College
June 11-15—Northern District Conference, Freeman Junior College, Freeman, South Dakota
June 16-20—Pacific District Conference, Pratum, Oregon

Editorials

THE TEACHING ARM OF THE CHURCH

We call attention to the article on ways of improving the Sunday school as found in this issue. It contains good suggestions for further improving what is sometimes called the teaching arm of the church.

Like everything else, there is danger of merely accepting what now exists in our Sunday school work without seeking constantly for ways of improving and strengthening its possibilities. The methods that were effective thirty years ago may need to be revised and adjusted to today's needs.

The Bible is probably not read as much now as in former days and consequently here is an opportunity to create a new interest in Bible reading and study. Teachers should ever guard against the strong temptation to become involved in arguing about irrelevant matters when the time should be spent in getting to grips with the great fundamental issues of life as presented and treated in the Bible.

A Sunday school teacher is a key person in the church program. He should give himself fully to his task and not come before his class unprepared. Whether he teaches children or adults he stands before his class dealing with two things that will never die—the souls of the pupils and the Word of God. It is his task to bring these two together.

The teacher should be responsible for his class for more than the half hour he stands before them on Sunday morning. Each member of the class should be a special concern to the heart of the teacher. If a pupil is ill or absent, the teacher should prove himself a spiritual friend.

Regular teachers' meetings where experiences and suggestions could be shared would be helpful. Teacher training classes could better prepare and equip the teacher. To be a teacher is a great opportunity. To be a Sunday school superintendent is a heavy responsibility.

TWO WAYS TO IMPROVE THE CHURCH SERVICE

Ministers and ushers could work together and by their kindly persuasion help remove two hindrances to orderly worship. One would be to have the congregation become accustomed to filling up the front part of the church first, instead of considering the rear pews as the "choice seats." To insist on occupying the rear seats first simply means that those coming later will need to fill in ahead of the early comers, which leads to disturbance and distraction. In a church recently attended this problem was partly solved by neatly roping off the rear part of the church, causing all comers to move forward. This may not be an ideal method, but could be a helpful first step in correcting a disturbing habit.

The other very simple way of improving the seating in a church is for those who first enter the pew to walk to the center before being seated, instead of insisting on having the end seat. To be a persistent "end-hugger" will either keep others from entering this pew or cause them to brush awkwardly past the determined end-sitter to find room farther in. To insist on sitting at the end of an empty pew, with no good reason, seems both illogical and discourteous.

This may seem like two very simple ways to improve the seating arrangement of any church, but, human nature being what it is, sometimes the accomplishment is not so simple. But it is worth striving for.

THE PURPOSE OF THE CHURCH CONFERENCE

Now that we are in the midst of the season of District Conferences it might be well to reflect on the question of the real purpose of such conferences, and whether we are in danger of losing the proper proportion of items given consideration on the program.

In general it might be stated that the purpose of such conferences is threefold: to report and review the work of the past year to check whether we have been faithful stewards; second, to lay plans for the future work of the church; and third, to have such a devotional and inspirational program, and such fine Christian fellowship, that all present may feel the moving of the Spirit and leave feeling they have been greatly strengthened in their spiritual lives.

This latter purpose is of the greatest importance. For if there is not a fine spiritual unity and a definite building up of the spiritual body and a larger dependence on the Spirit's guidance, the best laid plans of men and committees may be of little effect.

If we are not constantly on our guard, conferences tend to become more and more mere routine business: a place to read reports, (which are not always interesting or inspiring), or a time to air our opinions of what should be done in the future. But unless we have the right spirit and attitude toward God, toward each other, and toward our tasks, these reports and plans may not be very vital.

It is better to leave a conference with a profound conviction of how great is our God, than to go away congratulating ourselves on what great things we have done.

SPRING IS WITH US

Lest we give too much thought to the development of the super-bombs, the war in Indonesia, the army-McCarthy squabble, or the dangers of communism, let us not forget to think also of the wonders of the God-made springtime.

Consider the beauty of the flowers, the trees, the growing gardens, the birds, the new life stealing silently across the landscape. Consider the mild warm days, the balmy breezes, the refreshing rains, and the glowing sunshine. May we think more of God's beauty and less of man's folly. May God's wisdom enter into men's minds and remove more of that folly.

Micaiah and Our Problems

BURTON G. YOST*

To be a prophet of the Living God is a marvelous calling. And perhaps none of us would want to set ourselves up as "prophets" because it is such an exacting and tremendous task. We would not claim for ourselves such a high calling or such great power in the work of the Lord. Yet there is a sense in which each of us is a prophet. The main task of the prophet is to determine what is the will of God or what is "the truth," and then he must proclaim it. We are all seeking in one way or another the truth about world events and we are seeking the will of God in our personal decisions. Usually we are willing to tell, at least to our family and friends, the "truth" that we have found. We are like the prophets. To determine what is true and right in our time is no easy task and demands right motives and clear communication with God.

The prophet, Micaiah, gives us some help on how to know and obey the truth in everyday life. The king, Jehoshaphat, wanted to know whether he and Ahab should go to battle at Ramoth-gilead. This was the question. We have similar questions facing our nation today. To get the answer Ahab called four hundred of his prophets together to put the question to them. With one accord they answered, "Yes, go and prosper." But Jehoshaphat was not satisfied. Why not, is not the testimony of four hundred evidence enough?

Jehoshaphat must have been impressed with the unanimous decision, but he also suspected it. It was too easy an answer. God's answers are seldom if ever that quick and easy. In seeking the truth about our own nation and life there are always hundreds about us who have just some similar quick and easy answer to all problems. These people may be complete worldlings or they may be devoted Christians. But this they have in common, the answers to life's problems are always easy.

Easy answers may be helpful like a cough drop is helpful, it soothes the throat for a short time, but it does not cure the cold. Deep problems demand deep answers. Isn't it amazing that in answer to the problem of human sin God took centuries to set the stage for the coming of His Son, that God became incarnate in human flesh? Isn't it amazing that Christ lived a life of severe temptation and suffering, and that He died a most cruel death both physically and spiritually? Certainly this was not an easy answer to a basic problem. God's answers to us, when we come seeking the truth, are not easy answers. God's answers suit the problems. Deep problems demand deep answers. Therefore, do not look for easy answers to the problems of our time.

The name, Micaiah, means, "who is like Jehovah?" Yes, who is like Jehovah? No one, He stands alone. Jehoshaphat suspected the four hundred because they gave an easy answer and also because they all agreed. By popular definition a man is a prophet if he espouses a cause that makes him stand more or less alone. Micaiah stood alone, because he stood on God's side.

Oftentimes we as Christians operate on two standards. When we speak of "spiritual" things we quite readily agree that the Bible and God have the answers. But when we speak of the rest of life, i. e. politics, business, clothes, community life, etc. we often turn here and there thinking that surely the Bible has nothing to say of this, and that we should do as all the other "Christians" of our community are doing. In other words most of our living is done not by actively seeking God's will in all things, but by following the standard of the crowd as set forth in the daily newspaper, the current magazine, the radio and television. In a democracy it is easy to think that the majority is always right and that we should do well to follow. Micaiah stood alone, against not only the rulers and powers that be, but against his fellow prophets also. Does this mean that we must sometimes not only take a stand which is contrary to what is being done generally, but also to what is being done in the fellowship of the church? I think it does.

This came home to me recently in a study of the life of Christ. His manner of life and teachings were so different from Jewish patterns. His manner of life and teachings are so different from our usual manner of life. But what amazed me was that his manner of life and his teachings were so often so contrary to what I held as "Christian" standards. Truly, God's ways are not our ways. God stands alone and we must too, if we seek to know and follow His truth.

Here, however, we must insert a warning. Standing alone is not a final test of a prophet. Many stand alone, but they are not prophets of God. The logic of these people is this: God's way is unpopular; my way is unpopular; therefore, my way is God's way. We see the fallacy now. All about us there are those who stand alone and seek our attention in the name of God's truth. We must decide who are the prophets and who are not. Standing alone is a test of a prophet but not a final test.

The final test that Micaiah submits to is the test of time. He said to Ahab, "If thou return at all in peace, the Lord hath not spoken by me." In other words "time will tell." Time will not tell us everything. But it will tell us a great deal about God working in the lives of men. If there is a man who poses as a prophet mark his words, but also see what the passing of the years has to say. If you have arrived at some truth which you

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*Pastor, Upper Milford Church, Zionsville, Penn.

Ways of Improving Our Sunday Schools

ELDON W. GRABER*

Many a superintendent has asked, "How can I improve our Sunday School?" While there are no foolproof ways to do this, why not check your Sunday school to see if any of these three suggestions could apply in your situation.

Finding the Best Possible Teacher

Every superintendent faces the problem of finding teachers for his classes. In any one given year approximately one in thirty adult members of all Protestant churches is engaged in teaching; in a given church about one in every six or seven adults has taught at some time or other. The turnover is constant.

Most superintendents have very little opportunity to select their teachers. They seem to see only one person available and he is quickly drafted. Actually, in most instances, more teachers are potentially available. It is absolutely necessary for each church to educate their own leaders. This can be done in various ways; it is not always necessary to set up teacher training classes.

The first step in providing teachers is to determine what types of persons should be chosen. Beyond the deep, broad and personal Christian experience each teacher must have, is the requirement that the teacher must like children or adolescents, or she must like to teach adults.

Those should be encouraged to attempt teaching who have had some training to teach in the public school. Others who have had desirable experiences with children and youth should be recruited. These prospective teachers should be encouraged to observe in various Sunday school classes. They should be given responsibilities as assistant teachers. Materials and textbooks should be provided for them. They can be encouraged to visit with and interview successful teachers already serving in the Sunday school.

The minister and the superintendent working together may wish to have quarterly meetings to answer questions and stimulate the growth process. Week-end institutes or leadership training courses are possible in most churches. Fortunately our district conference leaders can supply resource persons to conduct such institutes or workshops.

The superintendent can co-operate with the pastor in making a talent survey among church members. It is amazing to discover persons who would like to teach (and there are those in every church) who are hesitant to offer their services personally. The search for the best possible teacher is exciting and in many instances most rewarding.

The Search for Enriching Materials

The growing teacher will spend many hours in preparation. For many teachers this is a week-long process. It is important that teachers have ample sources to draw on in their lesson preparation and subsequent presentation.

The Bible must be the central core around which materials and information are gathered. Several translations should be available. A teacher recently wrote: "The new R. S. V. Bible itself, I consider, one of the greatest single pieces of helpfulness afforded a teacher in fifty years." The major purpose in educational use of the Bible is to control the Christian life of persons and groups; it is to help people "live the Bible way."

Many teachers need to be introduced to the various types of teaching aids to be found in the *Herald Teacher*. The "Articles of Interest" and "Features" are invaluable resource materials which supplement the "Lesson Helps." Bible dictionaries and commentaries should be available for all teachers.

In addition to our Conference materials, it is now possible to obtain such supplementary materials as pupils activity books, parents magazines, and in some instances text books for children's classes. Sets of pictures for worship services are available for use at moderate prices. Some teachers are making use of excellent audio-visual materials which can be purchased or rented. The factor of cost can be overcome if the work of the Sunday school is co-ordinated with the work of the other phases of the educational program of the church.

Co-ordinating Our Best Efforts

The first step which many churches might take to improve the work of the Sunday school is to coordinate its program with that of the other educational agencies in the church. Other educational agencies to consider would be the Daily Vacation Bible School, the Young People's Fellowship, the School of Missions and perhaps even a School of Peace.

The superintendent may be the key person to effect the unification process. He will need to learn who is responsible for promoting the various phases of the educational program of the church so that mutual planning can result. In most churches an Education Committee or a Christian Education Council will be in a good position to co-ordinate the total program.

Such an Education Committee can be most helpful in the appointment of teachers and their assignments to work with the different classes. Classification of aims and objectives and the selection of materials to aid in achieving predetermined goals are other examples of the work of the committee.

(Continued on page 319)

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*Registrar; Professor of Education, Bethel College.

Second Inspirational Conference of Central and Middle Districts

The second joint inspirational conference of the Central and Middle District Conference proved to be a significant and blessed event in the process of a growing closer relationship between the two groups. Even physical factors combined to add to the success of the conference. Weather conditions were almost ideal, while at the same time field work was at a standstill. Withal, one of the main highways which served as a feeder for folks to get to Washington was still open, but was closed for a four month period the very next morning after the conference closed.

Attendance at the sessions from the beginning was very good, and constituted a fine coming together of the people of the two conferences. An excellent spirit of Christian unity and brotherhood was plainly perceptible and a growing measure of acquaintanceship between members of the respective conference constituencies was evident. By this and other means the motto of the conference, "That Christ Be Lifted Up," was felt and realized.

In making up the program the committee designed to use (with one exception) speakers and others to appear on the program from within the two-conference area, for the sake of furthering mutual acquaintanceship. In the choice and assignment of topics for major addresses the committee had in mind that speakers would review and evaluate certain aspects of Christian truth and life as present in the early Church and in our Anabaptist forefathers, and then apply them to us and our time.

Subjects thus assigned were: "The Place of the Bible in Faith and Life," "The Church as the Body of Christ,—a Fellowship of Regenerate Beings," "The Separated Life of the Christian," "Propagating the Faith,—Then and Now," and "Translating Our Faith into the Life of Today." Sunday afternoon saw an informative missionary session with a panel composed of missionaries and board secretaries, and an address on "Missions Tomorrow." Special musical numbers provided by choirs or ensembles from local churches, by the young people's and all-conference choirs added much to the spiritual impact of the conference.

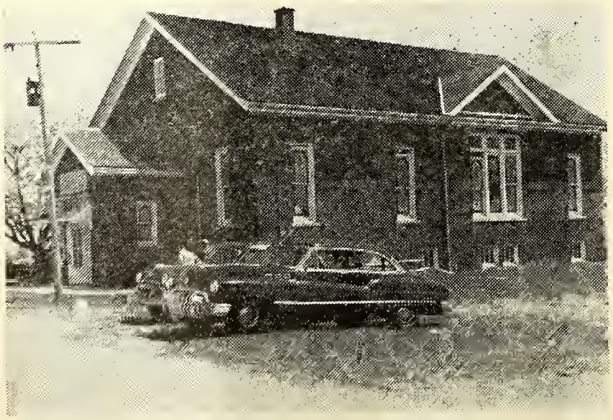
In their respective business sessions, both conferences acted favorably on the findings and conclusions of the joint committee in regard to a possible organizational structure for the proposed united conference. The joint committee was further instructed "to expand or elucidate the various articles in the findings and conclusions to give a fuller picture of the workings of the proposed organizational structure, to find ways of circularizing such revised draft among the churches and of clarifying same to them as they may desire, looking toward such action by the conferences in 1955 as may clear the way for the drafting of a (tentative) constitution for the proposed united conference."

Thus by virtue of the action taken by the conferences, and the larger sense of brotherhood and oneness engendered or enhanced by the conference, the process of unification took a significant step forward, for there were no doubt many who, at the close of the conference, with new meaning and implication could have sung:

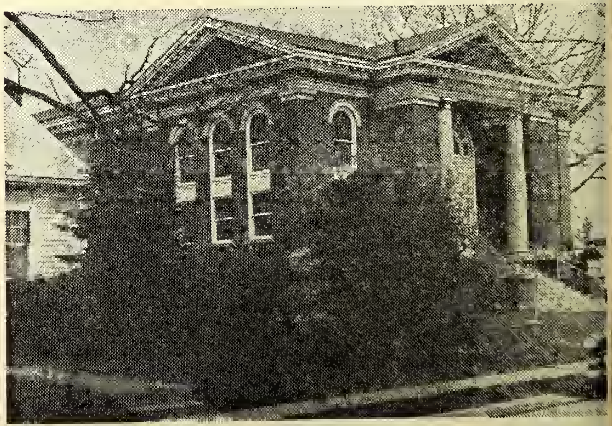
Blest be the tie that binds,
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

Before our Father's throne
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again.



The North Danvers Church, near Danvers, Illinois, where the Central District held their business sessions.



The Calvary Church in Washington, Illinois, where the Middle District held their business sessions. The joint sessions were held in the Washington High School Auditorium.

Musical Instruments for Paraguay

On the accompanying photograph is a picture of a number of young people in the Hoffnungsau Mennonite Church at Inman, Kansas, of which Albert Gaeddert is the pastor. These young people are shown with some of the musical instruments that they have been collecting to send to the young people of Paraguay. They are especially interested in wind and string instruments other than guitars. The latter are plentiful in Paraguay.

Leslie Sperling, director of music in the Inman public schools and of the church choir in the Hoffnungsau Church is supervising this project. The instruments are examined, repaired, and put in first-class condition, so as to be immediately usable upon arrival in Paraguay.

The Mennonite young people in Paraguay, as well as their elders, are hungry for good music and are eager to provide their own, if they have the means. Among more than 12,000 Mennonites, there is scarcely more than one piano. There are a few violins and many guitars that have been bought locally but few if any, wind instruments; hence, no bands or orchestras can be formed.

The young people of the Hoffnungsau Mennonite Church feel that in many homes in North America are instruments that were discarded or abandoned because young people had grown up and lost interest in using them. If readers of *The Mennonite* are among those who have such instruments, the Hoffnungsau young people will be glad to accept them for shipment to Paraguay. Where instruments are not available and people want to support the project to buy instruments, money will also be accepted. All interested people should correspond with Leslie Sperling, Inman, Kansas.

—**J. Winfield Fretz**

Flashes of Thought

Hateful Wounds

WALTER GERING

I knew that she was greatly disturbed; that look of anguish upon her face was evidence enough of some deep disturbance. She was one of those unfortunates who are known throughout the world as refugees. There had been a time when she too had enjoyed the blessings of home and family. Danzig had been a beautiful city; the country round about a veritable garden spot under the care of skillful hands. Carefree and leisurely they had lived their lives, little dreaming of the tragedy which was to come. To be sure, war was raging and areas were being devastated. But that was far away and seemed as mere items of news in the papers.

Then almost overnight the scene was changed. Soldiers poured into the city, bombs began to fall and destruction was upon them. The streets were literally aflame with the fires caused by the enemy; everyone was fleeing for life. There was no time to gather in organized groups, no time to bundle up priceless possessions. The one concern was to save life itself.

Many fell by the wayside, wounded and bleeding, unable to continue. Others made it to the waiting ships only to be plunged into the deep with the sinking ship. It was all like a horrible nightmare from which many never recovered.

All this I knew; more than once the story had been told and she was one of those who had escaped to tell the tale. Berft of family and possessions she had found refuge in the camps of Denmark, there to pick up the pieces of her broken life.

But this look of anguish upon her face—what could be the burden of her heart today? The answer came as falteringly she cried out: "Do they still hate us?"

Yes, she had suffered the loss of all; deep had been the wounds inflicted. But the greatest burden upon her heart that morning was the consciousness that she was one of the despised, the hated ones of the world. So it was that she cried out in anguish.

I thought of Jesus, despised and rejected of men; what anguish of soul it must have caused Him to feel the burden of hate and bitterness as it was heaped upon Him. In love and compassion He had come to extend a hand of reconciliation to all mankind. What hate and scornful abuse was given in response. I thought of others whose hearts are bowed in anguish because of the hatred of the world. Hate is like a two edged sword piercing the hearts of men everywhere. How often it is our own hand which plunges the sword deeper.

LORD, FORGIVE US FOR OUR SHARE IN THE HATES OF THE WORLD.

Rooted and G

Northeast View of Saraipali Bungalow

At present the Waltner family call this their home. On the same plot of land as that of the new bungalow is also the Institute House. This is Saraipali Station, seventeen miles from Jagdeeshpur. The intention is to keep it simple. Saraipali is to serve as a concentration point for training through the church. It will serve, also, as the place from which supplies and helpers are sent into the surrounding district.

Indian Children with Carol Waltner

The parents, Orlando and Vernelle Waltner, may be busily occupied in meeting and planning with their Indian co-workers but in the meantime the children are having their fun. Here they are crowded around Carol on the front steps of the house.

Trained Evangelistic Workers

Johan Gardia with his wife, Bela Bai, and Gundhar Kaur with his wife Chandramoni Bai, were given ordination after their training in the Bible School at Janjgir and a period of service in the district. Workers like these attend the annual Bible Course, then in turn serve as instructors to groups of village Christians. They often live in rather lonely places.

Lay Members in the Church

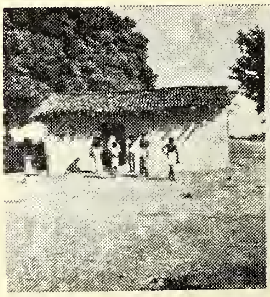
Like these brethren from the Palsabhari congregation, lay members also attend courses in Bible study, or some other training (it could be learning to read and write). They sometimes become ardent students of God's word and faithful witnesses to their neighbors. In such as these lies much hope for a truly indigenous church which will be self-supporting, self-propagating and self-governing.

Bibles—Hindi, English, Oriya Ones

Fresh supplies of Bibles challenge missionaries and Christians alike to supply God's Word, interpret it, spread and sell it to hundreds more. The unexcelled tool to help make new disciples and establish believers in the faith is the Bible. How Christians desire that Bibles gain respectful and useful entrance into every Christian home. That means emphasis on more family altars and concentrated campaigns that more may learn to read the Word.

Indian Church Conference Officers

The four brethren, Dani Ram, Samson Walter, Sambhodan Kuman and Samuel Stephen are conference officers who carry the burden and welfare of the churches while engaging in their daily tasks of teaching. This year the second from the left, Rev. Samson Walter, pastor of the Mauhadih Church is the chairman. Frequent prayers for him will lighten his load.



Church and School at Gidhli

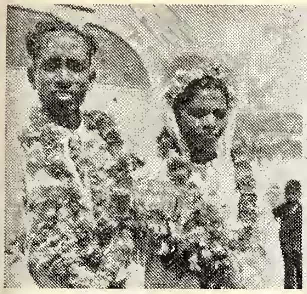
Roots go deep and far; regular worship services are needed to help Christians keep communion with God, and give them an increasing sense of social cohesion. In this small church, the walls of which are mud and the roof of sun-baked tile, a small group of Christians worship in Gidhli village. During the week school children study here. Primary village schools are handmaidens of the church. Helen Kornelsen at present gives full time attention to school supervision.

Primary School Pupils at Dabbakar

Here a group of Indian primary school children are reciting and singing for Mrs. Vernelle Waltner who also spent time in school supervision. Even John David (Buddy) Waltner was happy to take

ded in Christ

time out of his precious vacation from his own school in the Landour mountains to go with his mother to visit Indian boys and girls and their teacher.



Christian Bridal Couple

The groom is Nicodeem Sona, agriculture instructor in the Janzen Memorial School, and the bride, Ukiya Gardia, high school graduate. They are at home among their Oriya speaking people. They face life together with Christian ideals for companionship and service. Christian marriage is vastly different from Hindu arrangements. No need to break with culture or innocent customs but here is hope for a permanent home begun in the name of Christ.

Jeep in a Bad Spot

The jeep bogged down in a rather deep stream makes a desolate prospect! The delaying factors are many but at times unexpected mishaps open the door for the personal contacts that count much. The church gets into hard spots, too. Only prayer and patience bring changes for the better.

Church Gong Summons People

This man uses a stone for the hammer that sends out loud pleasant peals from the brass disc which serves as the church and school bell. Indian people are not rushed by people or bells but still the gong invites them to church.

Gathering at the New Church

Here is seen the village Christian congregation gathered in front of the church which they recently built in Palsabhari. Fresh green leaves from the nearby jungle are strung across the doorway in welcome.

The Women Are Ready

Mothers and even grandmothers have put on their best colorful saries for the joyful occasion of the church dedication. Support in gifts and prayer for that church will measure their devotion in the future.

The Younger Ones are Interested

The church at home looks to the missionary, the missionary looks expectantly to the old and the young, the new converts and the faithful, to see signs that the church is established on the foundation stone, Christ Jesus. We believe that it is becoming more deeply rooted and grounded in Him.

Serenity

WILMA ENTZ MCKEE

To be calm within a storm-tossed world
Of bombs, and wars, and fright,
Look up into a star-filled sky,
And see God's evidence of might.

Our earth a planet in great space,
One seashell in a sea!
Our sun a star of light and heat,
A pinpoint in a galaxy.

Cannot the Keeper of the keys
Of this vast, cosmic space,
Direct the mind, control the thought,
In this planetary place?

Creator of the universe,
Sustainer of infinity,
Our human minds cannot conceive
Thy power and Thy immensity!

"Evangelism means living, doing, and talking for Christ."

Dr. Samuel B. Boon-itt, Siam

"Evangelism thus means to us the acceptance of Christ as God's Supreme Gift to man and the offer of this gift to others."

Gen. Evangeline Booth, Salvation Army

Superstitious Beliefs About Comets

DAVID H. RICHERT*

It is the testimony of history through fully two thousand years that comets were considered ominous of the wrath of heaven and as harbingers of wars and famines, of dethronement of monarchs and the dissolution of empires. Comets were the fiery scourges which heralded the day of judgment of almighty God upon sinful humanity.

The suddenness with which comets appear, their terrifying aspect as they stretch across the heavens and their weird sword-like forms have made them objects of superstition and fear for many people in many lands. A poet of the seventeenth century vividly sets forth the ideas about comets thus:

. . . . A blazing star
Threatens the world with famine, plague, and war
To princes, death; to kingdoms many crosses;
To all estates, inevitable losses;
To herdmen, rot; to ploughmen hapless seasons;
To sailors, storms; to cities civil treason.

Not all people of that day held such views, and those that did not, had to be careful about expressing contrary views, for to express doubt about the theory that comets are harbingers of evil, exposed a person to the danger of being burnt at the stake on account of such heresy. No superstition has struck deeper root in the minds of men than the belief that there exists an intimate connection between mundane calamities and miraculous signs in the heavens.

Comets were charged with all kinds of things such as the inroad of the Saracens into Gaul; the death of King Oseric and the holy Egbert; even a "sneezing pest" in Germany, 590 A. D. It is on the account of the latter that the custom prevails to this day in many communities of "wishing good health" to a person caught sneezing. The invasion of Constantinople by the Turks in 1456 was supposed to have been caused by Halley's comets which appeared at that time.

How gullible people were in the matter of stories about comets is shown by the circulation of a book in 1680 in which it is claimed that the same night in which the comet of that year was first seen, a hen laid an egg with a picture of the comet on it.

At times it was difficult to find something that might be charged against a comet; this was the case with the comet of 1668. After a long search, however, it was "discovered" that this comet had caused many cats to die in Westphalia. Here we have an illustration how people in ancient times invented calamities if no real calamities existed at the time of the comet's appearance. It was an accepted theory in those days that comets could appear only during times of stress, never during happy days of festivals.

Superstition often bordered on the ludicrous as when, for example, George Busch, in 1572 spoke of Tycho's star as a comet and claimed it was the "fire that burned human sins and wickedness in the upper part of the air," and that the burning ashes from it fell upon the Earth causing all kinds of diseases. Even in recent times people have been driven insane by newspaper reports of a comet that was not visible without a telescope. According to Poor in the "black districts of the South the more credulous people prepared their ascension robes and waited for the world to come to an end." In 1910, at the return of Halley's comet, a wave of fear swept over the country, for believe it or not, some cautious people slipped into bottles of oxygen in order to save themselves from being asphyxiated on the fatal night of the comet's appearance.

If some evening you should step outdoors and behold a fiery rocket stretched across the sky 100,000,000 miles in length, what would you think of it? That is exactly what people of Europe saw in November, 1680. It caused such terror upon the continent that the government took a hand in it. In order to quiet apprehension a metal coin was struck and distributed in large numbers among the peasants. On one side of this coin was engraved a picture of the comet and on the other, this inscription:

Der Stern droht boese Sachen,
Trau nur, Gott wird's wol machen.
(The star threatens evil things;
trust only! God will turn them to the good.)

MICAIAH AND OUR PROBLEMS

(Continued from page 308)

think is of God, submit it to the test of time. To many questions this is God's way of answering. Micaiah fearlessly put his question to the test, and he was right. Can we who profess to know somewhat of God's truth do the same? Can those about us who proclaim "truths" submit to the test of time as did the prophets?

The lesson of Micaiah then is clear. Do not look for easy answers to life's problems, but look for God's answers. Do not expect God to speak through the majority or through the usual. God's ways are so different even from man at his best that if we find and follow that way we too will often be alone. However, just because we or others, stand alone is not a sure test that we know and follow the truth. In everyday life the final test of God and his truth is the test of time. Submit all answers to that test. See what God will say.

We as Christians must be alert to know and do the will of God. These prophets of old have real messages for us. God grant we may be as faithful as they were.

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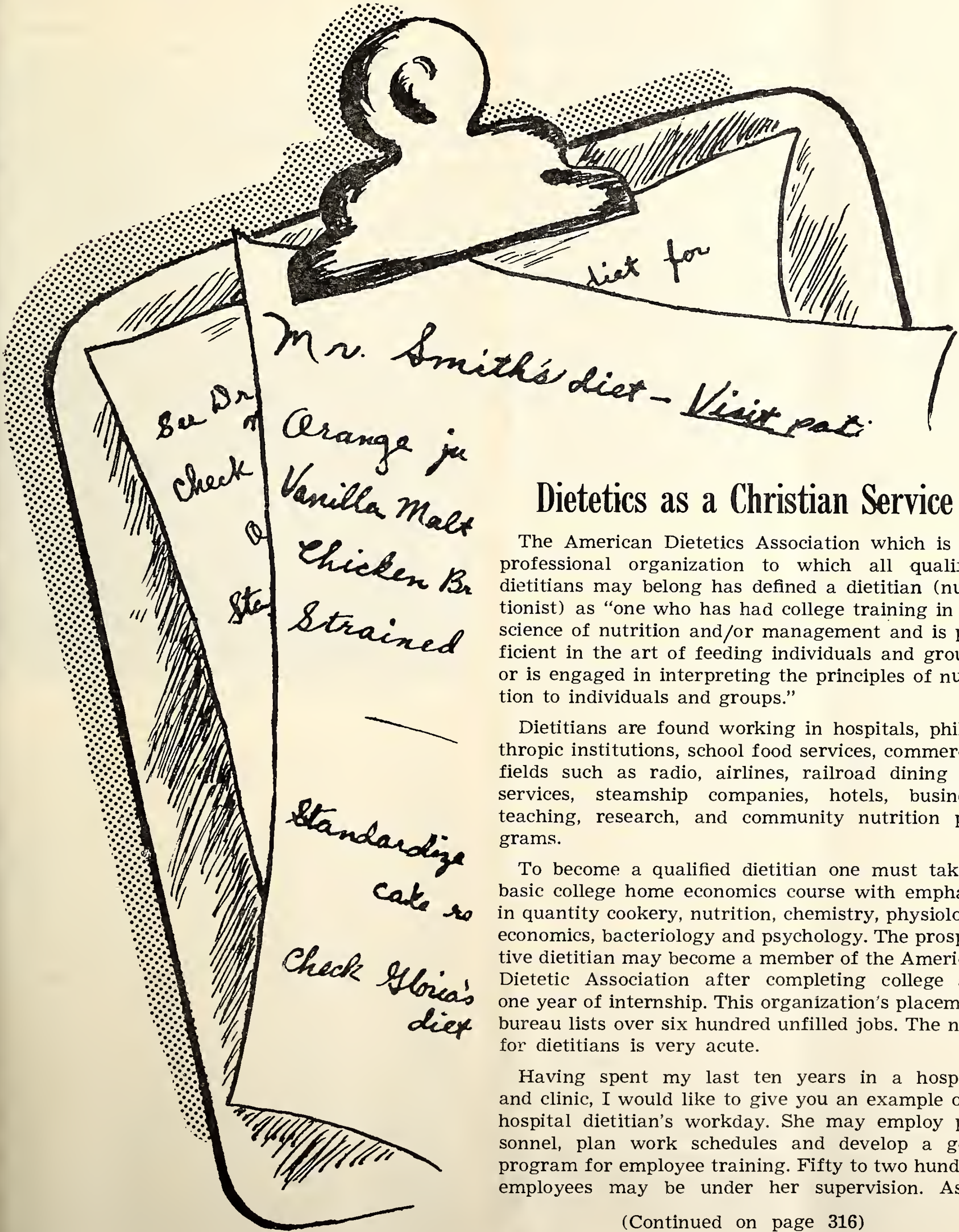
*Professor Emeritus of Mathematics and Astronomy, Bethel College.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas.



Dietetics as a Christian Service

The American Dietetics Association which is the professional organization to which all qualified dietitians may belong has defined a dietitian (nutritionist) as "one who has had college training in the science of nutrition and/or management and is proficient in the art of feeding individuals and groups, or is engaged in interpreting the principles of nutrition to individuals and groups."

Dietitians are found working in hospitals, philanthropic institutions, school food services, commercial fields such as radio, airlines, railroad dining car services, steamship companies, hotels, business, teaching, research, and community nutrition programs.

To become a qualified dietitian one must take a basic college home economics course with emphasis in quantity cookery, nutrition, chemistry, physiology, economics, bacteriology and psychology. The prospective dietitian may become a member of the American Dietetic Association after completing college and one year of internship. This organization's placement bureau lists over six hundred unfilled jobs. The need for dietitians is very acute.

Having spent my last ten years in a hospital and clinic, I would like to give you an example of a hospital dietitian's workday. She may employ personnel, plan work schedules and develop a good program for employee training. Fifty to two hundred employees may be under her supervision. As a

(Continued on page 316)

DIETETICS AS A CHRISTIAN SERVICE

(Continued from page 315)

Christian she will accept the responsibility of their welfare regarding policies, attitudes and relationships. She may purchase large quantities of food by calling wholesale houses and visiting markets to determine which company offers the lowest price and best quality on particular foods. Part of her day will be spent planning special diets and taking the responsibility of the baby formula room which is certainly worth-while training for future use. Next, she must give attention to teaching the student nurse. The student nurse's problem may be how not to curdle tomato soup or how to plan old, weak Mr. Smith's liquid diet. He is very tired of eating only liquid food. Can he be made happy? Yes, if the dietitian and nurse use their imagination they can again bring a faint smile to his face. Reward enough for any job!

The dietitian works closely with the doctor because in large hospitals the doctor knows how to use the well-trained dietitian. He calls her as a consultant for his patient and together they determine the type of diet which a patient needs. Because she is well trained she is more capable to develop a diet prescription into a usable meal plan for her patient. She will visit the patient, explain and teach his diet and feed the proper diet. It is a pleasure to realize that her knowledge and interest is a great contribution in helping the patient to recover. Two recent articles in a news magazine have discussed diseases in which diet is the known cure. One feels rewarded that she as a dietitian can contribute worth-while knowledge for many types of diseases needing diet therapy.

For example, a small six year old diabetic is told that he must follow a diet for the rest of his life. What can a dietitian do? The orientation to such knowledge must be presented with as little trauma as possible to the child and parent. It takes approximately six hours to teach a child and his parents to accept the diet and learn all about foods so that his diet will be easy to accept and follow. The dietitian has the knowledge and is qualified to help her patient make the type of adjustment so that a diet is followed. To see a twenty year old diabetic (of ten years duration) with few of the complications of diabetes is a great thrill. The dietitian knows that she has been instrumental in helping him maintain his health.

Four years ago a doctor called me to see a twenty-four year old mother of four children who was losing her eyesight because of high blood pressure. He said, "I can do nothing more for her. She will go blind. Convince her of the value of diet and work with her as you never have before." Eight months later she returned with good eyesight. There are many of these instances that make you feel your life is a worth-while Christian service.

It is rewarding to meet a patient in unexpected places as in a streetcar. She joyfully speaks to you with the comment "I am so happy you helped me because I couldn't do it alone." (She had improved

(Continued on page 317)

Buzz Session, Barometers, and Banana Boats

These were all part of the Western District Retreat Leader's Workshop held at Camp Mennoscah, April 23 and 24. The retreat began on Friday afternoon and ended Saturday evening with a cook out; it was attended by approximately 65 prospective retreat leaders.

Leaders of the Workshop included Reynald Carlson, a Christian camping specialist, coming from the University of Indiana. Dr. Carlson is in tremendous demand in youth work conferences and workshops and was an outstanding leader. Also from the University of Indiana were Ozzie Goering and Betty van der Smissen who are earning degrees under his instruction. Dr. Erland Waltner, counselor and advisor to the Y.P.U. and Bible instructor at Bethel College was another leader.

Crossing the river at Camp Mennoscah.

The Workshop opened with a talk by Dr. Waltner, on the place and need of retreats in our church programs. Following this Dr. Carlson led in a discussion which included questions such as: What are we trying to accomplish with the campers? What do parents expect from a church camp? Is camping a favorable situation for influencing Christian living? In order to get everyone's ideas the group was divided into "buzz sessions" of four or five people who then discussed the questions and who appointed one of their group to report their ideas to the rest. It was brought out that the retreat can make unique contributions to Christian education and living. The out-of-doors has a strong attraction for children and young people and here amidst all the beauties of nature, God's handiwork can be observed and felt; you have a 24 hour a day living situation in which to influence and mold the individual; you have a unique relationship of child to counselor in which he can come to know the child and help him with his problems; the program of a camp is a "learning by doing experience" and this is one of the very best ways of learning; and in the mind of the child has come an adventure which will have an influence on the rest of his life, and best of all this has come from the church. After the "buzz sessions," Dr. Carlson showed some of his slides which portrayed the great beauty and vastness of God's creation. The group then went outside and under the "twinkling hosts" had a short lesson in astronomy.

Dr. Carlson (center) speaking to a group on a nature hike.

Saturday morning the retreaters gathered for breakfast at 7:15, having been fully awakened by the sensation of the early morning wash in cold water with the wind serving as a towel. After dishes were finished the morning program began by another discussion led by Dr. Carlson on camp counseling—what it is; duties of a counselor; what is a good counselor? It was suggested that a counselor should not be either completely autocratic or completely an observer, but rather an enabler, one who realizes when the children need help and guidance. A principle given was that if the campers can make good decisions by themselves, be an observer. The personal qualifications of a counselor, knowledge and skills needed, and their responsibility to the health and safety of the children was also discussed.

The rest of the morning was spent in studying crafts. Some suggestions and principles that were given were: that crafts should use supplies available on the local retreat grounds; that crafts should use casts from the out-of-doors (i.e., using plaster of Paris and making plaques of animal tracks found); that art techniques—sketching, modeling, painting, etc.,—interpret the outside; that construction be of tools and equipment that can be used in the camp program or nature interest program; that when using nature materials themselves, some meaning should be given to it; and that whenever you take living things in, be sure they are properly cared for. Demonstrations and explanations were given on rope twisting, spatter ink, and smoke leaf prints, weaving, willow whistles, terrariums, plaster of Paris plaques of animal tracks, whittling, types of trees and woods to use, conservation, etc. A homemade weather station using barometer and temperature readings was also demonstrated. The afternoon was divided in half, one half being spent in actual craft participation, and the other half was spent in a nature hike led by Dr. Carlson, in which he pointed out information on the trees, insects, and rocks found around the camp grounds.

Making banana boats on the cook out.

The retreat was climaxed by a cook out across the river from the main buildings. The menu included hunter's stew; tinfoil cookery of hamburger, casserole, rolunda; kabobs; bread twists; gingerbread baked in a reflector oven; and bananna boats. Samples were made by the retreaters for everyone. After the singing of the doxology camp was broken up until summer when the retreaters will be back, this time as counselors trying to put into practice what they learned.

—Marion Jungas (Student at Bethel College)

DIETETICS AS A CHRISTIAN SERVICE

her heart condition by following a diet to reduce her weight.)

Most of us in the U. S. have every opportunity to develop sound healthy bodies. It is a dietitian's responsibility to engage upon an extensive educational program to prove that people must take care of their bodies by eating correctly. We feed balanced diets to our stock and chickens but make little effort to improve our own physical well-being by proper eating. A dietitian who can help in this area is helping this generation and the next. Many, many people have said, "I feel better and happier since you showed me a better way to eat."

A dietitian has rewards beyond remunerations: the satisfaction of doing an essential job and the knowledge that you are sharing in the effort of helping people gain health or maintain it, not for mankind in one area or one country but the world over.

—Virginia Toews (Instructor in Home Economics, and Dean of Women at Bethel College).

Our Schools

BLUFFTON COLLEGE

RAY HILTY

Ray Hilty, Registrar and Instructor in Typing and Shorthand at Bluffton College, died following a brief period of illness with a heart condition on Friday, April 31. He is survived by his wife, the former Mary Hornal, and by three brothers, Ralph, Reno and Roy.

Ray Hilty was born July 6, 1904, in Pandora, Ohio, the son of the late Dr. N. S. Hilty. He graduated from Bluffton College in 1927, and attended the Northwestern School of Commerce in Lima, Ohio, in 1929-30. He was appointed Assistant Registrar and Office Manager in 1932. He was made Registrar and Instructor in Typing and Shorthand in 1941.

The funeral was held at the First Mennonite Church at Bluffton, on May 3, at 3:30 p.m. Rev. Alvin Beachy officiated, assisted by Dr. Ramseyer. The Bluffton College Vesper Choir sang two numbers. Burial was in the Pleasant Ridge Cemetery near Pandora, Ohio.

Dr. Jacob S. Schultz, has been granted a leave of absence next semester in order to do research for the Mennonite Central Committee in Akron, Pa. Dr. Schultz is retiring from the Deanship, but will continue his work as Professor of Teacher Education at Bluffton College, following his absence.

His task with the Mennonite Central Committee will be to collect data, through questionnaires and personal contacts with the 3,500 Mennonite men in I-W Alternative Service.

Miss Ada May Oyer, senior music major, presented her voice recital on Sunday afternoon, May 2, in Ramseyer Chapel. Ada May will give her piano recital on May 21, at 8:00 p.m. Besides her many music activities Ada May has been vice-president of the Women's Gospel Team.

MENNONITE BIBLICAL SEMINARY

Students shared their evaluation of the year's practical work efforts in a meeting on Monday evening, May 3. There were expressions of gratitude as well as discussions of problems faced in the various types of work. Miss Erna Fast, our Supervisor of Christian Education, led the discussion.

Several weeks ago we published the future plans of some of the senior students. Since then others have accepted assignments as follows:

Kenneth Shelly has accepted a call to serve the Pulaski, Iowa, Mennonite Church. Kenneth has served as assistant pastor of the First Mennonite Church, Sugarcreek, Ohio, the past two summers. Ralph Weber will serve as assistant pastor of the First Mennonite Church, of Beatrice, Nebraska, this summer. Ralph, who is receiving his B.D. degree here this spring, plans to continue postgraduate studies at the Biblical Seminary in New York next fall. Mrs. Weber is receiving a Bachelor of Sacred Literature Degree here this spring. Milton Harder is under assignment by the MCC to serve in Germany. He served there for several years before coming to Seminary.

Miss Betty Quiring, who has had one year of Seminary work, is under appointment of the Congo Inland Mission to serve in the Belgian Congo. She plans to sail for Belgium for language study this summer.

Menno Ediger is to serve the Mennonite Church, Turpin, Oklahoma, next school year while the pastor, Levi Koehn, returns to Seminary for his senior year. Mrs. Ediger is receiving her Master of Religious Education Degree this year.

A number of students are planning to attend the Joint Summer School sponsored by the Goshen and Mennonite Biblical Seminaries to be held at Goshen, Indiana. Faculty members include instructors from the cooperating Seminaries and Goshen, Tabor, and Bethel Colleges.

CANADIAN MENNONITE BIBLE COLLEGE

The presentation of Carl Loewe's "Suehnipfer" took place on Sunday, April 11, at the Elmwood M.B. Church in Winnipeg. After the presentation a bus load of young people from the Altona Bergthaler Church visited the college and were guided about its premises by the students, who appreciated the interest shown.

On April 12, the touring group, accompanied by Rev. Wall, left for Ontario. For most of the group it was the first visit to Niagara Falls, Queenston Heights, and other points of interest in eastern Canada. All nine of the Canadian General Conference churches were visited. On the way home a one and a half day stop in Chicago allowed them to visit the Seminary and other notable places. The group returned home to Winnipeg on Saturday, April 24.

School closed for the Easter week end on Thursday, April 15. On Easter morning about twenty-eight students gathered on the banks of the Assiniboine River for a sunrise service.

Two other C.M.B.C.'ers were in Chicago during the past week. Miss Lena Peters had a meeting with the Congo Inland Mission Board, and Mr. Verner Friesen attended an orientation meeting for leaders of Voluntary Service Units that will be placed in Canadian hospitals this summer.

BETHEL COLLEGE

The Student Volunteers held their annual spring retreat on Saturday afternoon and evening, May 1, in the Kidron Kottage.

The annual Mennonite Song Festival was held in Memorial Hall on May 2, in the afternoon and evening. Twenty-two different choirs participated, some coming from a distance of 75 miles. This song festival always attracts large crowds that quickly fill, sometimes to overflowing, the large auditorium seating almost 3,000 people. Professor Bixel and Professor Hohmann of the college music faculty actively participated in the planning of the festival and in choir direction. Professor Hohmann directed the mass choir in the inspiring rendition of some great choir selections in the afternoon and evening sessions.

Dr. Erland Waltner spent May 6-9 attending the Eastern District Conference sessions in Pennsylvania. He conducted a series of five Bible studies.

Dr. J. W. Fretz served as one of the speakers at the Conference on Christian Community Relations at Eastern Mennonite College, Harrisonburg, Virginia, May 6-8. The conference theme was "Christian Community for What?" Dr. Fretz gave talks on the following subjects: Mennonite Community Trends—Toward What? Newton, Kansas; Shenandoah Valley Resources to What End? The Challenge of Christian Community Building.

PUBLICATION OFFER ENDS MAY 20, 1954

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By P. J. Wedel

Completed and edited by Ed. G. Kaufman

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WAYS OF IMPROVING OUR SUNDAY SCHOOLS

(Continued from page 309)

The pastor should be an ex-officio member of this committee and his presence should aid in correating the teaching and preaching services in the church. Both the Sunday school and the church may achieve a unity of purpose and a marked improvement in their total program if their efforts are made to co-ordinate the various agencies in the educational program.

Jottings

—**Walton Church, Walton, Kan.:** The Walton Methodist and Mennonite Churches had a union Easter sunrise service in the park east of town. Music was furnished by a choir of young people from both churches and directed by Mr. Sparks from the local high school. Curt Boese was the speaker. S. J. Goering, Ted Roth, and Albert Gaeddert brought messages during Holy Week. Erwin Goering preached in our church on May 2; Curt Boese was in South Dakota.—Harold Peters, Corr.

—**Emmanuel Church, Pratum, Oregon:** The Women's Missionary Fellowship of the Oregon churches met at our church April 29 for an all-day meeting. A pot-luck dinner was served at noon. Mrs. E. A. Young, Bible teacher and personal worker among the women inmates of the penitentiary, was the guest speaker. We are busy getting ready for the Daily Vacation Bible School to be held the last of May.—Mrs. Ernest Roth, Corr.

—**Herald Church, Bessie, Okla.:** After a long dry spell we have now received fine rains. Wheat looks good. On the evening of March 4, our Mission Society gave a program in the interest of the migrant work at Eloy, Ariz. W. Harley King showed a film and gave a talk. In the past month the brethren have plastered and painted the walls of the church basement and have put in a ceiling. It is now made for the Junior Dept. of Sunday school. The following guest missionaries have been with us: Mr. and Mrs. Alvin Bergen, Mr. and Mrs. Frank Manning, Mr. and Mrs. Earl Roth, Mr. and Mrs. H. H. Peters. Henry Reimer brought us the message April 4. The Bethel College Student Volunteers were with us Good Friday. Mrs. Ed. Schmidt and Mrs. John H. Nickel had to undergo operations. Harry Jantzen is sick with a heart ailment.—Mrs. Margaret Horn, Corr.

—**Topeka Church, Topeka, Ind.:** During Holy Week union services were held at the different churches of this community, with the exception of Thursday evening when each church observed Holy Communion in the evening. On Easter Sunday evening the ladies of the Berean Class presented a pageant "The Challenge of the Cross." On Easter Sunday Dale Showalter was received into this church fellowship. The wedding of James Yoder and Doris Mitschelen was solemnized in the church the evening of April 17. Pastor Frey and family attended the Middle-Central District Inspirational Conference at Washington, Ill., April 23-25. Miss Ella Mae Hooley spoke and showed pictures of Puerto Rico at the Women's Missionary meeting with Mrs. John Stoltz on the evening of April 21. A representative of the Gideons spoke at the morning service, April 25.—Opal King, Corr.

—**Zion Church, Donnellson, Iowa:** Pre-Easter union services were held on Sunday evenings of the Lenton season in the four churches of Donnellson. A banquet for the men of the Iowa Mennonite churches was held in Pulaski, March 25; a number of our men attended. J. W. Fretz of Bethel College was the speaker. April 11 the Community Chorus presented the cantata, "Seven Last Words," by Dubois at St. Paul's Evangelical and Reformed Church, under the direction of Donald Harris, music instructor of the Donnellson High School. April 18 a musical program was given by our church choirs, including the cantata, "The Prophecy Fulfilled," Vernon Neufeld director, Hilda Krehbiel, accompanist for adult choir; Mary Krehbiel, director, Carmen Lowenberg accompanist for junior choir. David Krehbiel was the reader for this service. Eight adults and seven young people attended the Middle District Conference and the joint Inspirational Conference with the Central Conference. Family night was held in the church basement with a covered dish supper, April 29. The Good-will Circle and Women's Mission Society packed and shipped over 30 pounds of clothing for relief.—Corr.

—**Faith Church, Greensburg, Kans.:** A. J. Dirks conducted a series of meetings in our church April 11 to 21. J. E. Hartzler brought the message Sunday morning, April 11. April 14 a group of six men from the Mennonite Biblical Seminary, (including Marvin Dirks, director) gave an inspiring musical program. April 20, evening, Helen Nickel, mis-

(Continued on next page)

sionary from India, gave an interesting talk of the work there. May 2 the church observed Holy Communion. In the evening a group of students from Bethel College gave a program.—Corr.

—**Grace Church, Dallas, Oregon:** J. M. Franz became our pastor Jan. 1. Evangelistic meetings with Howard Nyce of Pretty Prairie, Kan., as speaker, were held Feb. 7-21. Mr. and Mrs. Wilbur Schmidt are serving the Community Church of Idanha, Oregon. Mr. and Mrs. Robert Wiens are now in Africa studying the language. Mrs. Wiens has completely recovered from an attack of malaria. Mr. and Mrs. Arnold Dalke are serving the Community Church at Bridge, Oregon. The Dalke's also have a new son, Daniel David, born Mar. 8. We enjoyed services by Miss Soldner and Miss Rupp, visiting missionaries, and J. J. Ray, representative of American Sunday School Union. Sixteen children were dedicated on Easter Sunday. Lois Warkentin, daughter of Rev. and Mrs. J. R. Warkentin, became the bride of Gladwyn Schmidt, son of Mr. and Mrs. Frank Schmidt, April 16. Paula Kitzmiller and David Fast were married April 16.—Mrs. A. E. Schellenberg, Corr.

—**Butterfield Church, Butterfield, Minn.:** March 24, Harry Martens, business manager of Bethel College, presented through color slides and the spoken word, the work of our PAX units in Germany and Greece. Sunday evening, March 28, our young people participated in word and song. The sound motion picture film, "Mother and Home," was shown, a picture pointing out the importance of prayer by and for each family member in the home. Edward Duerksen brought crucifixion and resurrection messages on the mornings of Good Friday and Easter Sunday respectively. Our young people presented the Christian Endeavor program in the evening of Easter Sunday, April 18. On Sunday morning, April 25, Lorraine J. Burkhalter, Lillian Lehman, and Marie Liechty, three mountain missionaries from northeastern Tennessee, spoke to the Sunday school and church of their work in helping children memorize Bible verses. In the afternoon they showed the film, "On the Crossroad," a story of youth making decisions at the crossroad of life. In the evening, 30 members gathered at the parsonage in honor of our pastor's birthday. As a token of love a gift of money was presented to Edward Duerksen. Sunday evening, May 2, Elizabeth K. Schultz, a registered nurse and returned missionary from Urundi, Africa, spoke of her work and showed a sound picture, "Seedtime and Harvest." Those who sow spiritually will reap accordingly.—Willis Linscheid, Corr.

Into the Beyond

MRS. KATIE (KRAUSE) MERK, wife of the late Henry Merk, member of the Bergthal Mennonite Church, Corn, Okla., was born June 4, 1887, and died April 24, 1954.

JOHN STAUFFER, member of the Deer Creek Mennonite Church, Deer Creek, Oklahoma, was born in Donnellson, Iowa, July 14, 1866, and passed away April 24, 1954. He was a charter member of the Deer Creek Church, which was organized August 27, 1899.

ABRAHAM J. BRANDT, of Reedley, California, and member of the First Church, Reedley, was born September 23, 1874 and died April 24, 1954.

Announcing a New Book

Coals of Fire

by ELIZABETH BAUMAN

Price: $1.95

A Brief Description of Book—

A collection of twenty stories each of which reveals a practical application of the nonresistance principal in an actual situation. The stories are based on historical fact. They reach as far back as Isaac of the Old Testament and into the present to include a Mennonite Central Committee relief worker, Marie Fast. They have been culled from various periods of history—the early Christian era, the Reformation, Colonial days, both World Wars, and even more recent times. They show how the way of Christian love can bind people together. Some also show how that way may bring suffering and even death. All of them demonstrate how the way of love calls for the highest type of heroism.

The Author—

Elizabeth Bauman is a happy homemaker and busy mother. COALS OF FIRE is her first book. Many of the facts necessary for the stories were collected by the Mennonite Research Foundation and also by Mrs. Bauman's father, Dr. Guy F. Hershberger, author of the well-known WAR, PEACE, AND NONRESISTANCE. Mrs. Bauman wrote COALS OF FIRE to meet the need for nonresistance teaching that could be understood by younger teenagers. This book is primarily for 11-16 year olds, but others will also enjoy it.

AVAILABLE AT YOUR BOOK STORES:

Mennonite Book Store
Newton, Kansas

Mennonite Book Store
Rosthern, Sask.

Mennonite Book Concern
Berne, Indiana

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

MENNONITE LIBRARY BIBLICAL SEMINARY

Fairfield Mennonite Church, Fairfield, Penn., Helmuth Dyck, pastor.

I was glad when they said unto me,
Let us go into the house of the Lord.
Our feet shall stand
Within Thy gates, O Jerusalem.
Lord, I have loved the habitation
Of Thy house, and the place
Where Thine honor dwelleth.
Come, let us go up to the mountain
Of the Lord, and to the house
Of the God of Jacob.

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THE HUMAN HEART

The human heart is like a millstone in a mill:

When you put wheat under it, it turns and grinds and bruises the wheat to flour; if you put no wheat it still grinds on, but then 'tis itself it grinds and wears away.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. E. Smucker, Maynard Shelly, Willard K. Claassen.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas, or 722 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, 4614 Woodlawn Avenue, Cheago 15, Illinois. **Postmasters Note: Send change of address Form 3579 to 722 Main, Newton, Kansas.**

New Mission Station Opened

The first week of May marked the opening of a new mission field by the Northern District Conference. The new field is a rural area situated at Pitt, Minnesota, just a few miles from the Canadian border. The workers in this field are Rev. and Mrs. Herman Friesen of Mountain Lake, former missionaries to Equador, So. America.

The Lord very satisfactorily supplied the necessary natural things for the Friesen family to start housekeeping in the north. Gifts from this area included clothing, furniture for the whole house, and also a Ford Country Sedan which will be very useful in D. V. B. S. and also in bringing children to Sunday school. Those interested in this project can communicate with Rev. Russell Mast of Freeman, S. D., the treasurer of the mission committee.

—Walter H. McDowell, sec.

Where the Church Is

The church is never a place, but always a people; never a fold, but always a flock; never a sacred building, but always a believing assembly. The church is you who pray, not where you pray.

A structure of brick or marble can no more be a church than your clothes of serge or satin can be you. There is in this world nothing sacred but man; no sanctuary of God but the soul.

It is a greater wrong to defame the humblest of God's saints than it would be to fire a cathedral; the former is sacrilege, the latter incendiarism; the former is sin, the latter a crime; the former God will punish, the latter man will. Never lower the divine ideal—that on earth man alone is the habitation of God.

—Covenant Weekly

Of Things to Come

May 28, 29, 30—Western District Peace Retreat, Camp Mennoscah, Murdock, Kansas

May 30—Men's Chorus Festival, Memorial Hall, N. Newton, Ks. 2:00 p.m.

May 30—Commencement, Mennonite Biblical Seminary

June 1—Freeman Junior College, Commencement

June 7—Commencement, Bluffton College

June 13—Commencement, Canadian Mennonite Bible College

June 11-15—Northern District Conference, Freeman Junior College, Freeman, South Dakota

June 16-20—Pacific District Conference, Pratum, Oregon

Retreats at Camp Friedenswald (Middle-Central Districts) Mich.

July 5-11—Junior Retreat
July 12-18—Intermediate Retreat
July 19-25—Senior Retreat
July 26-29—Pre-Junior Retreat
July 30-Aug. 1—S.S. Workers Retreat
Aug. 2- 6—Family Retreat
Aug. 9-15—Chicago Churches Retreat
Aug. 16-22—Ministers' Retreat, planned by General Conference Committee and local men for ministers and their families.

Retreats at Camp Mennoscah (Western District), Kansas

May 28-30—WD Peace Retreat
July 11-15—First Intermediate Retreat
July 16-20—2nd Intermediate Retreat
July 21-25—Senior-Adult Retreat
July 26-31—First Young People's Ret.

Eastern District Brotherhood

Elmer Baumgartner, president of Mennonite Men, will be guest speaker at Souderton, Penn., (Zion Mennonite Church) Saturday evening, June 12. On Sunday, June 13, he will speak at the Bethel Church, Lancaster, at 2:30 in the afternoon; and in the evening at 7:30 at the Richland, Penn., Church.

—N. M. Wismer,
Sec., E. Dist. Brotherhood

The Board of Missions is glad to announce the arrival on May 13 of the Edward Burkhalter family from India for their first furlough. For the present they will be staying with Mrs. Burkhalter's parents. Their address will be 80 South French Broad Avenue, Asheville, N. C. Later they plan to go to Berne, Indiana.

Editorials

A WELL-KNOWN LEADER PASSES

There is probably no living Mennonite who is so widely known and so universally respected as was the late C. F. Klassen, who died in Germany of a heart attack, May 8. His kindly and patient work among the refugees and dispossessed Mennonites has endeared him to thousands on four continents. In the 1920's he worked tirelessly with those of Russia, helping them get into Canada. Coming to Canada himself, he served the Canadian Mennonite Board of Colonization for years. In 1945 he was the first MCC worker to enter Germany and hunt out the thousands of Mennonite refugees there. He helped multitudes to get to South America, and visited and kept in touch with them there. In his remarkable memory he carried the names and histories of literally thousands of individuals and families and had a personal interest in each one.

He was a man of tireless energy who yet had time to listen sympathetically to the tragic stories of individual victims. He was a dignified statesman who could command the respect of those in highest authority, and yet had the simple humility of a true child of God. He was a man of bold courage and daring and yet a man of great tenderness and sympathy. He revered and trusted God, and loved and respected people.

When his plans for the needy refugees seemed absolutely blocked and impossible, he would say "God can," and confidently expected the "impossible" to happen. We thank God for raising up such a leader among us. His life and memory will continue to be an inspiration.

MEMORIAL DAY

As we approach the nation's Memorial Day, we might well consider if it were not appropriate to have a special day in our churches, perhaps the same day throughout the conferences, when we remember in a special way the heroes of peace and leaders of the Faith. Each district conference usually has some form of memorial service but the majority of our people are not privileged to attend such conferences.

Such a memorial service would call attention to the higher values of Christian living and place emphasis upon the things really worth while. For the youth, it might be an inspiration to devote themselves fully to the cause of God and His Kingdom.

Of course the church's supreme Memorial Service is the observance of the Lord's Supper. Nothing should be added to this to divide our attention from the fact that Christ gave His life for us, or to detract from the beauty and solemnity of this service.

WHEN HISTORY REPEATS ITSELF

Now that the tumult and the shouting concerning the Revised Standard Version of the Bible has somewhat subsided, it might be interesting to note how history has repeated itself concerning this version.

When the now famous King James Version first came out, it received violent opposition from various quarters. In fact, it has been stated that no revision was ever attacked more bitterly. One of the most learned scholars of his day declared he would rather be rent in pieces by wild horses than that this translation (King James) should be given the churches with his consent. One of the absurd charges made at that time, (about as absurd as some leveled at the Revised Standard Version), was that the translation was slanted through royal influence to countenance the idea of witchcraft. The translaters of the King James Version were accused of "blasphemy, most damnable corruptions, intolerent deceit, and vile corruption." One is reminded of something Jesus said about killing the prophets and later building monuments to them.

It might also be well to note that what we call the King James Version today is quite different from the version as it appeared in 1611. There have been many adaptings of phrases and spellings since that time.

Time and God have a way of vindicating or rejecting such efforts. How generally the Revised Standard Version will be accepted—or rejected—cannot be determined at this time. But it certainly is not true that evil men deliberately tried to bring about a denial of the fundamental beliefs of Christianity in this version. There have been many translations and revisions and there will be many more. We can profit from these serious labors of others.

"COPS AND ROBBERS"

As indicated in the article on WAR TOYS AND GAMES elsewhere in this issue, the games children play and the toys they possess may have a great influence in the molding of their characters. This fact has not been taken into account sufficiently by parents and teachers.

To be sure there is much harmless and innocent play and make-believe among children. But when day after day the pattern of "cops 'n' robbers" or the "bang, bang," of "machine guns" persists, it is high time for parents to take note. In fact it were far better if parents became interested in the play of their children before it has reached such warlike proportions that it has already colored the soul.

Perhaps parents are so busy that they do not pay enough attention to the play habits of their children while they are still small. But the result of such over busy-ness may be unfortunate. It is better to keep somewhat ahead of the small child in his play habits and desires and to supply the proper healthy direction such games may take. An ounce of prevention of undesirable military and criminal games and toys is worth a pound of attempted cure.

For a Pot of Beans

VERNON H. NEUFELD*

"Then Jacob gave Esau bread and pottage of lentils, and he ate and drank and rose and went his way. Thus Esau despised his birthright." —Gen. 25:34 RSV

You remember the story of Jacob and Esau, don't you? You likely recall how Jacob got the birthright of the family by dealing with his older brother when he was hungry. We sympathize with Esau because he was the victim of an ambitious brother who struck at a weak moment. And though this is true, it must also be admitted that Esau didn't think much of his birthright and sold it to his brother for a pottage of lentils.

The birthright Esau sold for the satisfaction of the moment would have meant for him the privileges and advantages of being the head of the family and tribe; it would have meant being heir of the promise of God as given to Abraham, of becoming the ancestor of the children of God yet to be born. Still, it was this birthright that Esau despised for the momentary enjoyment of a full stomach.

Since the days of Jacob and Esau many birthrights have passed from father to son, in the family of Israel and also in the family of Christ. We of our generation likewise have available the birthright of our Christian heritage.

But in contrast to Esau, how much greater is our birthright as twentieth century Christians and, moreover, as Mennonites. We have at our finger tips the person of Jesus Christ Himself—His life, message, teachings, His work of salvation for the world; His continuing spirit and way. We have on our bookshelves and altars the Holy Scriptures, the revelation of God, the expression of the way of salvation and life. We have that unique concept of Christianity received from our Anabaptist forefathers — the supremacy of Christ and the Scriptures; the fellowship of the redeemed; the way of faith plus Christ-like ethical living. We have a birthright that has been tempered by the blood of the martyrs, beginning with the New Testament Christians through the Anabaptist and Mennonite martyrs of more recent years.

This is our birthright—a heritage of wealth in Christ and His way and the opportunity to be the channels of blessing through which this heritage might be passed on to future generations. The tragic truth is, however, that just as Esau sold his birthright for a pottage of lentils to satisfy his hunger for the moment, so we who are called Christians are selling our heritage for the momentary attractions of life—*for a pot of beans*!

Prosperity with its accompanying comfort and luxury is one of those things that attracts the Christian and makes him lose grip on his heritage. Mennonites have land, homes, gadgets, savings, and they love it! They love it so much they have begun to say quite rationally, "We must go the limit in protecting our 'freedom.'" In the enjoyment of things man has forgotten the Giver of all. "For you say, I am rich, I have prospered, and I need nothing; not knowing that you are wretched, pitiable, poor, blind and naked" (Rev. 3:17). The birthright, Christ and His way, is despised for the comforts and luxuries of life.

Further, it can be noted that the world in which we live is going wild after the thrilling and bizarre phases of existence and, rather than maintaining a separateness from such influences, Christians as a whole are increasingly involved in these pursuits. "Funny" books, movies, radio, and television with their emphasis upon violence and the desecration of true love and noble character are influencing the Christian mind. It might be added, that we have also been caught up in the whirl of new learning and have become "wise" in our own eyes. In the acceptance of the scientific and critical method Christ has been left out or, at best, has become the object of this very method. This wisdom is foolishness with God; it is a vacuum that will be filled by other faiths and ideologies. The Christian's birthright is neglected or rejected in his keeping pace with culture and his environment.

Finally, what must be mentioned is probably the most serious of attractions and diversions from our receiving the birthright. We as Christians and as Mennonites have *adopted the method of compromise.* When faced with an issue calling for Christ-like ethical living, we have resorted to a half-way resolution. We have sold the purity of Christian living for the pottage of being like our neighbor. One needs only to compare our brand of Christianity with that of the Apostles to see the extent to which we have sold our birthright in order to be an *accepted* segment of society. Our boys enter the armed services to "do their bit"; men become brothers in secret orders; children are given dancing lessons; members join in league with all sorts of people in all sorts of organizations. They are selling their birthright for the pottage of being conventional.

No, it is not only Esau who despised his birthright and sold it to his brother for a pot o lentils. From all appearances, modern Christianity has done so and the General Conference Mennonite Church is well on its way. Where is that sharply defined Christian witness? Where is the Christian who fearlessly lives in the footsteps of Jesus? Are we at the advent of another Middle Ages where Christianity is so fused with the practices of society and the state that we call ourselves a Christian society and a Christian nation?

The answer to all this is simple. Man hasn' been converted; he hasn't been changed from th

(Continued on page 336)

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*Pastor, Zion Church, Donnellson, Iowa.

Eastern District Conference Meets

Welcome!
Eastern District Conference

One hundred and fifty delegates from the twenty-eight churches of the Eastern District Conference attended the four day annual session of the conference in the First Mennonite Church, of Allentown, Pennsylvania, April 29-May 2. Dr. Erland Waltner, Bethel College, North Newton, Kansas, highlighted the conference with timely and inspiring studies from the First Epistle of Peter. Ward W. Shelly, president of the conference and pastor of the Bethel Mennonite Church, Lancaster, conducted the daily business sessions which produced special action for the future work of Home Misssions, the Home for the Aged, and the witness of the conference.

Peter speaks to the Eastern District

Dr. Waltner told the conference that our nation needs cool heads for times like these. But we will never have cool heads, until we have warm hearts. His lectures from the First Epistle of Peter showed us the road to warm hearts and cool heads. We belong to God and our hope is in Jesus Christ.

Our hope is in an eternal heavenly inheritance which is rich, glorious, and real, beyond the reach of change and decay.

A check on stewardship

The conference studied its stewardship and its program in the reports given by its officers. The giving of the conference churches has almost tripled in the last ten years, so that during the last year over $330,000.00 was expended for the work of the church both locally and at a distance. The conference grew in membership during the last ten years, adding 800 members, bringing the present membership to 4,523.

With the enlarging work of the conference it was felt that attention should be given to the hiring of a field worker who could give full time to the promotion of the work of missions and other conference institutions and projects. A final decision will be made on this matter at next year's session of conference.

Officers elected to guide the work of the conference during the coming year were: A. S. Rosenberger, West Swamp, Quakertown, president; Ellis Graber, Zion, Souderton, vice-president; Maynard Shelly, First, Allentown, secretary; and Harry M. Detwiler, Souderton, treasurer. Elvin R. Souder, Souderton was elected to the Program Committee, and Walter H. Temple, re-elected to the Credentials Committee.

Ground work for a new church

The Committee on Home Missions and Church Extension supports in part the ministry of six churches in various areas of the state. These include Smith Corner, Roaring Spring, and Napier in western Pennsylvania and Saucon, Lancaster, and Germantown.

This committee plans to build a new church in suburban Philadelphia within the next year, if possible. It is planned to build a parsonage first of all, which would contain a chapel, as a means of initiating the work.

Institutions gird their loins

The Home for the Aged at Frederick, Pa., has 31 guests and during the past year spent $30,000.00 to operate and maintain the Home.

Men-O-Lan is the retreat grounds near Quakertown which is maintained by the Eastern District. During the past year the camp was enlarged by 69 acres which now gives a total of 92 acres for retreat programs and out-door church programs.

A louder peace witness

The Peace and Service Committee reported that nineteen men from the conference were doing I-W service as religious objectors this year. Last year they reported four. The giving for relief and Christian service increased by $2,400.00 during 1953. A special committee appointed last year brought in a report recommending that the conference take official action to adopt the General Conference statement, "A Christian Declaration on Peace, War, and Military Service" which was adopted at Portland in 1953. This was done.

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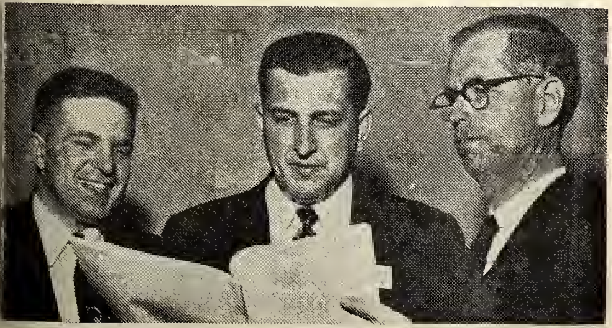


Eastern District Conference Officers: 1953-1954. Maynard Shelly, sec.; A. H. Schultz, vice-pres.; Ward Shelly, pres.

New Conference officers: Maynard Shelly sec.; Harry Detwiler, treas.; A. S. Rosenberger, pres.; Ellis Graber, vice-pres.

EASTERN DISTRICT CONFERENCE MEETS

(Continued from page 325)

These also serve

The Historical and Publication Committee has microfilmed many of the old records of the congregations of the district. They direct the publication of the "Eastern District Conference Messenger," a quarterly paper.

The Education Committee examines candidates for the ministry and planned a Leadership Training School for conference teachers and workers which is now in progress each Monday evening in Zion Church, Souderton.

The Sunday School and Young People's Committee assists two auxiliary groups, the Sunday School Union and the Young People's Union, in planning their work.

The Benevolent and Relief Work Committee has charge of a fund to help those in need and at this session was charged with the care of the Mission Home, which is a home given over to the use of the conference for missionaries and Christian workers.

We work with others

The Eastern District with the Central and Middle District conferences elect trustees to the Board of Bluffton College, Bluffton, Ohio.

The Germantown Church Corporation receives two trustees from the Eastern District. The congregation and the General Conference are represented in this corporation to preserve the oldest Mennonite congregation.

We witness while we work

A new departure for the Eastern District was a radio broadcast that was produced during the conference sessions to provide a direct Christian witness to the city in which the conference met and the surrounding country. Powerful WSAN reaches a majority of the communities in which there are Eastern District congregations. On Friday evening of conference radio listeners heard greetings from the conference Bible lecturer.

A mission scholarship

The Women's Organization conducted their business meeting following the close of the conference business sessions. The women's groups of the conference pledged themselves to raise an annual $2,000.00 which is to be a scholarship for the medical school training of Betty Bauman, daughter of Drs. Harvey and Ella Bauman, who plans to serve on the mission field. Mrs. Harry Landis was elected president of the Women's Organization.

The church moves on

Four days of conference sessions seem long but they pass quickly. The evening services and special services at which Betty Bauman, Mrs. Vernon Sprunger, missionary to the Congo, P. K. Regier, General Conference Secretary, and Andrew R. Shelly, Mennonite Biblical Seminary, spoke inspired the delegates and made time move rapidly. And even the business sessions let it be known that the spirit of God was at work. The delegates knew that something was happening. The church moves on.

Pacific District Conference Condensed Program

Pratum, Oregon, June 16-20

Theme: *"The Exalted Christ"* Theme Song: *"All Hail the Power of Jesus' Name"*

Wednesday Afternoon, June 16

Committee Meetings

Wednesday Evening

Speaker—H. A. Driver

Thursday Morning, June 17

Conference Sermon — President Willard Wiebe
Reading of Minutes; Treasurer's and auditor's reports.
Message — Harry Yoder, Conference Guest Speaker.

Thursday Afternoon

Election of Conference Officers
Report of Education Committee, with reports of schools.
Message — Harry Yoder.

Thursday Evening

Program by "Mennonite Men."

Friday Morning, June 18

Evangelism Committee and election.
Message — Harry Yoder.

Friday Afternoon

Auxiliary Meeting (3).

Friday Evening

Women's Missionary Association.

Saturday Morning, June 19

Christian Service Committee and election.
Report of Trustees and election.
Ministers' Aid.
"Home Missions" — Andrew Shelly
Message — Harry Yoder

Saturday Afternoon

Memorial Service.
Unfinished and new business; budget; resolutions.

Saturday Evening

Young Peoples' Banquet.
Young Peoples' Union program.

Sunday Morning, June 20

Services in the local church.

Sunday Afternoon

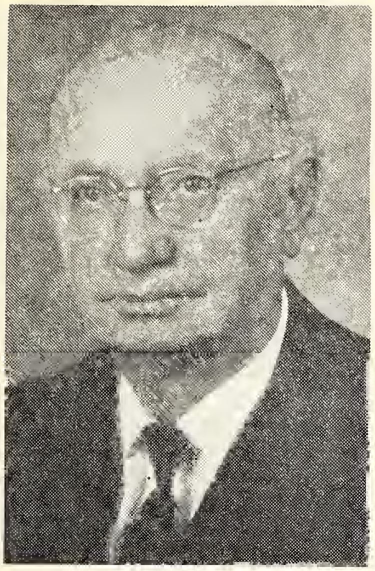
Foreign Missions — H. A. Driver.

Sunday Evening

Installation of Officers.
Message — Harry Yoder.

Virtually millions of Christians in 118 countries including the United States joined in a world-wide fellowship of prayer for peace and abundant living on March 5, the first Friday in Lent. This was the 68th observance of the World Day of Prayer which began under the sponsorship of the Presbyterian Women's Board of Home Missions.

In Memoriam



Rev. J. B. Ediger

We have been called upon to lay to rest another one of our missionaries, who together with his wife rendered faithful and efficient service for many years. Rev. and Mrs. Ediger entered the mission work in Oklahoma in 1907 laboring mostly among the Cheyenne Indians, and after about forty years of service they retired from the work.

It was our privilege to visit the field a number of times and observe the work that was being done. We were impressed especially with the way Brother Ediger could meet the Indians and make them feel at home in his presence. He seemed to have a special knack to get next to them and win their respect and love. His cheerful and social nature must have appealed to them. His friendliness must have touched their hearts. His devout Christian character must have impressed them.

He was very interested in training native workers and was very successful in preparing a number of men who could do good work among their people. We made the acquaintance of some of these men, and became familiar with the type of service they rendered.

Brother Ediger and his wife were tireless workers. The influence of their services will continue in Oklahoma among the Cheyennes for many years. Their Christian home too has been a great witness for the Lord Jesus Christ, whom they loved and served, and whom they presented as the Savior who saves to the uttermost. **—P. P. Wedel**

"The whole aspect of a great evangelistic movement, in its preparation and follow-up work, should be arranged with an educational outlook, if we hope to get abiding results."

—Rev. Akira Ebisawa, Gen. Sec. of National Council of Churches, Japan.

Flashes of Thought

Trodden Under Foot

WALTER GERING

For a moment I was speechless; it was such an unexpected reply that I knew not what to say. Of course he was right. We must never do it. I should have realized that immediately when the thought was suggested. But it had to be a Danish official who pointed the way.

You see, we were in the process of buying shoes for the refugees in Denmark. Thousands of these unfortunates of the world were without shoes. Their hurried flight gave them no opportunity to take extra supplies along. Often the clothing on their back, the shoes upon their feet was all they could take. Now that they had been living the rugged life of a refugee for many months it was to be expected that a new supply should be forthcoming. The relief bundles which came through the agency of MCC were a welcome sight; they brought new hope to many a despairing soul. But what were these supplies amongst so many needy bodies? Shoes especially were on the want list in every camp.

So it was that arrangements were being made to buy large quantities of shoes through the governmental agencies. The head of the proper agency was consulted and he graciously gave his consent. He agreed to act as the middleman in the procedure.

One problem still needed to be solved. As in all other MCC work it was our desire that this might be done "In the Name of Christ." It was to be to His honor and glory that these shoes should be given. Without this emphasis we would be missing the real point in this act of service. How could this be most effectively done?

The answer seemed simple. Why not take these little square paper emblems "In the Name of Christ" which were being used on the clothing and paste them upon the sole of each pair of shoes. In that way each pair would carry forth the message as it was placed into the hands of the receiver. It would be a challenge to every refugee.

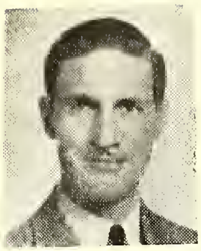
Then it was that the Danish official raised his objection. "I would not do that; I would not want to think that these refugees were treading under foot the Name of Christ."

I was shocked! Of course we did not want that. Of all things, this was the one thing we did not want. We were thinking in terms of bringing honor and glory to His Name. We ought never to have suggested such a procedure. Humbly thankful for his insight, we arranged to have a little card printed which would be given with each pair of shoes; a card which would tell the story.

LORD GRANT THAT IN ALL OF OUR WAYS WE MAY NEVER BRING REPROACH UPON THE NAME OF CHRIST.

War Toy

R.



R. C. Kauffman

Last week I asked the members of my Child Psychology class to write a short statement in response to the question, Assuming yourself to be a pacifist parent, would you allow your children to play with war toys and games? The responses were varied, although about evenly divided on the issue among the thirty-odd members of the class. Representative of those expressing a negative position on this question is the following:

"A typical war game in which children like to play is characterized by the words, 'You're dead now.' If the child is not taught that life is sacred when he is still young, he probably will not regard it as such when he is older.

Since Mennonite parents believe in pacifism, it seems in keeping with their teachings that a child should not be allowed to play war games or handle war toys. I think it is the duty of Mennonite parents to show their peace faith to others. One way is to teach their children so they will not want to play war games. I think there are many other worthwhile games to play when a child is young and if he is under the right influence he will not even want to play in destructive ways."

Representative of those taking the opposite point of view is the following:

"I do not think it will hurt children to play with guns and other toys of this nature. There seems to be an age among children when games of this kind are universally popular. If children are not allowed to have toys of this type they will make or imagine them. I don't think children are actually thinking of what they are doing when they say, 'Bang, bang, you're dead now.' It's just a phase of play through which they go. Lots of confirmed pacifists have played war games in their youth and do not seem to have been affected by them in their attitudes."

A third member of the class writes with a degree of realism. She is the mother of three children and has confronted the problem. She writes:

"I was directly connected with the nonresistant stand in World War II, being the wife of a CPS'er serving 3 years and 8 months in camp. We had a son 18 months after his induction. In going from place to place to be near the man of our affection, I saw others' kids at play, and it seemed that most of the play was 'war,' 'Cops and Robbers,' and 'Cowboy and Indian.' There I decided that our little son would not be given guns with which to play. Time has passed and son has grown to be 10 years of age. He has at least 3 guns in his possession, an air-rifle, a cap gun and a water pistol. His sisters also have water pistols. We have not changed our nonresistant point of view. We did not buy a gun at the first request but he is good with tools and in no time he had guns made of sticks and wood. Later we bought the cap gun and the water pistol. The B-B gun came still later, being the one his dad had as a boy. We have not told them they dare not play with others and play 'Cowboy and Indian,' etc., but we have tried to teach them that it is wrong to kill a person, being wrong because of the teaching in God's Word that he loves all men and He commands that we love all people. Therefore, we should not point our guns at playmates and pretend to kill them. We try to teach that guns are made for the purpose of killing wild game in sports. How much we have accomplished, I'm not sure. I do feel that too severe restrictions on such play may lead to an over balance in later life when the child can and will get these things to satisfy the suppressed childhood desires. It's a tremendous task and I am able only as God gives me guidance."

It is evident from the above that to a mother who has definite pacifistic convictions and who is thoughtful in her application of them, the problem of war toys and games can be a significant one. The problem is one, however, that should be of some significance also to those not sharing the pacifistic view since, in its psychological essence, it is the same as that posed by comic books, TV and motion picture shows, or any other form of entertainment that is substandard morally and yet appealing to children. Briefly stated, the problem is whether one can forcibly prohibit things of this kind without making them more—perhaps even morbidly—fascinating. I am inclined to think that one cannot. The greater the desire of the child to engage in such forms of entertainment, the more damaging is an outright denial of them.

Is there nothing then that can be done by way of control? I think there is. Specifically, the following suggestions might apply:

1. In this area, as in most others, "An ounce of prevention is worth a pound of cure." An excessive interest in war play and in blood and thunder comic books and shows is already indicative of a problem and must be recognized as such. To respond to this problem in a totally repressive fashion is to "Lock the gate once the horse is out" and, in keeping with the analogy, to make it harder for the horse to get back in of its own accord. Even though the "outside" may not prove to be nearly as exciting as was originally supposed, it now assumes the pathological fascination of a gesture of independence of rebellion against authority and of an outlet for latent hostility.

Prevention in this area means rearing children in such a way as to keep hostility at a minimum. It also means providing legitimate avenues of expression for the frustration and hostility that inevitably results as a by-product of the socialization process. If a child can never, in one way or another, say to the world or even to its parents, "I hate you," there will be an accumulation of feelings which will make the vicarious outlets provided by the more violent forms of entertainment very satisfying indeed. Having arrived at this point there is no solution to the problem that is altogether good.

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*Dean, and Professor of Psychology, Bethel College, North Newton, Kansas.

Games

2. Introduce the child to a suitable variety of play activities. This is a very commonplace suggestion but one that should not be overlooked. It has its particular application to the problem of undesirable comic books (and this includes most of them), TV and motion picture shows. Given the opportunity of good books, the emotionally healthy child will come to prefer them to the cheap substitutes found in comic books. But the opportunity for good books must be a real and readily accessible one. The cause is helped along if the child gets a "running start" on good reading before being overly exposed to these other forms of entertainment. Failing this, it might be in order for the parent to insist that the child read one book for each comic book read. This is to avoid a complete denial of the child's preferences while still enlarging upon the child's range of experiences and placing the lesser into active competition with the better. It might be added that these books need not all be "classics." During the "weaning process," particularly, the mystery stories of Carolyn Keene or Augusta Seaman are quite acceptable and facilitate the transfer to the better stories of, say, Lois Laski or Bob White.

In its application to war play, the principle under consideration would probably call for a distinction between war games and war toys. War games, such as "Cops and Robbers" or "Indians," are normal occurrences in the growing up process and should be regarded as such. In so far as possible, more constructive activities should be encouraged by a redirection of interest, without forcibly prohibiting the games themselves. But there is no justification for supplying the child with war toys. These serve no purpose not served equally well by other toys, except that of narrowing the field of interest to war itself. A simple "unstructured" object such as a stick may serve as a walking cane, a hobby horse, a gun to shoot buffaloes, or as a gun to kill "enemies," depending upon the inner needs of the moment. But a fancy, painted, wood-and-tin tommy-gun is good for only one thing, namely, as a weapon for killing people. The child with such a toy will be inclined to limit his play activities to the extremely narrow and undesirable range suggested by the play object. If he has only war toys, he can play only war games. If he has a liberal supply of neutral, "unstructured" play objects, he may still play war at times, but he will not be restricted to this narrow field. A child with a piece of modeling clay will do some things with it that look like "murder" to the adult but, having gotten it "out of his system," is free to proceed along more creative lines. War games are not always subject to our control, but war toys are and should be.

3. Finally, a word should be added regarding the fundamental importance of the attitudes that enter into a child's play activities. In the last analysis the question of what constitutes a military toy or game is more exactly defined in terms of these attitudes than by the activity itself. With some children, any form of play becomes warlike and any toy may serve as an instrument of terror and destruction. With others even superficially warlike activities appear to have little hostile significance. The difference lies in the attitudes that these children bring to the occasion. No answer to our question regarding the implications of military toys and games for children is complete without consideration of this fact. If our ultimate interest is that of adapting play to the practical ends of peace, it is here that we confront the crux of the problem.

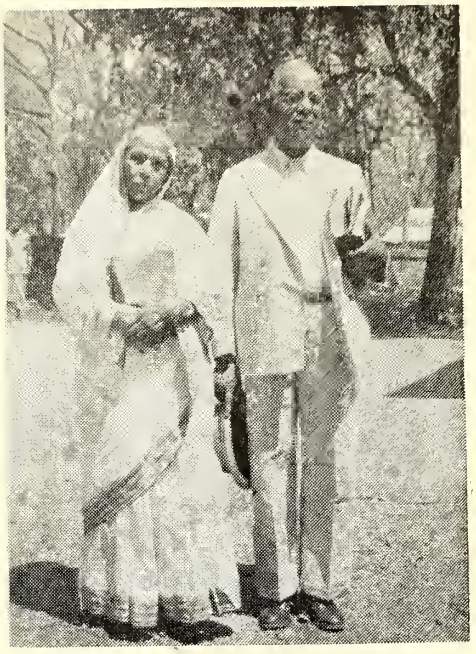
Contemplation

Oh God—
In Whom my soul can steep
Its hunger for
Some greater love—
Conceal from me the
Awkwardness of prayers I pray
Till style is no concern and
Form has ceased to
Be. Forgive the
Lesser meditation, self-aware
Despite aloof pretension,
That casually assumes distinguished
God-sophisticated air.
Pride. Worship of the necessary
Means instead of Thee. Calm
Vacuous idolatry.
Oh God—from Whom alone
My soul knows
Love—ignore, forgive impiety
In prayer.
Articulate for me
Love's pure desire.

—Paul Yake
Student, Goshen College

A father was very proud of his three sons. All three, he would boastfully explain, were in the navy. Asked one time how he accounted for this, he pointed to a picture of a stately ship, hung conspicuously on the living room wall. In this, you would undoubtedly agree, the father greatly oversimplified the answer. It is as improbable that this picture of itself accounted for the careers of his three sons as it would be to suppose that Sallman's excellent picture of Christ, hung in its stead, would have led all three boys to Christ. But as a symbolic expression of the broader sentiments pervading the home, the picture may have been important. And it is in this sense that play is important. Play does serve to symbolize and to shape the attitudes and ideals of the child. But more important than the play activity itself is the meaning behind it, and this is drawn from the total emotional and intellectual atmosphere in which the child develops.

Golden Wedding in India



It is an unusual occasion for an Indian Christian couple to be able to celebrate their golden wedding anniversary but this did happen to Rev. and Mrs. John Walters of Janjgir on April 8, 1954. The Janjgir missionaries and church arranged for the service. Brother Walters has had a long, long period of service in the Mission and church as pandit to missionaries studying the Hindi language, evangelist, clerk, teacher in the Bible Training School, pastor of the Bethel Church at Jagdeeshpur, and now at Janjgir. His wife, Bundi Bai, has been a Bible Woman in the truest sense of the word; speaking to all, illiterate or educated, "in season and out of season," of the wonderful treasures in God's Word and the assurance and joy of salvation and the dedicated life.

The Walters' eldest son, Joel, is a doctor in government service in Drug District, M.P.; David lives at Jagdeeshpur and at present has charge of the newly-opened Reading Room at Basna; Martha, a young mother, a trained nurse, is sister-in-charge in a hospital in Bihar; Ashalata, mother of a fine family, taught in the girls school many years, and Wilfred is a Civil Supply Inspector in Bilaspur. One daughter, Tara, died, a young mother and devoted Christian worker.

In a letter to the Mission Board, Brother Walters wrote:

"I wish to express our heartfelt gratitude for your precious greetings. They are just an inspiration to us both, strengthening our faith and aspiration.

"On the 8th of April we gathered together to praise and thank the good Lord for his mercies and blessings we enjoyed during these fifty long years walking and working together for the Lord.

"We had a very interesting and inspiring program consisting of special songs and Bible verses and tributes by our children and grandchildren. Samson Walters (nephew) preached a timely and impressive sermon on the happy occasion. The Bible School students and the Middle School girls and teachers also took part. The church was fully packed. Rev. Ratan Singh gave a very impressive tribute, because he was with us in the boarding school when we got married. Finally Bundi Bai and I related the brief story of how we got married and how by God's grace lived a faithful Christian life all these years. We had our portions of joy and sorrow, death and life, trials and troubles, but we thank God who brought us through safely and provided our needs in a most wonderful manner.

"We are rejoicing in the Lord. We are saved and we are trying to save others. We have the full assurance of the forgiveness of our sins. We have the real peace and joy of Salvation in our hearts. Thank God we are still enjoying sound health and we are doing our level best to win souls and build the church. Satan is at work—no doubt, but he cannot prevail over His people."

Rev. W. F. Unruh of North Newton, who lived in Janjgir during the early years of the Bible Training School, also received a note of thanks from which this is taken:

"Bundi Bai and I heartily thank you for your kind letter with precious wishes. We were certainly very much delighted to read it.

"Bundi Bai related briefly her life-story, how she was rescued by the missionary friends in the famine of 1898 to 1900. I cannot give a detailed account of her life, because it would make a good-sized book. I gave a short description of our wedded life and the work we did for God and the Church. Bundi Bai is a living wonderful present-day miracle of the missionary work in those hard times. She is the answer of the godly missionaries' and Pandita Ramabai's prayers, because she was hopelessly ill after six months of her admission into the orphanage. We are happy we could do something for the Lord and His Church. We have the real joy and assurance of Salvation.

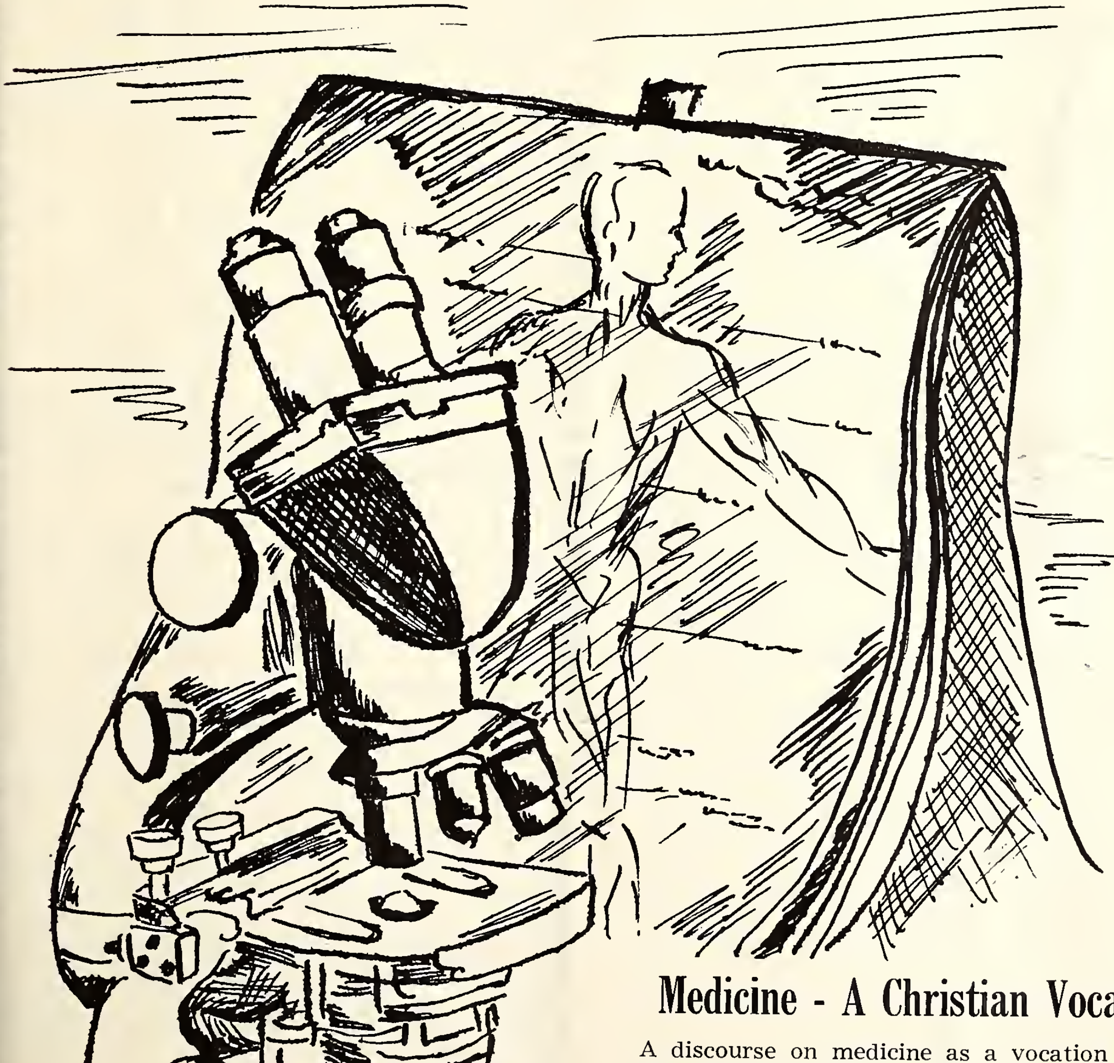
"Our hope is to do all for the glory of God and build the Church.

"With humble and respectful greetings. Thanks for your prayers."

Your humble co-worker,
—J. Walters

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas.



Medicine - A Christian Vocation

A discourse on medicine as a vocation is simple to assemble and to present. One would outline the essentials necessary by way of preparation, education, licensure, and the like; tell something of the opportunities; describe some of the specialities; mention working relationships with hospitals, nurses and the like. The addition of the adjective "Christian" to the title imposes a much more stringent and far-reaching set of criteria. What is the difference between medicine as a vocation and medicine as a Christian vocation? If indeed there is a difference in what does it consist? This discussion is an attempt to outline this difference.

(Continued on page 332)

MEDICINE—A CHRISTIAN VOCATION

(Continued from page 331)

There are some vocations, even some rather respectable ones in which I am convinced a Christian cannot engage. The professions are not among these. Like all vocations, the professions can be practiced in a Christian as well as in a secular spirit. This includes the practice of medicine. I would designate those vocations Christian in which the prime objective is service and material considerations are secondary. I would classify those vocations (and medical practices) secular in which the principal emphasis is material gain and service to fellow man is secondary. The practice of a profession in a secular manner is not necessarily wrong, but it is sterile for the practitioner and for the cause of Christ.

It may be trite to emphasize that to be Christian a thing needs to be in harmony with the teachings and the life of Christ. We must constantly keep this in mind. Jesus clearly stated this and provided a reliable measure. To love God and one's neighbor are the commandments that really matter and love is the yardstick. Why I do as I do is more meaningful than what I do. In looking at self we frequently lose sight of this fact. Therefore many Christians are more secular in their vocations than they realize. One can easily do "in the Name of Christ." To do in the "spirit of Christ" is more difficult but much more important. To claim Christ and then to deny him in our living is to bear false witness to him.

The professions are distinguished from vocations generally in that they deal largely with people and they are largely self-policing and thus set their own standards. To be truly professional, therefore, one has to assume responsibility. This is especially true, I think, in the field of medicine. The assumption of responsibility for which one is not equipped represents quackery. Such conduct I hold to be inconsistent with the best interests of the people and of the cause of Christ. In selecting a vocation, and particularly in entering a profession, one should recognize these responsibilities and should assume them only when adequately qualified.

The subdivision of human personality into body, soul, and spirit is an artificial one. I am certain the creator did not mean to have creatures so subdivided. The body being temporal (limited to time) is presumed the least valuable. (Even animals have bodies!) The concept of spirit (call it ego, personality, etc) is distinctive for man and is now universally included in medical care. The soul, that part of the personality which the other concepts don't cover, is the concern of the Christian be he layman, minister or physician. Although the medical profession claims to treat the "whole person," the ministry to the soul is not commonly considered to belong to the field of medicine. Perhaps this is the area which should challenge physicians more and in which they should become more interested and ef-

(Continued on page 333)

East Meets West

A young Arab man entering the harbor of New York city on his way to America to study was heard to say, "I read books and saw pictures and dreamed of America and New York City, but I never actually believed it could exist until now." Yes, the buildings of New York are quite a contrast to the barren hills of Judea with their humble dwellings.

During the last few decades a marked degree of western culture has been brought into this country. England contributed much of this because Palestine was under the British mandate. United nations, whose chief aim is to help the refugees from the Jordan-Israel troubles of 1948, also had a marked effect on the modernization of this country. Amman, which was only a natural Middle East town five years ago, has now increased greatly in population and become the capital and most modern city in Jordan. Jericho is assuming the role of a winter resort, and modern American cars transport people from other population centers to this sunny oasis. However all these are exceptions rather than the rule, and Jordan as a whole is still "A model of the Middle East."

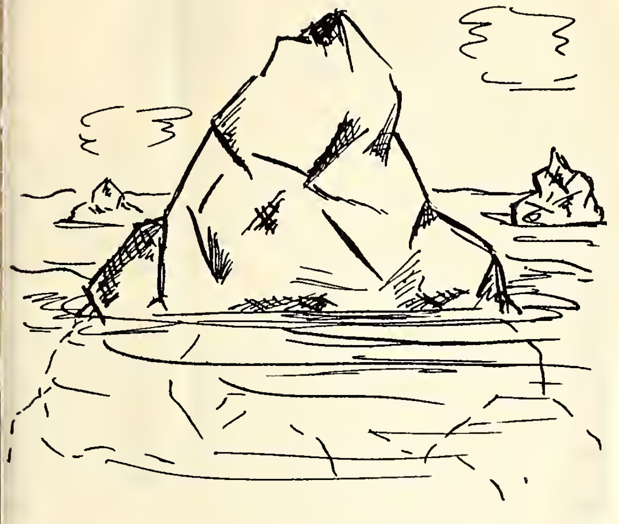
Jerusalem with its ancient city walls still remains the center of interest. It is a city divided by the United Nations armistice line of 1948, Jordan having received the more ancient part of the city and Israel has obtained the new Jerusalem. If we were allowed to travel throughout the whole city we would see evidence of East meeting West. In the new city you would find a YMCA building equivalent to the best in the world, and in the old city you would still find shops which seem to have changed very little since the time of Christ.

Jordan is certainly a land of contrast to America. In Pennsylvania we would go to see a historical site where some American historical event occurred no more than three hundred years ago. In Jericho we can see the modern trends, as well as excavations of Old Testament Jericho which may date as far back as 3,500 B.C. or in other words 5,500 years ago. Probably nowhere in the world will you find the degrees of civilization so well preserved under its soil as the land in which Christianity had its beginning.

A question which may confront us is, "Are you trying to Westernize the world?" To this we should give a definite "No." To most people home is still the best place to live, because it is the type of life to which they are accustomed. Just because we think the American way is the best way does not mean all other people do. We must conform to the standards of the people we are working with so we can help them in their basic material needs and rehabilitation. And finally, we must meet them with Christian compassion and understanding so that the Name of Christ may be glorified to all men.

(Taken from *Jordan News*)

Samuel Stover



Some Just Muddle Through

A great tragedy shocked the world the night of April 14, 1912. The proudest ship ever built struck an iceberg off the coast of Newfoundland on its maiden voyage and sank with a loss of 1,517 lives. The loss of so many could probably have been avoided, for there was another large ship near by, but its radio operator had taken off his earphones and fallen asleep. He did not hear the SOS. Then too, the inquiry determined that the captain was steaming far too fast, for it was foggy and he knew there were icebergs near, but he wanted to set a new record for crossing the Atlantic.

What happened to the *Titanic* happens to all of us in some degree at some time or another. A sudden crisis often finds us unprepared because we don't know what to expect. Some suddenly realize that they are through high school and must decide which way their life shall take now, a decision must be made; some are suddenly faced with a new business or farming opportunity and must make a decision as best they can; some are suddenly faced with ill health and must make decisions concerning treatments; some suddenly feel the Lord's hand on their shoulder and must make a momentous decision there.

Some people make decisions wisely,
Some people never decide;
Some just muddle through.

Decisions are hard to make because they usually affect the future. That future is like the iceberg which sank the *Titanic,* four-fifths under water—unknown. Sometimes the one-fifth we see looks very attractive. It is said that nothing can be more beautiful than an iceberg in the sunshine. It sparkles like a mountain of diamonds. But underneath—beware!

Then, too, decisions are hard to make because we ourselves have iceberg characteristics. That portion of our life which is open to consciousness is often small. Tennyson writes of "abysmal depths of personality;" the Psalmist said, "Deep calleth unto deep." Our deepest life is hidden from ourselves. In that hidden region are our greatest dangers and our greatest sins. We have within ourselves things that could sink us as quickly as the "Titanic" sank.

As long as we live we will be called upon to make decisions. The *Titanic* went on full steam ahead in a fog; the Psalmist said "Wait upon the Lord," and also "In quietness and in confidence shall be thy strength." The Lord knows what lies underneath the surface of our life. He has helped our little ship past many icebergs which we never saw. He wants to help us decide every problem of our life. He won't let us sink.

Guide me, O thou great Jehovah!

Taken from "Tidings of Zion"

C. J. Dyck, Elbing, Kansas

Open Now Thy Gates of Beauty

Open now Thy gates of beauty,
Zion, let me enter there,
Where my soul, in joyful duty,
Waits for Him who answers prayer;
O how blessed is this place,
Filled with solace, light, and grace!

Gracious God, I come before Thee,
Come Thou also down to me;
Where we find Thee, and adore Thee,
There a heaven on earth must be.
To my heart O enter Thou,
Let it be Thy temple now.

Speak, O God, and I will hear Thee,
Let thy will be done indeed;
May I undisturbed draw near Thee
While Thou dost Thy people feed.
Here of life the fountain flows,
Here is balm for all our woes.

Taken from the *Mennonite Hymnary*

MEDICINE—A CHRISTIAN VOCATION

(Continued from page 332)

fective. What people most need is answers to their problems. This may take the form of advice, repairing a watch, legal or financial advice, a surgical operation or a diagnosis. Even more they frequently need help in formulating their unrecognized questions. This offers a peculiar opportunity to all those of us who try to be Christian.

The Christian emphasis is nowhere more needed than in the practice of medicine. True (as all medical authorities agree) we need more doctors, but even more we need more Christian doctors!

Dr. D. V. Prehiem

Our Schools

BETHEL COLLEGE

A group of students representing the Student Christian Assocation, Student Volunteers, and Peace Club for some time been working on a plan of reorganization that will coordinate the work of these three groups under a central organization. The plan is to simplify the work of these organizations and if possible make them more effective in serving the total religious interests and needs of the students. This plan of reorganization was submitted to these three groups for their criticism and approval on Tuesday, May 11. Officers were elected during the two days following. This new organization is to work during the first year under a provisional constitution which will make possible whatever adjustments in the program may be necessary in order to assure maximum effectiveness.

A number of Bethel faculty members and students participated in the workshop for Sunday school teachers and superintendents held at Camp Mennoscah on Sunday, May 9. Dr. Erland Waltner gave the opening message. President D. C. Wedel gave the closing address. Among the discussion leaders were Dr. Eldon Graber and H. A Fast.

Dr. Erland Waltner spoke at the Junior-Senior banquet at Tabor College on Friday evening, May 7 and gave the commencement address at Green Rural High School, Green, Kansas. Ben Boehr, Bethel graduate, is principal of this school.

The Student Volunteers gave a program in the Zion Mennonite Church, Elbing, Kansas, Sunday evening, May 9.

BLUFFTON COLLEGE

Bluffton College will hold its 54th annual commencement in Founders Hall on Monday, June 7, at 10:00 a.m. Baccalaureate services will be on Sunday, June 6, at 3:00 p.m. The presentation of diplomas will conclude a week end of May Day activities beginning with Swiss Day on Friday at 12:00 noon.

Speaker at this year's graduation exercises will be Dr. Samuel B. Marble, president of Wilmington College, Wilmington, Ohio. Subject of Dr. Marble's address is to be "Obstacle or Opportunity."

High lights of the May Day week end will include: the crowning of the May Queen, Dorothy Young, Saybrook, Illinois; the Swiss Day program; the May Day play, "The Glass Menagerie"; the Vesper Choir concert, and the annual alumni banquet which this year will give special recognition to Dr. J. S. Schultz who is retiring from the deanship.

CANADIAN MENNONITE BIBLE COLLEGE

President Friesen spent the week end of May 1 and 2 at Rosthern visiting his brother-in-law, Mr. Abe Epp, who is seriously ill.

On Monday, May 3, J. Toews, pastor of the Winnipeg Mission Church, spoke during the morning chapel period. He presented Caleb as an example of a constant Christian.

Rev. D. Fast of Steinbach spoke to us on the 4th of May. He compared the manifestations of the new birth to the natural birth using the conversion and life of the apostle Paul as an illustration.

Topic of the prayer meeting on Saturday, May 8, was "Our Mothers."

The Social Committee is sponsoring "Crafts-night" every Saturday night after prayer meeting. The purpose of this is to give the students an opportunity to learn a little about leather-craft, shell-craft, etc. and at the same time enjoy a period of fellowship with other students.

On May 12 President Friesen went to Chicago to attend the meetings of the Editorial Committee of the Board of Education of the General Conference. While there he also attended a joint meeting of the above committee with the correspondence committee of the Old Mennonite Church to continue work on graded Sunday school materials for use in churches in various Mennonite conferences.

MENNONITE BIBLICAL SEMINARY

In the last few weeks of a school year there are many programs and activities which bring to a climax the experiences of the year. One of the most meaningful for us was the Seminary Communion Service on Thursday evening, May 13. Dr. Pannabecker officiated at the service. He was assisted by members of the senior class.

A banquet in honor of the seniors of Bethany and Mennonite Biblical Seminaries was given on Friday evening, May 14. The Mennonite Seminary Alumni Banquet is scheduled for May 27.

The Senior Vesper Service was held on Sunday afternoon, May 16. Dr. William M. Beahm, dean o Bethany Seminary, spoke on the subject: "The Message and Ministry of Reconciliation."

Of the total graduating class of fifty-four seniors receiving degrees from the Bethany Biblical Seminary, fourteen are from the Mennonite Seminary. O these, eleven are receiving Bachelor of Divinity degrees, two Master of Religious Education degrees and one a Bachelor of Sacred Literature.

Bacculaureate services are sheduled for Sunda morning, May 30. Dr. Paul Robinson, president o Bethany Biblical Seminary, is to bring the messag on "His Gospel According to You." Commencemen exercises will be held Sunday evening, May 30t with Dr. Harper Will, pastor of the First Churc of the Brethren, South Bend, Indiana, giving th address. His topic: "Fulfill Your Ministry."

At a recent election of Sunday•school officer Leonard Smucker was elected as Superintenden Menno Bergen as Assistant Superintendent, an Lena Pauls as Secretary-Treasurer. The Junior department of the Sunday school has been growin steadily through the year. On a recent Sunday, ove 130 children from the community were in attendanc This opportunity to work with children who hav little or no other Christian influence or instructio is a real challenge to us.

MCC News Notes

GOOD CROPS IN PARAGUAYAN CHACO COLONIES

Good crops this year in the Paraguayan Chaco colonies —Fernheim, Menno, and Neuland—have been a great encouragement to the people and have done much to stabilize these Mennonite settlements.

A larger cotton crop than in the past few years coupled with a good price has been particularly encouraging. Kaffir and peanuts have also produced well. Good crops have reduced talk of moving away from the Chaco.

In the face of good crops, however, some villages in the Neuland colony are experiencing severe ant infestation. A total of 204 families have been affected by this plague in 26 villages. Fourteen of these villages are in serious condition.

Neuland colonists are being assisted in their fight against these pests by the Mennonite Central Committee, the Mennonite Central Relief Committee of western Canada and S. T. I. C. A., governmental agricultural assistance agency. MCC and M. C. R. C. have made money available to purchase a poison known as methol bromide. S. T. I. C. A. is providing technical assistance and equipment to administer the poison. Should methol bromide prove successful in initial trials, it will be used more extensively.

In other agricultural developments in the Chaco, Robert G. Unruh of Bloomfield, Mont., operator of the experimental farm, reports planting alongside harvesting. Vegetable plants have been started for the winter months. Nursery stock consisting of several varieties of trees and grapes from California has been planted. One shipment of seven varieties of grapes was sent by a Reedley church. Mr. Unruh hopes that within a year or two he will be in a position to make recommendations on the variety of grapes best suited to the Chaco.

The Unruhs are again instructing in the Zentralschule in Filadelfia. Mr. Unruh teaches a course in agriculture and Mrs. Unruh assists in a home economics course. The term began in March.

Gerald Thierstein of Whitewater, Kan., one of the Voluntary Service men on loan to S. T. I. C. A., is now assisting the Unruhs in the operation of the experimental farm. He will be replacing Eldon Brandt of Hillsboro, Kan., also a volunteer with S. T. I. C. A.

C. F. KLASSEN DEAD

C. F. Klassen, much of whose life activity was devoted to the cause of the Mennonite refugee, died of a heart attack in Gronau, Germany, at 9:30 a. m. Saturday, May 8.

His death in Gronau was very symbolic of his consuming love for refugees for it was through that German city that practically all Mennonite people passed in the migrations to North and South America after World War II. Brother Klassen was director of the Mennonite Central Committee program in Europe at the time of his death.

According to information received at MCC headquarters in Akron, Pennsylvania, the funeral was planned for Wednesday, May 12, with burial in Europe. Mrs. Klassen, who was in Europe with her husband at the time of his death, felt that he would want it that way.

Brother Klassen, who would have been 60 years old this August, entered Germany in 1945 as an MCC commissioner for refugees and spent most of the time since then working with refugee movements and resettlements. His exhaustless efforts in those years contributed very much to the movement of thousands of Mennonite refugees to South America, the United States and Canada.

Brother Klassen's efforts in behalf of Mennonite refugees and his MCC services began in the early 1920's in Russia. Following arrival in Canada around 1925 he was very active in assisting in the Russian Mennonite movement into that country. Following 1930 he served the Canadian Mennonite Board of Colonization and the Canadian Pacific Railroad in collecting money to repay loans that had been made to pay for the transporting of these refugees.

Born in Russia in 1894, Brother Klassen early in life experienced hardships and persecution, including imprisonment. In addition to Mrs. Klassen he is survived by four children—Harold, Walfried, Herbert and Irmgard, the latter two living in Europe with their parents at the time of the death of their father. The Canadian residence of the Klassen family is in Abbotsford, B. C.

Brother Klassen had been a member of the MCC since the year 1944, having been a member at large. He was also a member of the M. C. C. executive committee. Belonging to the Mennonite Brethren Church, he was a member of that group's general welfare and public relations committee.

The First Four Months of 1954

For those who like to keep posted on General Conference budget receipts here are the figures for the first four months of this year.

Board	Receipts	Budget	Under
Missions	$136,874	$173,967	$37,093
Christian Service	47,219	57,592	10,373
Education and Pub.	7,924	13,650	5,726
Trustees and Finance	3,604	5,000	1,393
TOTALS	$195,624	$250,209	$54,585

And here is a simple comparison between receipts of the first four months of this year and those of last year:

Receipts, 1954	$195,624
Receipts, 1953	192,313
Over last year	$ 3,311

Although receipts during the first four months for the work of the Board of Missions were $37,093 less than the budget calls for, they were $7,783 more than last year.

Then again, while total receipts during the first four months for the work of the other three boards were $17,492 less than the budget, they also were $4,472 *less* than last year's receipts.

The trend is downward. The question is, What shall we do about it? Economic conditions of the country are about the same as last year. Prospects for harvest and prices are as good or better than last year at this time. Are we giving less, or are our gifts to other than Conference work increasing at the expense of our own Conference work?

A. J. Richert, Conf. Treasurer

Jottings

—**Hoffnungsau Church, Inman, Kan.:** Rev. J. B. Ediger, who had been missionary to the Indians in Oklahoma forty years, recently passed away. Seventy-seven children are attending a three week's Daily Vacation Bible School in our church. Harold Froese has returned from a two-week's stay in Eloy, Ariz., where he helped build a chapel for the migrants.—Arnold Regier, Corr.

—**Woodland Church, Warroad, Minn.:** Good Friday, missionary Claassen, our guest speaker, spoke on the "Rent of the Veil"; Easter Sunday, "The Risen Savior"; and on Monday, "Salvation." He also showed slides of different parts of South America where he and his family served 20 years in His service. The Lord has truly been wonderful to us at these meetings. April 29, pastor and Mrs. Ortmann and some young people joined in the youth rally at Roosevelt, with musical numbers. We had a real snow storm May 2. Farmers are very anxious to get their spring work started.—Mrs. Nick Fast, Corr.

—**Deep Run Church, Bedminster, Penn.:** Holy Communion was observed Palm Sunday with reception of new members: by baptism, Mr. and Mrs. George Clemens and Arthur Charles, Jr.; by letter, Ray Myers; and by right hand of fellowship, Emerson Gahman. Arthur S. Rosenberger conducted the service. Easter Sunrise Service was sponsored by the Youth Fellowship. The speaker was David Derstine, pastor of the Blooming Glen Mennonite Church, and singing was by the male quartet. In the evening we were favored by the North Penn A Cappella Choir. Bible study on Ephesians is still in progress. Some of our members are attending the Leadership Training School at Souderton. Because of Conference no Sunday school or church service was held here giving all an opportunity of attending the Conference or visiting other churches.—Corr.

—**Ebenezer Church, Gotebo, Okla.:** Although our church is still without a regular pastor since June of 1953, we have been blessed by visiting ministers, missionaries and schools. We have an arrangement with the Corn Bible School to serve the church two Sundays each month with layman speakers and student quartets. During April 5 to 11, Rev. Waldo Kaufman of Hydro, Okla., conducted a week of meetings climaxing with communion services on Sunday. On Good Friday the Bethel College Student Volunteer group was here and gave an appreciative program. One of our older members, Mrs. John H. Schmidt has gone to Kansas to live with her daughter, Mrs. Clinton Kaufman. Mrs. Schmidt came to Oklahoma in 1891 with her late husband who was a teacher in the then Indian Territory mission school at Darlington.—Mrs. Oscar Schmidt, Corr.

—**Saucon Mennonite Church, Coopersburg, Pa.:** Every mother received an African Violet plant for Mother's Day. Dannis Ronald, son of Mr. and Mrs. Walter Hallowell was consecrated to the Lord. Part of the basement is being dug out to make room for more Sunday school classes. May 23, 2:30 p. m. our pastor will be ordained as an elder here at our church.—Corr.

—**First Church, Hillsboro, Kan.:** A. E. Wiens, who had previously served one term as deacon, was reinstated Jan. 3. Eleanor Camp was our guest speaker Feb. 1. Rev. V. Boehringer of United Brethren Church and pastor J. W. Nickel exchanged pulpits, March 7. The same evening the Bethel College Choir presented a program in our church. March 14, the Eden Men's Chorus presented a sacred music program. The ladies of our church made choir robes; a brief dedicacion service was held Palm Sunday, the first time the robes were worn. Our pastor has asked to be released to pursue his studies in theology. Our church has granted this release effective June 1. We are indeed sorry to have him leave us. We are now looking for another minister to serve our congregation.—Mrs. Otto Jost, Corr.

—**First Church, Upland, Calif.:** Our Junior and Primary departments collected shoes, rubbers, and galoshes during the Easter vacation for M C C relief. All women of the church were invited to the Easter program of our Serving Others Circle the evening of April 8; project, baby clothing. Our Women's Missionary Society is asking for clothing for MCC. A men's chorus has been organized, with Bruce Boshart as director. An Easter Vesper service was held April 18. The spiritual atmosphere of the S. S. and C. E. convention at the Emmanuel Church, Downey, Calif., was enjoyed by many of our members. The Downey Women's Society invited all women of our church to a luncheon, May 6.—Corr.

—**Bergthal Church, Pawnee Rock, Kan.:** Our pastor emeritus, Rev. J. B. Schmidt, passed away May 3, at his home in Pawnee Rock. He reached the age of 84 years. He served our church as pastor almost forty years, retiring in 1949, when his health began to fail. He still served when strength permitted. He preached his last sermon on Christmas Day, 1953. Funeral services were held May 6. The Mission Workers held their May program May 5. The topic was "Home Missions." Mrs. Clarence Unruh gave the topic on "The Open Door of Understanding."—Mrs. LaVerne Unruh, Corr.

—**Grace Church, Enid, Okla.:** Our congregation enjoyed a program given by the chorus of the Oklahoma Bible Academy of Meno, April 25. Virgil Dirks gave a short message. A fellowship dinner was enjoyed. The evening of the same day the men's chorus of Orienta Church gave a program in our church. Some of our members attended the corporation meeting of O.B.A. on May 6. A blessed event in our church on Mother's Day was the child consecration service. A goodly number of babies were dedicated to the Lord. A number of rains have been enjoyed the last few weeks.—Corr.

—**Meadow Church, Colby, Kan.:** Theodore Epp of the "Back to the Bible" broadcast was with us all day on Mother's Day. He brought the morning message and a special afternoon and evening service was held. Many visitors joined us in feasting upon God's Word as brought to us by this humble servant of His. Mr. and Mrs. W. H. Regier, Charles, Mrs. Able Ratzlaff, and Mrs. Ed Goossen attended the workshop at the Mennonite Church at Hanston. Mr. and Mrs. Ray Nickel are the parents of a son, born May 2. He has been named Ray Arnold. Elma and Julia Nickel and Leo Stauker have been hospital patients during this month.—Mrs. Homer R. Goertzen, Corr.

FOR A POT OF BEANS

(Continued from page 324)

old man of sin into the new man in Christ. Christians have failed to accept the whole gospel fo the totality of life in any and all situations. Me need simply to be born anew in the Spirit of Chris and then to permit that Spirit to dwell within an be the guide for life; then he must and will wal the way of Jesus Christ.

Shall we not, as Mennonites, stop this rejectio and perversion of our birthright? Let us accept th birthright we have in Jesus Christ and the Hol Scriptures, the heritage given us by faithful forefathers.

Into the Beyond

MRS. SUSAN DILLER, of Orrville, Ohio, an member of the Salem Mennonite Church, Dalto was born May 3, 1873, and died April 2, 1954.

JOSEPH T. WENGER, of Wayland, Iowa, an member of the Eicher Mennonite Church, was bor March 18, 1868 at St. Ludwig, Alsace, France, an died May 8, 1954.

THE Mennonite

MENNONITE LIBRARY

Other foundation can no man lay than that is laid which is Jesus Christ.

Photo by [illegible]

PENTECOST

Come, O Come, Thou quick'ning Spirit,
Thou forever art divine;
Let Thy power never fail me,
Always fill this heart of mine;
Thus shall grace, and truth, and light,
Dissipate the gloom of night.
Holy Spirit, strong and mighty,
Thou who makest all things new,
Make Thy work within me perfect,
Help me by Thy word so true,
Arm me with that sword of Thine,
And the vict'ry shall be mine.

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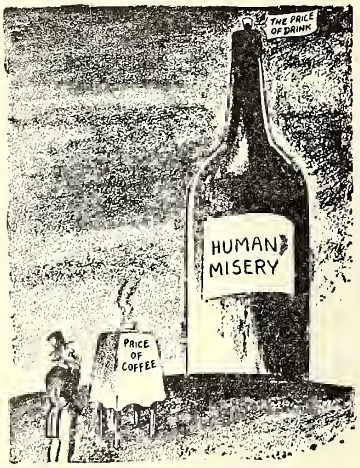

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MCC News Notes

LUXEMBURG MENNONITES NEED CHURCH BUILDING ASSISTANCE

Among the European Mennonites needing assistance with the construction of church buildings is the 13-family congregation in the community of Friedhof/Diekirch, Luxemburg.

This congregation, whose present members and ancestors have lived in this Luxemburg community since about 1850, has constructed the shell of a church building but now need financial assistance to complete the structure. The building thus far has cost 175,000 Luxemburg francs, which members of the church have paid, and will require about 228,000 Luxemburg francs for completion and furnishing.

If money were available, this simple chapel could be completed by July or August. To date the walls have been erected, roof laid and ceiling and windows installed. Members of the congregation contributed roofing and wood for the doors and brought stones and sand to the building site. When completed, this house of worship will accommodate 150 to 170 persons. Construction was started by the European Mennonite Voluntary Service caravan late in 1952. This group excavated and quarried the stone and sand.

A church building is vital to this Mennonite group in its worship and service activities. The pastor and bishop, Joseph Oesch, has indicated that this Mennonite brotherhood scattered throughout Luxemburg is deeply grateful for all the assistance of other Mennonite brotherhoods and welcomes their fellowship.

At present this group meets every second Sunday in the month in a wooden barrack and every fourth Sunday in Lauterborn in a home of one of the members. The closest Mennonite church is in Lotringen, France, which is 130 kilometers (approximately 80 miles) distant. The Eastern Mennonite Board of Missions and Charities has workers at Esch and Dudelanga which are about 35 miles south of this Luxemburg Mennonite community.

A fund has been established at MCC headquarters in Akron, Penn., for contributions to assist European Mennonites in the construction of such church halls as the Luxemburg brotherhood needs. American Mennonites who wish to assist their European brethren

(Continued on page 352)

Of Things to Come

June 1—Freeman Junior College, Commencement
June 7—Commencement, Bluffton College
June 13—Commencement, Canadian Mennonite Bible College
June 11-15—Northern District Conference, Freeman Junior College, Freeman, South Dakota
June 16-20—Pacific District Conference, Pratum, Oregon

Retreats at Camp Friedenswald, Mich. (Middle-Central Districts)

July 5-11—Junior Retreat
July 12-18—Intermediate Retreat
July 19-25—Senior Retreat
July 26-29—Pre-Junior Retreat
July 30-Aug. 1—S.S. Workers Retreat
Aug. 2- 6—Family Retreat
Aug. 9-15—Chicago Churches Retreat
Aug. 16-22—Ministers Retreat, planned by General Conference Committee and local men for ministers and their families.

Retreats at Camp Mennoscah, Kansas (Western District)

May 28-30—WD Peace Retreat
July 11-15—First Intermediate Retreat
July 16-20—2nd Intermediate Retreat
July 21-25—Senior-Adult Retreat
July 26-31—First Young People's Ret.
Aug. 8-12—Senior Young People's Ret.
Aug. 2- 7—Second Young People's Ret.
Aug. 12-15—Young Family Retreat

Miss Anna Quiring is returning to the Belgian Congo for another term. She left New York on May 16. Her prayer calendar carries the following verses:

Please pray for me, my friend
I need your prayers,
For there are burdens pressing
hard,
And many cares;
Pray, too, that Christ will make
of me
The Christian that I ought to be

Cease not to pray for me,
Tho' sundered far,
Come, meet me at the mercy-sea
From where you are;
Nor time nor distance can divid
Our hearts that in His love abide

Her address will be:

Nyanga par Tshikapa
Congo Belge, Africa

Editorials

SOME OBJECTIVES FOR 1954

1. **Intensifying the Home Mission Vision.**
2. **Studying Interdenominational Relationships.**
3. **Stressing the Importance of Christian Stewardship.**
4. **Expanding Evangelism by Acceptable Methods.**
5. **Recruiting for the Christian Ministry.**

PENTECOST: GREAT GIFT OF GOD

Four great days of the Christian Year are Christmas, the birth of Christ; Good Friday, His death on the cross; Easter, the Resurrection of our Lord; and Pentecost, the coming of the Holy Spirit. Of these four, Pentecost is usually emphasized the least.

Formerly the Church made much more of this anniversary of the coming of the Holy Spirit. For it was keenly realized that because of Pentecost the living Christ is with us in the form of the Holy Spirit. This presence and guidance was deeply appreciated and cherished.

Perhaps we have become too self-sufficient. But we need to give more thought and emphasis to the presence of the Holy Spirit among us. We need to listen to His voice and follow His guidance. For He speaks to tell us what is right and wrong; what is God's will and what is not. To quench the Spirit instead of giving Him right of way in our lives is a serious and fatal mistake.

Spirit divine, attend our prayer,
And make our hearts Thy home:
Descend with all Thy gracious power;
Come, Holy Spirit, Come.

PRAYERS OF THE BIBLE

With this issue we conclude the present series of articles on "Prayers of the Bible." There have been six articles—one the first issue of each month—since the beginning of the year. We owe the author, Frank R. Mitchell, our sincere gratitude for these fine articles.

The author states that he has received a real blessing in working through this series. So would anyone who would take the time and effort to make a careful study of the prayers of the Bible, and the subject of prayer in particular. With a deeper understanding of this great subject, and a more faithful practice of its art, great spiritual powers could be released.

For in the field of prayer we are dealing with a power still too little used, in comparison with what it might accomplish. "There is more power in prayer than this world dreams of." We should become spiritual specialists in its proper use.

A SIGNIFICANT SUPREME COURT RULING

The recent ruling of the Supreme Court against segregation in public schools will have far-reaching effects. This decision has caused rejoicing in the hearts of many and consternation in others. The ruling means that no state has the right to separate white and colored children in the public school system. The issue has been hotly contested in many parts of the South, but the fact that it was a unanimous decision shows the general trend of conviction on this matter.

It had to come. More and more people are becoming convinced that to divide people into separate groups because of color is wrong. It has long been the cause of great injustices and ill-will. It is not in the spirit of Christ who came to redeem all men regardless of race or color, and to unite them into one Christian fellowship.

Yet the churches themselves have too often been guilty of making color distinctions. It is high time for such churches to repent in all sincerity. For God has made of one blood all races of mankind, and He is not pleased when we try to divide them into separate schools or churches or hotels or hospitals.

There will, no doubt, be many problems and adjustments to be made in the working out of this momentous decision, but it is a step in the right direction and should have the support of all Christians.

THE MINISTER'S TIME SCHEDULE

Many people seem puzzled as to how the minister puts in his time. Some feel that he must be a man of leisure since all he does is to give a talk or two once a week. Some feel that, since he does not have much to do anyway, he could well be the church's errand boy, and be called upon to do all sorts of odd jobs which others who are "working" would not have the time to do.

It is true that perhaps in no other profession is a man's time as much at his own disposal as that of the minister. His schedule is largely his own to regulate as he sees fit. But the true minister takes his work seriously and sees far more possibilities than he can ever hope to accomplish. The responsibility for the souls of the people of his church and community is a heavy load. All ministers worthy of the name feel this responsibility keenly and do their best to discharge it faithfully.

While the minister should not withdraw himself too much from his people, nor be unaccessable to them when really needed, the people on their part should not make unnecessary demands on his time. If his study hours are known they should be respected except in unusual cases. A church can greatly help a minister use his time to the best advantage for all concerned. Read the article, "How Does a Minister Spend His Time?"

"The most effective method of evangelism is Christ-like living."

—Dr. Toyohiko Kagawa, Kingdom of God Movement, Japan.

"Evangelism is a passion to share Christ with others."

Rev. J. S. Ryang, Korean Methodist Church

The Prayers of Jesus

FRANK R. MITCHELL*

Out of the twenty-two instances in the Gospel record where we are privileged to witness the praying of Jesus we have been given fragments of nine prayers. That is, we know more than that He prayed. Precious words which carried a part of the content of His prayers have come down to us. Again and again the disciples would discover that He was missing, and knowing His habit, they would track Him down and come upon Him as He was praying. It would always thrill them because they came to know that this was the source of His power with God. Sometimes, He would pray in their presence. Parts of these prayers were deeply impressed upon their minds and the words were not forgotten. We, too, cherish them because they tell us of His struggles, of His concerns, and of His victories. They tell us how we may take our lives to God.

The nine prayers of Jesus where we have His words may be divided into four groups, under the following headings: 1. Two prayers of exultation; 2. His High Priestly Prayer; 3. Three prayers of struggle; and 4. Three prayers on the cross. In all these prayers but one (Matt. 27:46 and parallels) He addresses God as Father, and sometimes 'Abba, Father,' or 'My Father' as in the Gethsemane prayers.

1. Two Prayers of Exultation. We find the first of these two prayers in Luke 10:21 and Matt. 11:25:30. In both references the prayer is the same. It is preceded by words of solemn woe to cities of Galilee because of their rejection of the good news, and followed by a vivid description of a spiritual victory. In Matthew the prayer is made an integral part of Jesus' gracious invitation to those who labor and are heavy laden. The prayer is full of gladness and joy. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." His thanksgiving is both for the hiding and the revealing.

The second prayer of exultation is prayed by Jesus before raising Lazarus in John 11:41, 42. The tears of sympathy which He shed with His friends over the closed tomb are not yet dried when He looked up and said, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me."

2. His High Priestly Prayer, John 17. This prayer of our Lord stands out by itself. It is a prayer of intercession unique among the prayers of Jesus. It was prayed in the presence of the disciples, probably just before they left the shelter of the room where they had partaken of the Last Supper. While the prayer is the longest recorded prayer of Jesus (621 words), it has the ring of genuineness. It is filled with an atmosphere that makes us sure that it could only come from the lips of Jesus. It is filled with deep adoration and thanksgiving to God. At the beginning and three other times He speaks to God as Father. Once He addresses God as 'Holy Father' and at the end of the prayer as 'Righteous Father.'

His life was and is dedicated to the glory of God. He consecrates Himself that He might continue to glorify Him. He prays for His disciples. He takes deep delight in them as His own possession, given to Him by His Father. He rejoices in the way they have kept His word. He asks God to guard them in the world and to mould them into one even as He and His Father are one. He prays for all the believers who come after them believing in their word. He desires that all whom God has given Him may be where He is. The prayer ends in a note of victory as by faith He draws all His followers together in the love of God.

3. Three Prayers of Struggle. It is noted by McFadyen that the contrast between the Intercessory Prayer and those of the Garden of Gethsemane offered on the same evening and with only a brief space of time between, is startling. The two prayers of Gethsemane where we have snatches of His words are found in Matthew. It was as He "took with Him Peter and the two sons of Zebedee," that He "began to be sorrowful and very heavy." Then He saith unto them, "My soul is exceeding sorrowful even unto death: tarry ye here and watch with me.' And He went a little farther, and fell on His face and prayed saying,

> "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." 26:37, 38, 39.

The second prayer follows after He arouses the sleeping disciples, warning them of their danger.

> "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." 26:42.

There is no way to measure the full significanc of these words. The Gethsemane experience seem wholly surprising even to Jesus. He seems to b thrown out suddenly and for the first time into drowning depth of the sea of human sin. It nearl crushes Him. Only one earlier time do we have hint of warning of what was coming. In John's Gos pel we have no record of Gethsemane, but in th 12th chapter there is this striking shadow of th Gethsemane experience; so we include it in thi third group as the third prayer of struggle. In Joh 12:27, 28, after the visit of the Greeks, we have thes words: "Now is my soul troubled; and what shall say? 'Father, save me from this hour? but for thi cause came I unto this hour. Father, glorify th name.' " The conviction is left that it was His prayer that brought Him through this most critical exp rience. This is confirmed in Hebrews 5:7.

4. The three prayers on the cross. The first praye "Father, forgive them; for they know not what the do," Luke 23:34, expresses the love of God to sinne

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*Supt., Home for the Aged, Meadows, Illinois.

How Does a Minister Spend His Time?

LESTER HOSTETLER*

Many laymen have a suspicion that the minister has an easy time of it. He speaks thirty minutes on Sunday morning, conducts an evening service, and probably teaches a Sunday school class or has charge of a catechetical class. That keeps him fairly busy on Sunday, but what about the rest of the six days in the week during which the farmer is plowing and sowing and reaping, the teacher wears herself out with a strenuous schedule of class work, and the businessman labors from early hours till late at night to keep his customers satisfied and his stock moving?

Most ministers have plenty of work to do and probably the majority of them put in as many hours in a week as the average layman, though this is not always understood by members of the congregation. Booker T. Washington used to tell the story of the negro who found "the cotton rows so long, the weeds so tall, and the sun so hot," and concluded, "I believe I have a call to preach." No young man should go into the ministry to escape hard work.

To begin with, the sermon on Sunday morning is more than a thirty-minute performance. It cost the minister probably eight times that amount of time reading on his subject, besides a full morning to organize his material for public presentation. A farmer can unload a ton of wheat in a few minutes; but to raise that wheat and get it ready for market costs him much time and sweat and worry. When a minister delivers a sermon, he is only unloading what he has gathered from treasures, new and old, during a lifetime of study and a week's special meditation and writing.

In addition to preparing and delivering sermons, a minister's work includes pastoral calling. There was a time when this was passed off as unnecessary and when some ministers thought it unworthy of their calling to ring door bells from house to house. That time, if it really existed, is past. There is much need for personal, pastoral counseling in every church. This can only be done as the minister gets intimately acquainted with the needs and problems of his people and that is accomplished by house to house visits. In a church of several hundred members, the minister can well spend four afternoons a week visiting, first of all the sick and shut-ins, then those who are confronted with special problems and then the larger number who are apparently in no special need but who are nevertheless entitled to know that the church is interested in them and that the minister thinks enough of them to call at their home or place of business.

The minister must spend much time in Bible study. The Bible is his specialty and his knowledge of the Book must be wide and accurate. The Bible is his primary source for preaching material. He who is not a diligent student of the Bible is not worthy of having the oversight of the flock. But what a task this is! For the Bible is not one book but a library of sixty-six books, and if he studies the Apocrypha, as he ought to, this adds fourteen more. Suppose he tries to give special attention to one book per week. It will take more than a year to cover the Bible. If during the week, the minister spends one morning each outlining and writing two sermons for Sunday, and has Monday for his "day off," that leaves only three weekday mornings for Bible study. It is not nearly enough but then time is limited.

Besides Bible study, the minister must be an incessant reader of other books—current religious books, history, biography and literature. Suppose he sets out to read a minimum of a book a week. This will require say six or eight hours of his time. Besides this he will want to read a good news magazine, religious periodicals, and his own denominational publications. To keep his homiletical springs from drying up, he must read and keep on reading. It is not a waste of time, as some believe, neither is it easy work. The fact is that many of us find it easier to spade garden or weed potatoes or cut wood than to read. And this accounts for much of our mediocre preaching. Neither the preacher nor the laymen have appreciated sufficiently the good advice to "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

In addition to his Bible study, general reading, sermon preparation, and pastoral work, the minister has committee meetings to attend, papers to write, correspondence to keep up with non-resident members and boys in service. And in some of our churches he is compelled to make a part of his own living with outside work. He frequently has a larger than average family to keep fed and shod and shorn and the worry of seeing them through school. He takes part in every worth-while community enterprise. He is the local representative for denominational projects and of course is the official host to visitors in the church.

The minister's tasks are endless and, like a woman's work, they are never done. His biggest problem is with himself; to discipline himself to do his work conscientiously and well without the stimulus of outside supervision.

He is accountable to God for his stewardship of time. If he does his work faithfully he will find his days well occupied. He will have no time left to argue with those who would hinder his work or disparage his high calling.

* * *

Approving ourselves as the ministers of God, . . . by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God . . . .

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*Pastor, Bethany Church, Freeman, South Dakota.

The Total Witness

WILLIAM KEENEY*

During World War II the idea of total warfare emerged. This centered around the need for complete mobilization of all the nation's resources and all the energies of the people to achieve all-out victory.

The Christian is called to total witnessing toward a similar end. This end is total victory for Christ, "that at the name of Jesus every knee should bow, of things in heaven, and of things in earth, and things under the earth Phil. 2:10. Christ has given us our marching orders toward this all-out victory in His great commission, Matt. 28:19, 20.

We as Mennonites need to be more diligent in applying this great commission in several areas. We have grown in our missionary witness during the last century but we have not moved out to total witnessing. We need to move forward into total witnessing by all the people, with all the gospel, to all the world.

By All the People

After the stoning of Stephen a persecution set in against the Christians in Jerusalem, forcing many to flee. The book of Acts reports this as a blessing in disguise. "Therefore they that were scattered abroad went everywhere preaching the word." (Acts 8:4) Our early Anabaptist forefathers knew the truth of this method and applied it. Each member of the church was an evangelist or a witness to the world about him. All the people carried the message. This was one of the secrets of success even in the face of most severe persecution for the early Christians and the early Mennonites.

We need to regain the concept of the priesthood of believers at this point. There is an increasing tendency within the Mennonite Church to return to a division of Christian society against which the reformers objected so radically. We are moving in the direction of a double standard for Christians. We expect the pastor to live his Christian convictions more consistently than the remainder of the members. We use the term "full-time Christian work" in such a way as to suggest a division between the pastor as being a Christian all the time and others only being a Christian in their spare time, if that much. The most serious point at which we reflect this is in the failure of all the people to consider it their task to witness.

The Old Mennonites have had considerable success in a new application of an old method of evangelism. They were confronted with the same problem that many of our communities face. Growing mechanization, a longer life expectancy and a later retirement age cause a shortage of opportunities for young married couples to remain in present crowded Mennonite communities. The Old Mennonites have tried to group these people in small cells in new communities. Here they begin a work of evangelization and a new church is born through their witness.

Many of our young people move away from the community and are gradually absorbed in the general protestant movement. They make a contribution there but lose, at least in a second or third generation, most of their distinctive Mennonite heritage. We must again foster this awareness of the need for a witness by all the people to whom the good news of Christ has been revealed!

With All the Gospel

Jesus laid upon all his followers the responsibility for "Teaching them to observe **all** things whatsoever I have commanded you." One of the failures of much witnessing in our generation has been the failure to help those who are born again to move from being babes in Christ to mature Christian discipleship. Paul says, "I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able." We often fail to follow through with our missionary work by witnessing with the meat of the Gospel as well as with the milk. It is true that a Christian must be born before he can grow, but is it not our responsibility when we bring men into the Christian life to make adequate provision for their continued nournshment until they "observe **all** things . . ."?

Is not part of our failing here because we ourselves follow many of these teachings only from a sense of duty and not because we have found the joy of a full response to the will of God? We have an inferiority feeling about our Christian discipleship because we no longer want to be different from the world in order to be like unto God. When we do admit that we are Mennonites and believe in some of our distinctive doctrines that are a part of the total teachings of Christ we do so in an apologetic manner.

We need to recapture the joy of the early Christian in living the full Christian life. The world today particularly needs our witness of love in nonresistance and mutual aid. We admit that it is a part of the gospel but in our witnessing often excuse ourselves because it is a "fruit" not a "root," or even term it a "nonessential." Any par of the gospel is an integral part of all things which we are to observe. Our calling should be to witness to the total gospel, including many of the things that are not popular for the world or easy for those who do not want to make a total commitment to the total demands of the gospel. In so doing we miss some of the joy that comes through total discipleship.

To All the World

We have been much enamored in our missionary program by the command to go and teach all nations. We are enthusiastic about the mission t foreign lands to witness to people living in darkness. This is commendable and should in no wis diminish.

(Continued on page 350)

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*Assistant to the President, Bluffton College, Bluffton, Ohio.

Northern District Conference

Condensed Program

Pioneer Hall, Freeman, South Dakota,
June 11-15, 1954

FRIDAY EVENING, June 11
Conference Sermon—L. R. Amstutz, Conf. Pres.
Message by Conference Speaker, John W. Miller, Goshen College, Goshen, Ind.

SATURDAY FORENOON, June 12
The Communion Service (Meditation by Conf. Pres.) Bethany Church
Business Session, Pioneer Hall.
Report of Executive Committee; Treasurer; Auditor.
Presentation of new churches.
Report of Statistician; of Education Committee.
Election of Conference Officers.
Message by Conference Speaker.

SATURDAY AFTERNOON
Reports by Peace Com.; Examining Com.; Home Mission Com.
Elections: Education Com.; Peace Com.; Examining Com.
Message by Conference Speaker.

SATURDAY EVENING
Message by Conference Speaker.

SUNDAY MORNING, June 13
Services in local churches.

SUNDAY AFTERNOON
Memorial Service.
Message by Conference Speaker.

SUNDAY EVENING: Women's Missionary Program
Message, "Mission" — John Thiessen.

MONDAY MORNING, June 14
Elections, Home Mission Com.; other remaining officers.
Report of Resolutions Com.; New Business.
Message, John Thiessen.

MONDAY AFTERNOON
Women's Missionary Society
Talk, M C C Worker.
Eelection, minutes, reports.

MONDAY AFTERNOON: Laymen's Meeting
Address, John Thiessen.
Reports and elections.
Unfinished and new business.

MONDAY EVENING
Message, Arthur Isaak.
Reports and pictures of South America projects, Fred Schultz, H. M. Harder.

TUESDAY FORENOON: Young People's Day
Talk, Walter Gering.
Talk, William Gering.

TUESDAY AFTERNOON
Business Meeting and Social Hour.

TUESDAY EVENING
Message, Arthur Isaak.
Adjournment of Conference.

Flashes of Thought

Cloudy Days

WALTER GERING

It was on a cloudy day that one of life's lessons became known. For some time it had been apparent that the flowers upon the stand near the window followed a definite pattern of growth. Their beautiful blue flowers changed the atmosphere of the whole room. Somehow they gave a touch to the home which was priceless. No wonder they received such attention. Daily the round was made in the home to see that they were properly watered. Occasionally a bit of plant food was added to the ground to enrich its fertility; dry leaves were trimmed as they appeared and everything possible was done to keep the flowers blooming.

One of the regular procedures was that of turning the flower pot from day to day. Seemingly these flowers had a strange habit. We wanted them to face the room where they might easily be seen by all who entered. But the flowers had other ideas. Their faces constantly were turning toward the sun. No matter how often they were turned toward the room, immediately the process of turning toward the light began. Slowly but surely the faces made the round.

That we had learned to expect. That is the nature of flowers and there is no natural way in which that can be changed. It is part of the order of Divine creation. God has made them that way, why seek to disturb them? Why not rather learn the lesson that is so evident? As the flower of the field, so man ought to turn his face toward the Eternal Light, the One who said: "I am the Light of the World."

But there came a lesson far greater than that from these flowers, insistent upon turning toward the sun. That lesson came when suddenly it became evident that these flowers are consistent in their ways. When the sun shines brightly their faces are warmed in the glow of the sunlight. But when the heavy clouds hide the face of the sun and the shadows linger for days, the flowers still turn in the direction of its rays. Somehow they seem to know that beyond the clouds the sun is still shining with its life-giving rays.

Would that you and I might learn the lesson of those simple flowers. In days of sunshine it is an easy matter to turn with joyous countenance toward God; to bask in the warm sunshine of His love. How natural it is to do this. But life cannot be without its shadows; there must be cloudy days. Cannot we, like the flowers turn our faces even in such hours with the full assurance that beyond the clouds the light of His Holy Countenance beams upon us? Let us keep looking "unto Jesus, the Author and Finisher of our Faith."

NO CLOUDS CAN SEPARATE US
KEEP LOOKING UP

Cleanse the Lepers

JOHN THIESSEN*

This is a command of Jesus to His disciples and we too as His disciples are bound by this command. It belongs to "teach them to observe all things I have commanded you." April 26-29, 1954, the American Leprosy Mission, Incorporated held a conference in Dallas, Texas. Please note this is **not** the International Leprosy Mission of which Dr. Etter of Portland, Oregon, is the executive secretary. As Mennonite churches we have from the beginning of our work with lepers in 1902 when Brother P. A. Penner started work among lepers in Champa, India, been connected with the Mission to Lepers in England and the American Leprosy Mission.

I had the privilege to attend the conference in Dallas, Texas, with Brother Vernon Sprunger of the Belgian Congo, who will have official charge as far as government contact is concerned of our leprosarium in Kamayala, Belgian Congo. The Congo Inland Mission took this over from the Unevangelized Tribes Mission in 1953. Miss Janet Soldner of our school for clean children of leprous parents in our mission work in Cachipay, Colombia, South America, also attended.

With this I wish to give somewhat of an overview of this conference at Dallas. It was not large in number. By estimate from 90-100 people attended. It was not meant to be a popular conference drawing large crowds. The intention was a sincere facing of our Christian duty toward the approximately ten million people in this world afflicted by this dread disease, the oldest disease in the annals of history. The book of Leviticus, chapter 13, indicates how old the disease is. Jesus when in the flesh dealt with it. Confucious of China mentions it in his writing some 500 years before Christ. No sick people have been so mistreated through history as the lepers. No disease has touched children in such large numbers as leprosy. In East Africa one doctor told us he personally knew of 43,000 children afflicted with the disease. Then besides being afflicted with the disease we must remember the fear and loathing society everywhere has for people who suffer from this disease. Is it then nothing to us, "ye who pass by"? Lamentation 1:12.

Though the disease is perhaps the oldest known in history, the thought of care and cure for the leper is scarcely a century old. The scientific attempt to heal the afflicted is even more recent than the sympathetic care given. Yes, Jesus healed the leper and bid His followers do the same. But instead of obeying Jesus' injunction, His followers feared and shunned the leprous person. William Carey, the father of Protestant Missions in India, saw India's lepers and took compassion and provided shelter for some at Calcutta. In the middle of the 19th century at the American Presbyterian Mission station, Ambala, Wellesley Bailey, an Irish missionary, saw one of these leper homes or asylums and dedicated his life to the relief of those sufferers. This was the wellspring from which came the Mission to Lepers. In 1874 a Norwegian doctor, Gerhard Hansen, interested in medical research, discovered the germ that causes leprosy. From that time on the medical profession has labored to find a cure or at least find a drug which would check the course of leprosy in the human body. For decades it was believed that chaulmoogra oil was the specific halting the leprosy germ in its course of destruction. But the hope at first set on this drug as a real help was increasingly felt to be unfounded. Of late years **sulfone drugs** have been found to be far more promising; and even though the medical profession is not yet ready to be very hopeful, realizing as Dr. Robert Cochran, the technical medical advisor to the American Leprosy Mission put it: "There is not yet a short cut known to heal leprosy." Yet it is felt that perhaps by 1974 a definite specific against leprosy will have been found. This would make it one whole century of scientific battling against that fearful enemy of the human race.

Why should we as a Mennonite church be interested in leprosy work? In the first place, leprosy implies human suffering, and as Christians we are and must be concerned about that, because Jesus was concerned. In the second place, we as a General Conference Mennonite church have four areas in the world where we are definitely involved in helping those afflicted with the dread disease. Our oldest area of help in this line is in Champa, India, the leper home which our senior missionary, Brother P. A. Penner, started in 1902, and to which we could send our first full time medical doctor, Dr. Arthur Thiessen, in 1952. The second is our school for children of leprous parents in Cachipay, Colombia South America, where Miss Janet Soldner serves as nurse. The third area is in the Belgian Congo the Kamayala leprosarium, which came into our care in conjunction with the Congo Inland Mission in 1953. The fourth is the leprosarium now under construction not far from Asuncion, Paraguay where we work as a part of the Mennonite Central Committee. Dr. John R. Schmidt is in charge of that enterprise. Of the estimated ten million lepers in the world we have less than one thousand as our responsibility. This is a small percentage, but it is important because every child and adult in our charge is a precious soul for whom Christ has died This work has also already proved spiritually fruitful. Brother P. A. Penner and his Indian co-workers brought to Christ and baptized some 1,500 lepers.

What makes leprosy of unique importance? The reply is that leprosy cuts a person off from human society, and unless the soul is deeply integrated in Christ, he is doubly lost. Society disowns him. In the Christian leper home, Christ, the great Healer and Restorer of a home for the soul is presented to him And also in the Christian leper home the patient is surrounded by love, compassion and sympathy; and

(Continued on next page)

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*General Secretary, Board of Missions.

Hearts Are Hungry

A letter of joy and courage from Japan. It gives us again fresh reason for gratefulness for the opportunity of our Conference to work in Japan. Let us keep on remembering that field in our intercession, especially new Christians who are so largely young enthusiastic people. —J. T.

Dear friends:

We are still alive, well, happy, and we trust in the Lord's will! With the Psalmist we can say, "How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand" Ps. 139:17-18. That is the way we feel about the many good things the Lord has sent our way since the 1st of January.

Every day callers find their way to our front door. They come for Bible study, English, to sing, to visit, or to unburden a deep problem they are carrying with them. Most of them are young working people, students, and recently some neighbors. We are learning to commit the day to the Lord in the morning and then let it bring what and whom it will.

On February 7 ten received baptism. Verney Unruh brought the message and Mr. W. C. Voth (uncle Will we call him) performed the baptismal rite. Since then they have started a believers class for church members which meets every Wednesday evening. On one Wednesday evening they had their annual church business meeting. The simplicity and love manifested really warmed our hearts. There was a "job" for everyone. It is also obvious that many of the new members are witnessing to friends, bringing them along to church and eager that the work of the Lord go forward. Several will be helping in our Sunday school which is seriously understaffed. One, Mrs. Maede, is a kindergarten teacher and will be in charge of the younger children.

Recently we again have witnessed the convicting work of the Holy Spirit. A university student claimed he could not study, nor could he accomplish anything else because he was so unsettled in his mind. He has been coming to Esther's university Bible class. Several times he stayed and finally the Lord's promises of forgiveness and salvation opened up to him and his life and look have been different since. Also recently a total stranger, a high school girl, came to tell Esther to be sure to help her friend the next day when she came for Bible study. Her friend, Shimizu san, was also under conviction and had written this girl a letter telling her of the misery in her own heart and sharing with her the fact that she was such a terrible sinner. Her friend, though not a Christian, came to beg Esther to be sure to help her. The Holy Spirit again intervened and the next day, though Shimizu san came with a heavy heart, she left again with a light one because she had cast all her cares and sins on Christ, our burden bearer.

Several working girls, who cannot come regularly to any class because of working hours and because they live out of town have come here seeking help. These also have found life and show a great hunger for the Word and for further satisfaction that only Christ can give.

Just the other day we took over 500 copies of a simple translation of Matthew to Acts to the large perfectural hospital. These were for patients, doctors, and nurses. Already we have had some response from there. Yes, hearts are hungry and in need of Jesus. One wrote that he was dying of T.B. and he wanted to know more about Christ, who alone is The Way, The Truth, and The Life.

Also recently Leonore has begun a "women's meeting" in our house. Since four of the older girls who come are learning to knit they cannot come until 9:00 in the evening. This last week six came at 9:30 and so we had a meeting until 10:45. For all of these contacts we thank the Lord and covet your prayers.

Yours in Christ,
Leonore Friesen, Esther Patkau.

CLEANSE THE LEPERS

also a scientific attempt is made to help him. No government can take the place of the Christian leper home, because government cannot go beyond justice, however important justice is. Government cannot supply compassion and love. That is the Christian church's special function.

Is our responsibility fully met when we supply the above? No, an even greater unsolved problem must be met, and that is to help integrate and rehabilitate the cured leper into society. The man at Dallas, who is cured from leprosy said that society s a cruel monster full of fear. Even though a person s certificated scientifically to be clear of leprosy and well, yet society is afraid of him, and will not give him work, and will keep on shunning him. Can Christianity overcome this injustice? To be sure, if eprosy itself can be overcome through the guiding nspiration of Christ, fear of and prejudice against he cured person can also be overcome by the same divine help.

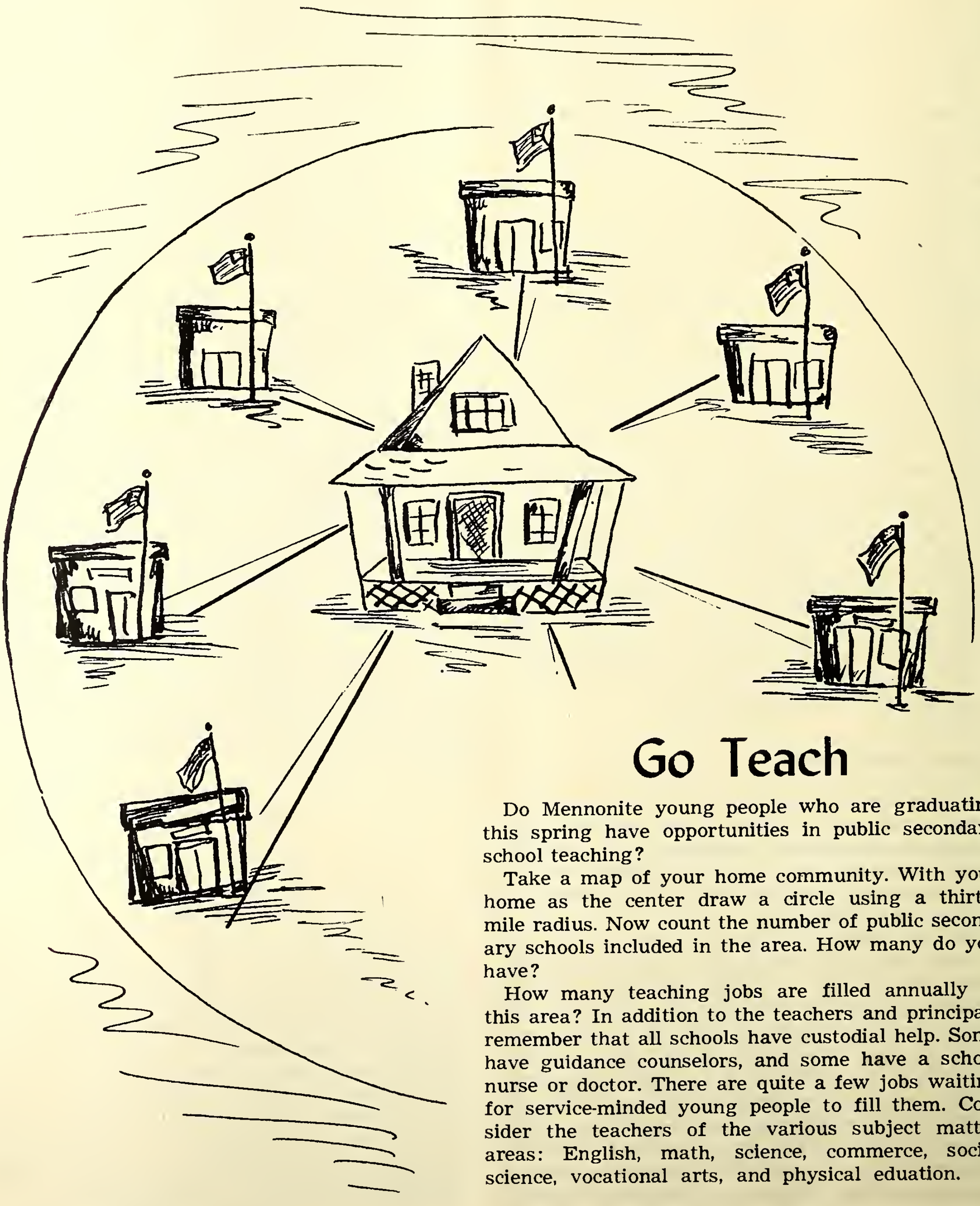
Today

Today is added to our time,
Yet while we sing, it glides away;
How soon shall we be past our prime;
For where, alas! is yesterday?
Gone—gone into eternity:
There, every day in turn appears;
Tomorrow—O 'twill never be,
If we should live a thousand years!
Our time is today, today,
The same, though change; and while it flies,
With still small voice the moments say,
"Today, today, be wise, be wise!"

—James Montgomery in NOW

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas.



Go Teach

Do Mennonite young people who are graduating this spring have opportunities in public secondary school teaching?

Take a map of your home community. With your home as the center draw a circle using a thirty-mile radius. Now count the number of public secondary schools included in the area. How many do you have?

How many teaching jobs are filled annually in this area? In addition to the teachers and principals remember that all schools have custodial help. Some have guidance counselors, and some have a school nurse or doctor. There are quite a few jobs waiting for service-minded young people to fill them. Consider the teachers of the various subject matter areas: English, math, science, commerce, social science, vocational arts, and physical eduation.

Why Not You?

Remember, somebody is being employed to fill these jobs. Why not YOU? In every community where Mennonite people are living many non-Mennonites are being employed year after year. To some extent this is as it should be. Mennonite members of school boards, who do the hiring, in answer to the question, "Why don't you hire more Mennonite teachers on your faculty?" will say that there are no applicants with the training and preliminary experience that the jobs require. Send us the applicants and we will see that they get the first consideration, other things being equal.

I am convinced that our young people are not aware of the opportunities that are available in the secondary schools. Somebody is guiding, is touching the lives of the young people in our secondary schools, is sharing their experiences, is helping them face their adolescent problems. The good teacher certainly should be doing this. Is not this an opportunity for Christian young men and women?

Crucial Need Now

In days when certain types of direct teaching of religion, though not of religious values, seems to hang in the balances, how much more is the need for Christian men and women to enter the teaching field. The courts are interpreting religious freedom to mean a kind of freedom that we do not like, but on second thought we remember that our forefathers paid quite a price for freedom. Thus the character of the teacher seems more important than ever.

Compare to Ministry

The parents, of course, have the most important part in the moulding of the child. Paul confirmed that the first six years is the most important. Usually we think of the minister as the next most important. Remember that the minister is connected directly one hour per week, but the high school teachers have the students six hours per weekday. This is a responsibility but also an opportunity.

It may be that George Palmer exaggerates a bit when he says, "The profession of teaching has risen to a notable height of dignity and attractiveness. It has risen from a subordinate to a central place in social influence." He was perhaps thinking of the Ichabod Cranes. Palmer concludes, however, that the school "undertakes much of the work which formerly fell to the church." Thus again, the high school teacher has a vital task in the light of the commission given him approvingly by the community. If it is challenge you want, you certainly find it in the secondary school level.

Eevrybody Goes

Since the public secondary school is tax supported, since its curriculum has increasingly met the practical needs of the students, and since it has at least partially served as a preparation for job entrance, nearly all of our young people today attend high school. There possibly are other reasons, but the fact remains that high school is as important as common school education was a generation ago. Many areas are trying the idea of requiring compulsory education through two years of high school or through age sixteen.

Advantages of Organization

The teaching profession is organized on a county basis, on a state basis with time off for teacher's convention. and on a national basis through the NEA. Local PTA organizations are vigorously supporting the needs of the teacher as these needs are connected to the best interests of children.

Minimum salary schedules, county and state wide, are being adopted. The pay rate in most instances can be gotten from the county superintendent. Many systems have cumulative sick leave policies and other benefits. A fairly satisfactory retirement program is already in operation.

Yet Teacher Shortage

In Kansas the average size of a high school is 65 students. With the emphasis on higher certification for teachers and with the dearth of secondary teachers being added to the profession each year, and perhaps for other reasons, the small high schools are having extreme difficulty in getting teachers who can teach in sufficient subject matter areas. Everybody wants to specialize and teach in one field only. This is possible in the larger systems, but the average rural high school is bypassed by candidates who seem to look for "ease or convenience." This problem has existed in the past and is likely to continue until many more teacher training students get the special competence that is needed in the average Kansas high school.

Steps to Take

1. Have you taught a Sunday school class? Many a teacher began his teaching career in Sunday school work. Perhaps you are asked to teach in Daily Vacation Bible School.

2. Evaluate your experience. What are the strengths on which to build? What weaknesses must be overcome? How to get along with fellow teachers? With supervisors?

3. Talk over your interest in teaching with parents, the minister, your school counselor.

4. Enroll in your church college. Avoid over-specialization and its resultant incompetence in other needed areas.

5. Remember that Moses was a scholar before he became the great teacher and law giver of the Old Testament. And remember, too, that Jesus whom you and I profess to follow said, "GO TEACH."

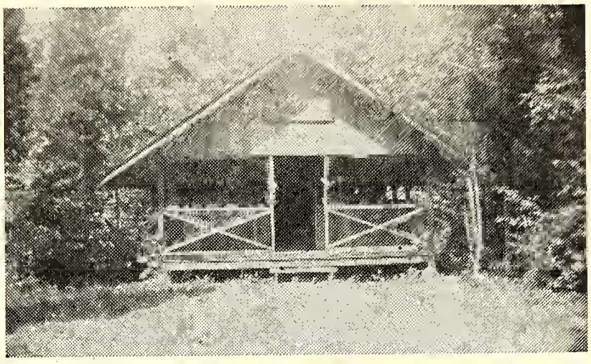
Let there be light, Lord God of hosts,
Let there be wisdom on the earth;
Let broad humanity have birth,
Let there be deeds, instead of boasts.

Give us the peace of vision clear
To see our brothers' good our own,
To joy and suffer not alone;
The love that casteth out all fear.

Let woe and waste of warfare cease,
That useful labor yet may build
Its homes with love and laughter filled;
God, give Thy wayward children peace.

—Mennonite Hymnary

Whither Bound Our Retreats



There is no doubt about it. Retreats are playing an increasingly important role in the life of our conference, both in the United States and in Canada. The General Conference Retreat Workshop at Camp Mennoscah, April 23-24, have made this abundantly clear.

There is no doubt about this either. Our retreat program is in flux. Its future is what we make it. Here are a few observations and some questions which arise:

Observation 1: Local church retreats and special retreats (peace, leadership) are increasing in number and popularity, using conference camp facilities where these are available.

Question: What implication has this development for the regular district retreat program? Will local and special retreats compete with the regular program and begin to replace it? If not, how can these efforts be co-ordinated?

Observation 2: Whereas formerly retreats were the province of young people, now they include also children and adults. Family retreats are becoming popular in some areas.

Question: Are we making the proper adjustment in the make-up of our retreat committees so that balanced long-range policies for the development of retreat programs and camp facilities can be worked out with all groups in mind? Are we giving proper attention to a "progressive sequence" in our year-after-year programs so that retreaters will not be saying, "It's always the same old thing"?

Observation 3: Our retreats are designed to be an integral part of the total work of the church and should therefore help to promote love and loyalty to the church.

Question: In planning our retreat programs are we as eager to understand and appreciate our churches and their needs as we are to develop the most effective methods of carrying out our camp program? If this is not the case, is it not possible that certain types of retreat work may have a devisive rather than a unifying effect upon our church work?

Observation 4: Retreat committees say that one of their greatest problems is the recruitment and training if leadership.

Question: Since this is an area of real need, is God not calling more young people of our churches to make themselves available for retreat counseling and retreat leadership and to take advantage of every facility to prepare themselves for effective service in this area? Is this not a type of "voluntary service" which may be enjoyable and challenging and which will really count for Christ?

—Erland Waltner

Business Fellowship, Challenge at the Calvary Mennonite Church

A youth choir rehearsal led by Marvin Dirks, Mennonite Biblical Seminary, Chicago, Illinois, opened the activities held on April 24 for the young people of the Central and Middle Districts in the Calvary Mennonite Church, Washington, Illinois.

Immediately following, the Middle District Young People's Union held their annual business meeting. One of the most important steps taken by the group was the adoption of a new constitution which provides for organization under the areas of Faith and Life, Fellowship, and Service.

A YPU banquet was held in the basement of the church at 5:30 p.m. Close to 100 young people and young people's leaders were present.

Paul Bertsche, president of the Central District YPU was master of ceremonies. John Bauman who had served as president of the Middle District YPU made a few appropriate remarks and introduced LaMar Reichert, the new president. He in turn pledged his best efforts to keep up the high standard of work done in the past during the coming year.

Special musical numbers were presented by representatives of the young people's societies from the Ebenezer Church, Bluffton, Ohio; First Mennonit Church, Berne, Indiana; and the Mennonite Church in Meadows, Illinois.

Bill Gering, Field Secretary of the General Conference YPU, presented the work to the General Conference Young People's Union in a very interesting manner and showed that outstanding blessings would follow if each society in the two districts would seek to do their full part in this whole program.

As he weaved into his address the YPU projects such as supporting Jake Duerksen and family during their study period in Canadian Mennonite Bible College, Winnipeg, Manitoba; publishing the prayer calendars and the Youth Section of **The Mennonite,** we feel certain there will be a better and more wholehearted response to the "call" from the YPU local societies and leaders.

Our Schools

BETHEL COLLEGE

The location of the new men's dormitory has now been definitely chosen, according to an announcement by President D. C. Wedel. The Board of Directors, taking special action on May 6, designated a place in the shelter belt directly west of the college farm buildings and north of the college track. Architects from the firm Overand and Boucher, Wichita, the same firm that designed Memorial Hall, the Library and the Health Center, are now working on plans for this 100-man dormitory. The architectural style has not been definitely decided, but Harry Martens, Erwin Goering, and President Wedel have inspected dormitory styles on various college campuses, and they will reach a decision soon. Work on the dormitory will probably begin this summer.

The following additions to the Bethel faculty for the year 1954-55 have been anounced by the President's office: Oswald Goering, who is working toward his Ph.D. degree in community recreation at the University of Indiana, will be dean of men and community recreation leader. Hazel Graber will supplement Virginia Toews in the home economics department, teaching clothing and textiles. She is now completing her Master's degree at Kansas State College at Manhattan. Mrs. Edmund J. Miller, who joined the Bethel staff the second quarter this year, will continue teaching next year in the department of English.

David H. Suderman and Cornelius Krahn, now on leave of absence, will be returning to assume their duties on the faculty. Erland Waltner has been designated head of the Bible department and director of religious life. H. A. Fast will serve as director of public service and executive secretary of the Alumni Association in addition to his regular teaching duties.

The Student Christian Association, the Student Volunteers, and the Peace Club completed their reorganizing this past week uniting the objectives and service programs of all three under a central organization, the Student Christian Fellowship. The officers of this new organization are: James Waltner, President; Wendell Wiens, Vice-president; Sara Ann Claassen, Secretary; and Lenore Pankratz, Treasurer. Other members of the cabinet are: Don Kaufman, Bob Jungas, Bob Standingwater, Lucille Peters, Carol Toews, and Norma Bachman. The cabinet will take responsibility for certain general functions of the organization. More specific projects will be carried on through the work of three commissions, namely: Christian Service and Outreach, Campus Faith and Life, and Peace and World Order, each having its own officers and service program.

BLUFFTON COLLEGE

Bluffton's Joint Gospel Teams climaxed a year of fellowship, service and witness with a campfire service on Wednesday evening, May 19. Speaker at this inspiring service was William Keeney, assistant to the president, who challenged the students to continue their Christian work and witness throughout the summer.

Three Gospel Team quartet deputation groups presented programs on Sunday, May 16. The girls' quartet composed of Marion Keeney, Carol Miller, Shirley Shelmadine, and Helen Neufeld, sang at the Bethesda E.U.B. Church, Findlay, Ohio, on Sunday evening. Betty Bauman, speaker for the group, gave an inspiring talk on the Christian home.

One Men's Gospel Team quartet composed of John Basinger, La Mar Reichert, Charles Sprunger and David Bixel, presented a program at the First Mennonite Church, Nappanee, Ind., in the morning and at the Eighth Street Church, Goshen, in the evening. Ernest Neufeld, pre-ministerial student, was the speaker for the group.

Wilmer Sprunger, Fred Hoenicke, Martin Strayer, and Robert Coon sang at the Salem Mennonite Church, Dalton, Ohio, on Sunday evening. Pre-ministerial student Ronald Krehbiel delievered the message. This same quartet also participated in a worship service on Sunday morning at the First Mennonite Church, Wadsworth, Ohio, at which Rev. William Keeney spoke.

Carl F. Smucker, assistant professor of social service, presented a paper at the Ohio Council on Family Relations at Bowling Green State University, on May 15. Title of his presentation was "The Home Behind the Problem Child."

Booster banquet results are in evidence this week as a black top walk has been laid from College Ave., to Founders Hall and on various campus walks. Black topping these paths and the area surrounding Founders Hall was the special project of this year's Booster Banquet on April 9.

The home economics foods class and home economics club under Miss Edna Ramseyer's direction served at the reception for the 50th anniversary of the Bluffton Tripplett Electrical Instrument Company which was held in Founders Hall on May 14.

FREEMAN JUNIOR COLLEGE

Mother-Daughter Banquet

A much anticipated event on the campus is the annual banquet sponsored by the Freeman College Women's Auxiliary. This year it was a Mother-Daughter Banquet. Toastmistress for the occasion was Mrs. Harold Gross. After an enjoyable dinner the group of about 400 guests were presented an interesting program. The feature of the evening was a one-act comedy play "The Tithing Box" by Marcus Bach. Leonard Wiens of Freeman was a very humorous comic character in the part of Uncle Andrew. Mrs. Harold Hartman directed the play. Another interesting touch was added when tribute was paid to the oldest and the youngest mother as well as to the mother with the largest family. Music was provided by the College Music Department. An atmosphere of spring blossoms added a very charming touch to the evening.

The Future Homemakers of America, an organization of girls who are studying Home Economics, presented a "Style Review" on May 12. FHA members modeled clothing which they sewed in their Home. Ec. classes during the school year. Guests for

(Continued on page 350)

OUR SCHOOLS (Continued)

the Review were mothers of club members. This is the first venture of this sort that has been attempted by the FHA. Miss Lorraine Galle, club sponsor, states that the evening was both enjoyable and successful.

The annual Junior-Senior Banquet was held in the dining room of Pioneer Hall Saturday, May 15. The theme this year was "Hawaii."

Musical activity on the campus is continuing. Sunday, May 9, saw the College Choir tour to Henderson, Neb., for a service in the Bethesda Mennonite Church. The choir sang during the assembly of the Henderson High School the following day. Sunday, May 16, the choir sang at the Salem-Zion Church of Freeman for a morning service and in the Salem KMB church of Bridgewater in the evening. The Home Concert is scheduled for the afternoon of May 30.

The Office of the President announces the speakers for the College graduation activity. Rev. Frank C. Peters, president-elect of Tabor College will be commencement speaker. Rev. Russell Mast will be the speaker for baccalaureate.

MENNONITE BIBLICAL SEMINARY

Miss Katie Andres, who has served as librarian here since the fall of 1947, has resigned her position, effective at the close of this school year. Miss Andres has served faithfully and efficiently in organizing and building our library facilities. Miss Magdalen Friesen of Mountain Lake, Minnesota, has been secured as the new librarian.

Professor Marvin J. Dirks has been granted a leave of absence for the next school year. He plans to pursue study toward a doctorate in the field of Church Music at Northwestern University.

Professor Jacob J. Enz, who is on leave of absence from the Seminary this year, will return next year to teach in the field of Old Testament. He has been engaged in postgraduate studies at John Hopkins University.

Marvin Ewert, graduate of the Seminary last year and now doing graduate work at the University of Chicago, will serve as director of practical work for the Seminary next year.

President Pannabecker gave a stimulating chapel message recently on the subject, "Knowing the Truth." "Knowledge of the truth comes from obedience and experience," he said.

Professor Don. Smucker has just finished directing a lay visitation-evangelism campaign in the Marlboro Presbyterian Church, Chicago. On Sunday, May 23, he spoke at a meeting of the West Suburban Mennonite Fellowship, held in the Marvin Dirks' home in York Center.

The spiritual experiences of Leland Harder, graduate of '53 and now pastor of the First Mennonite Church, Chicago, were portrayed on the dramatic religious radio program "Unshackled," on Saturday, May 22. Written by Eugenia Price and sponsored by the Pacific Garden Mission of Chicago, "Unshackled" is heard from many stations in all sections of the country.

THE PRAYERS OF JESUS

(Continued from page 340)

even to this day. We may not fully understand how Jesus could pray that prayer, but we are ready to apply His forgiveness as healing balm to our own sinsick souls. And it helps us to forgive those who sin against us.

The second prayer, "My God, my God why hast thou forsaken me?" Matt. 27:46, we need to humbly confess that we cannot fathom. We can only stand in awe before His cross and know that it would not have been necessary for Him to have hung there were it not for the sins of the world; for my sin.

The last prayer is full of light and hope. "Father, into thy hands I commend my spirit," Luke 23:46. The two words that bring us peace, even in this death cry of our Lord are the words "Father" and "commend." Multitudes have gone out of this world with these words on their lips.

Jesus, Who art ever living to pray for us,
We thank Thee for these prayers which came from
  Thy lips.
May they ever warm our hearts by Thy Spirit,
That we might commune with our God and glorify
  Him forever. Amen.

THE TOTAL WITNESS

(Continued from page 342)

We have not always had the same measure of vision and courage for the witness in Jerusalem, Judea and Samaria. We lack the same enthusiasm for seeing and meeting the need on our doorstep or in our own backyard. It may be a lack of vision for the most part, but in facing the needs of the cities and in witnessing to other denominations there is some lack of courage. We have not stood out forthrightly with regard to the ecumenical movements of our day. Our lack of courage there has often been screened behind the cry of contamination. We do not have sufficient assurance of our own convictions to step into the midst of these groups and witness to them.

There is a risk that when confronting others with the full gospel as you understand it you may be persuaded by them. We have to enter into such encounters with a full knowledge of where our own position is. Our timidity and fears are really a form of selfishness when we received a fuller understanding of the Christian truth and refuse to confront others with it because of what may happen to ourselves. Perhaps we need a vision from the Lord similar to that received by the apostles in prison, "Go, stand and speak in the temple to the people all the words of this life." We need to come to God with the prayer that he release us from the prison of our own fears that we can stand in the midst of present-day Christendom and speak forth "all the words of this life."

We need to witness to all the world, whether it be the heathen in foreign lands, the secularized city-dwellers of our own nation, or the churches that are not following the full gospel. Only then

(Continued on next page)

THE TOTAL WITNESS (Continued)

are we fulfilling the divine commission laid upon us by the Lord of the Church.

When all the people of the Mennonite Church are witnessing to the full Gospel to all the world, we will realize a new burst of the Holy Spirit among us. Witnessing is necessary to spread the good news to the uttermost parts of the earth. That is our primary purpose. Fortunately, it has the amazing by-product of a strengthening and growth of our own Christian life and discipleship. Through a total witness we bring new hope to the world and new joy to ourselves.

Jottings

—**Salem Church, Munich, North Dakota:** The mission sewing society met May 4, and began a project for layettes for the hospital in Ethiopia, Africa, where Gwendolyn Dick is missionary; also Christmas bundles. The Mission Society, Laymen's League, Be-Ye-Doers Mission Society, and Junior Mission Band are all busy with projects for the Lord's work. July of this year marks the 25th year of ministry of H. F. Ortmann in this church. The church is planning a special observance in honor of Rev. and Mrs. Ortmann on July 11. Mr. and Mrs. Dave Janzen rejoice at the arrival of a fourth son into their family. April 23 a film of Palestine was shown by Rev. Kroeger of Sarles, N. Dak. Baptismal services are planned for May 16. The candidates for the baptism gave their testimonies on Good Friday. Mother's Day was again the event of bringing and dedicating the children to Him. Ronald von Riesen, president of Freeman Junior College, brought us a message recently. On the sick list are Verney Thiessen, son of Mr. and Mrs. John Thiessen, and Arnold Janzen.—Mrs. H. J. Dick, Corr.

—**First Church, Nappanee, Ind.:** The Easter sunrise service was sponsored by the Youth Fellowship. Pastor and Mrs. Salzman and Mrs. Harold Reichert attended the Middle District Conference at North Danvers, Ill. The Joint Central-Middle Districts inspirational conference was attended by Mr. and Mrs. Lee Mullett, Maytie Pletcher, and Elva Schrock. On Sunday evening, May 2, a program was given by Robert Ramseyer, Mr. and Mrs. Calvin Flickinger, and Betty Quiring, all prospective missionaries. Rev. and Mrs. Paul Wenger were with us in both the morning and evening services, May 9.—Elva May Schrock, Corr.

—**Hereford Church, Bally, Penn.:** At the Spring communion service Miss Frances Romanchuk was baptized and received into our church family. On Saturday, April 24, Charles Mutter and Janet Riegner were married in our church. A new pulpit Bible was presented and dedicated on Sunday morning, May 2. It was presented by Mr. and Mrs. Raymond Shiery. Rev. and Mrs. Andrew Shelly and son David Elwood and Rev. and Mrs. Wilmer Shelly are making a tour of the southern mountain and negro work operated by our denomination under the Home Mission Section of the Board of Missions. Both Andrew and Wilmer Shelly are members of the Home Section. They will visit Miss Elsie Pfister, Rev. and Mrs. Carl Wahlstedt, Rev. and Mrs. Andrew Holliman, Misses Lorraine Burkholder, Lillian Lehman and Marie Leichty; also Orlo Kauffman at Gulfport, Miss., returning home on May 28. A Mother's Day Tea was held on Wednesday evening, May 5, with 92 mothers and daughters present.—Corr.

—**Lorraine Avenue Church, Wichita, Kan.:** Thursday night is cottage prayer night at our church. These prayer meetings are held in homes of our members. Our church had charge of KFBI radio services on Sunday morning during April. Pastor Stoneback was assisted by a quartet, triple trio and solos for these services. April 4, we had as our guest speaker Dr. Marthe Ropp, French Mennonite medical worker in the Mennonite Central Committee project in Java. Seven people joined our fellowship by baptism and thirteen by letter on April 11. On this evening our dramatic group in a very vivid manner portrayed the play, "The Light in the Window." April 13, John Thiessen, executive secretary of the Board of Missions, gave an inspirational address to the Friendship Circle and friends. Mr. Titus Schroak was guest soloist and a triple trio also sang. On Good Friday, Communion service was held in our church. On Easter Sunday our church was beautiful with many donated Easter Lily plants. A capacity house of thirty-five attended the Easter services. Our adult and treble cleff choir sang a number jointly at the Sangerfest in North Newton on May 2.—Mrs. John H. Gaeddert, Corr.

—**Saucon Church, Coopersburg, Penn.:** March 21, Milton McCady was ordained as our deacon by our elder, A. H. Schultz. April 3-11, "Crime Prevention Crusade," with Walter Haman as our speaker, director of New Life Boys' Ranch, Harleysville, Penn. Dick Knox was our song leader. Services were well attended, and souls were saved. Christians had their spiritual lives deepened. April 18, Easter program Sunday evening. April 19, beginning of the Leadership Training School at Souderton. Nine of our group attended. April 25, communion service, baptism and reception of 11 members into the church fellowship. May 2, we had charge of the services at the Home for the Aged at Frederick. Our girls went from room to room to sing for those who could not come to the services.—Corr.

—**Goessel Church, Goessel, Kans:** Leo Miller, who is graduating from the Mennonite Seminary in Chicago, has accepted the call to the pastorate of our church. Mr. and Mrs. Miller are expected to be in our midst by the first of July. The annual nurses' banquet was held in our church in January. The Mission Friends Circle served. A mother-daughter tea was sponsored by the sewing societies of our church. On May 5, Mrs. Irene Schroeder, Newton librarian, gave a very interesting book report. Consecration services were held in our church on Mother's Day. Three children were consecrated. Mr. and Mrs. Arnold Fast and their two little girls, from Fredonia, Kans., favored us with very interesting music. The CE gave a Mother's Day program on May 9.—Mrs. Richmond Schroeder, Corr.

—**Eicher Emmanuel Church, Wayland, Iowa:** Mother's Day was observed with a special program and with the consecration of eight children. There was a large attendance for both the morning and evening services. In the evening a presentation, "Mothers of the Bible," was given, with Mildred Freyenberger in charge. At the close of the service, Mrs. Daniel Graber gave a short talk about the women's work as it is connected with MCC. She and Mr. Graber have just completed 22 months service in Akron, Penn. Tuesday evening, May 11, at the S.S. Workers' Conference, Daniel Graber showed slides of the Lancaster County (Penn.) Mennonites and some of the churches of the Eastern District.—Corr.

—**Friedensfeld Church, Turpin, Okla.:** May 6 we had no church services in the evening because of the baccalaureate services in the Turpin High School. There are 15 graduates this year. We have two high school graduates and six eighth grade graduates in our church. Our Bible School will begin May 25, and continue through June 4. There will be five teachers and three assistant teachers. Since the Church of God is sending their children to our school, there will be one teacher and her assistant from that church.—Mrs. Chester Windsor, Corr.

—**Apostolic Church, Trenton, Ohio:** Sunday, May 11, Miss Von Riesen, instructor in religious training in the schools, London, Ohio, was a visitor and spoke briefly during the worship hour on "Thoughts for the Lenten Season." On May 9, Mother's Day, she was the guest speaker and gave a most inspiring message of her work and our Christian responsibilities in a changing world. Good Friday services were held, and Easter services were observed with the observance of the Lord's Supper. There was a large attendance; special music by the choir. Many beautiful plants and flowers, given in memory of loved ones, graced the altar. The pastor attended the conference at Washington, Illinois. The Mennonite Christian Service Group held it meeting May 4 at the home of Mrs. Earl Gingerich. The Men's Brotherhood and Young People's League held their regular monthly meeting in the social room of the church.—Edna Kinsinger, Corr.

—**Eden Church, Inola, Okla.:** Victor Graber of the Garden Church, Hesston, Kans. conducted revival services in our midst April 26-30. His sermons were inspiring and laid heavy emphasis on our daily shortcomings in our work with God. The Golden Wedding anniversary of Mr. and Mrs. H. G. Kroeker was celebrated May 9. A program was given in the afternoon, consisting of songs, readings, and words of praise

(Continued on next page)

to God for leading them through the storm and good weather these past fifty years. Many relatives from Kansas, California, Minnesota, and other states were visitors. Following the program refreshments were served.—B. F. Froese, Corr.

—**Bethel Church, Waka, Texas:** Brother and Sister John Janzen showed slides and told of their work in Africa, Feb. 16. A group from Meade Bible Academy served us Sunday morning, April 4. We all enjoyed a fellowship meal at noon. Oklahoma Bible Academy gave an evening program in our church April 18. A week of evangelistic meetings was held April 19-25 with Earl Showalter of the Perryton Mennonite Church as the speaker. His theme for the week was "Everyday Christian Living." The messages were uplifting and a blessing to all that heard them. Communion services were observed April 25. Willis, son of Mr. and Mrs. J. B. Friesen underwent an appendectomy April 16 in the hospital at Liberal, Kans.—Mrs. J. B. Friesen, Corr.

—**Bethel Church, Inman, Kans.:** Weddings: Johnny Ediger and Shirley Regier on April 16, in the Hebron Church; Albert Pauls and Virgie Regier on May 4, in the Hoffnungsau Church; Wilbur Wiens and Reta Lou Toews on May 16, in the Hoffnungsau Church. John Frank Enns brought the message on May 2. Pastor and Mrs. P. T. Neufeld went to Denver, Colorado, for the week end of May 2, and in the evening of the same Sunday, Central Kansas Bible Academy gave a program here. Brother Elmer Ensz spoke at the morning service May 9, and in the afternoon he was ordained as a minister. At present they are serving a church in Fayetteville, Ark. Seven children were presented by their parents in a child consecration service on Mother's Day, May 9.—Corr.

—**Salem Church, Freeman, S. D.:** New members who were recently received into our church were Mrs. Owen Waltner and Mr. and Mrs. Willard Unruh. Allen Linscheid was discharged from alternate service but will continue his work for the Mennonite Central Committee in Reedley, Calif. The Youth Fellowship had "City Missions" as their topic for May 16. The Christian film, "The Street," on city mission work was shown. The Junior Christian Endeavor had a Mother and Father's Day program. A group from the North Church Junior Choir sang for the program. Pastor and Mrs. Fretz and children are on a vacation trip to Lame Deer, Montana. They will visit with Mrs. Fretz's parents, missionary Alfred Habeggers.—Corr.

—**Grace Church, Albany, Oregon:** We will have, the Lord willing, the privilege of seeing one couple of our number here in Albany, Oregon, ordained into the ministry as missionaries. This couple, Earl and Ruth Roth, are preparing to go to the Belgian Congo, under the C.I.M. Mission board.

Brother and Sister Roth are to be ordained to the missionary ministry here at the Grace Mennonite Church in Albany, Oregon, on May 30th at 2:30 p.m. Willard W. Wiebe, pastor of the Menno Mennonite Church at Ritzville, Wash., will be the Elder in charge of the ordination, while P. A. Kliewer will give the charge to the candidates. James Braga from the Multnomah School of the Bible will preach the ordination sermon.

We wish to have you join us in prayer and fasting that the Lord will abundantly supply all their needs; be they financial, or spiritual. I personally believe that Acts 13:3,4a has been written for a very good reason, and we need to more fully adopt this plan in sending out our workers. Our missionaries never quite leave us behind, we are always a part of them. Either we bear them up with our prayers; making them efficient soul winners, or we are a burden to them, causing them to be fruitless on the field, because of our prayerlessness. May God help us to be faithful stewards. —E. J. Peters

—**First Church, Paso Robles, Calif.:** Since the first of the year members of our church are sponsoring a 15 minute radio program every Sunday morning at 8:30 over our local station KPRL. M. J. Galle brings a timely sermonette, music by the choir and Christian Business Men's quartet, Mrs. George Quenzer pianist. March 14, a brief service was held in memory of Rev. Galle's mother, as he was unable to attend the funeral in Kansas. It was indeed a real privilege to have J. E. Hartzler for a whole week in March. Sermon topics were: "Christian Foundations" "A Religion for Today," "Jesus and His World," "Jesus Has the Answer," "The Meaning of God in Life," "The Power of Christian Life," and "The Meaning of the Cross." All the meetings were well attended. Dr. Hartzler also was very generous with his free time visiting in many homes. Miss Janet Soldner, R.N., was the guest speaker March 21, and gave us a clear picture of the conditions on the Mission field in Cachipay, Colombia, S.A.—Corr.

—**First Church, Philadelphia, Penn.:** The S. S. auditorium was filled to overflowing at the Mother and Daughter dinner sponsored by the Women's Organization, May 14. The men and boys plan to have their Fellowship Dinner, June 11. An Inter-Church Council of the neighborhood evangelical churches has been formed to facilitate the planning of community services and young people's activities. The Girls' Mission Band recently presented a program to the guests and staff of the Mennonite Home at Frederick; a social hour followed the service. The choir gave its fifth annual Spring Musicale under the direction of the leader and organist, Mrs. Clara Rhodes, on May 20. Pastor Bedsworth was elected to the Home Mission Board of the Eastern District Conference at the yearly meeting. A great day for the children and adults as well, is the all day S.S. picnic held at one of the city's large parks, June 5. A retreat for the older ladies of the congregation is being planned at the Men-o-lan Extension during June.—Corr.

MCC NEWS NOTES

(Continued from page 338)

in this way may send their contributions to MCC headquarters in Akron or conference headquarters either designated for Luxemburg or the general fund.

The German Mennonite congregations which are being established through the construction of housing by American PAX men also need assistance in constructing church halls. More information on the need for financial help by the various European Mennonite groups in the construction of these simple church building facilities will be presented in the coming months.

NON-PACIFISTS COMMENT ON "PEACE IS THE WILL OF GOD"

The unified peace statement entitled "Peace Is the Will o God," prepared by representatives of the historic peace churches in Europe with the participation of the Internationa Fellowship of Renconciliation, is drawing the attention o non-pacifist thinkers.

The April issue of the "Ecumenical Review," a non-pacifis publication, carried two articles on the nonresistant witness One of the articles quotes from "Peace Is the Will of God' and from "The Christian Conscience and War," which is c Church Peace Mission publication. The author, Professo Soe, Copenhagen theologian and author of a massive text book on ethics, brings into focus the real pacifist issues and treats the arguments on both sides with remarkable objectivity and fairness. The title of this article is "War and the Commandment of Love."

While Professor Soe expresses an inability to agree wit conscientious objection to war, he refuses to support the non pacifist position. The significance of such articles is th change of attitude on the part of some non-pacifist thinker and their willingness to give these matters further study and consideration. Ten years ago a treatment such as Pro fessor Soe's in a non-pacifist organ would have been un thinkable. The fact that ecumenical leaders dare to perm discussion in such a way is reason for gratitude and respec

Copies of "Peace Is the Will of God" and "The Christia Conscience and War" are being circulated to delegates to th World Council of Churches assembly in Evanston, Ill., thi summer.

THE Mennonite

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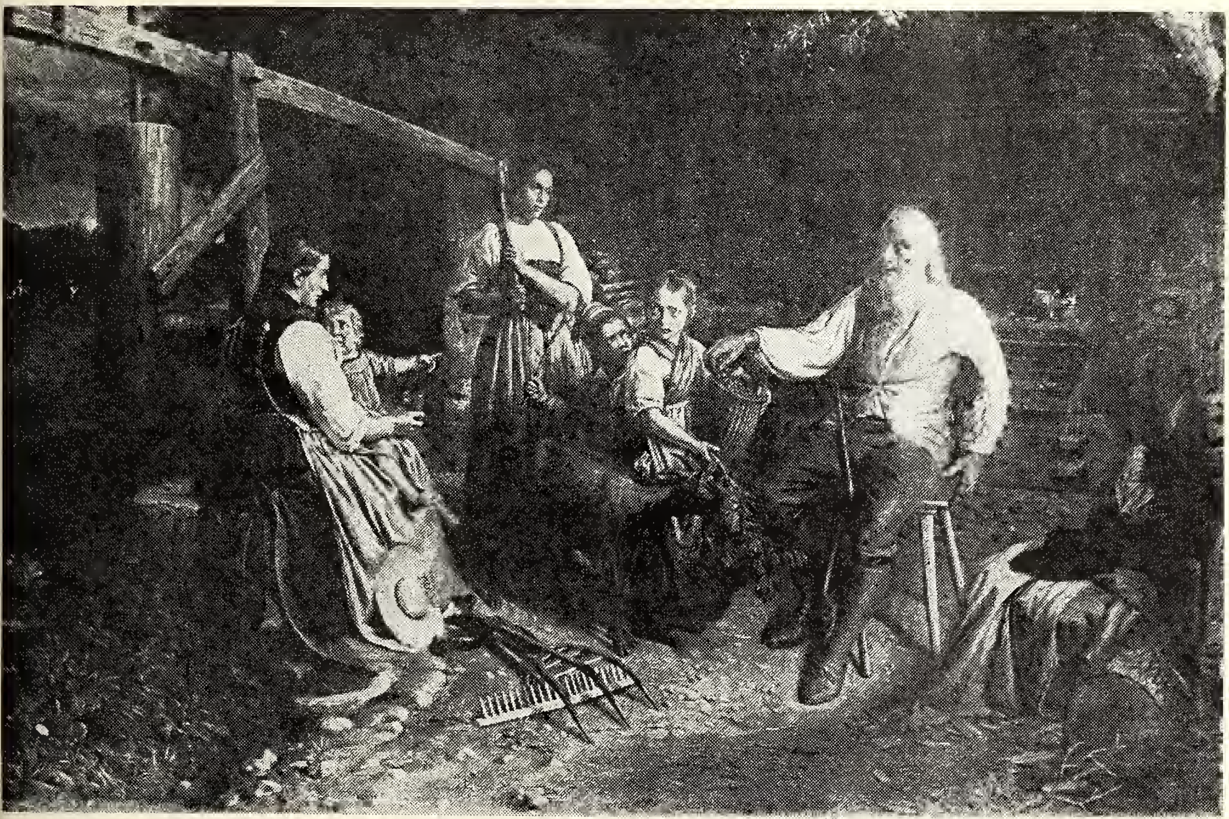
Other foundation can no man lay than that is laid which is Jesus Christ.



From a painting of a Swiss Anabaptist Family

Eternal One, Thou living God,
Whom changing years unchang'd reveal,
With Thee their way our fathers trod
The hand they held, in ours we feel.

The same our trust, the same our need,
In sorrow's stress, in duty's hour;
We keep their faith, by Thee decreed,
That faith the fount of all our power.

We bless Thee for the growing light,
The advancing thought,the wid'ning view,
The larger freedom, clearer sight,
Which from the old unfolds the new.

Anew we pledge ourselves to Thee,
To follow where Thy truth shall lead;
Afloat upon its boundless sea,
Who sails with God is safe indeed.

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THE COVER PICTURE

Reproduction of Aurelle Robert's painting, "L' Anabaptiste," representing a Swiss Anabaptist farm. The painting hangs in the Museum of Fine Arts at Lausanne, Switzerland, and was loaned for exhibition at the Mennonite World Conference, Basel 1952. (Photo by S. F. Pannabecker)

The Mennonite

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Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. E. Smucker, Maynard Shelly, Willard K. Claassen.

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Leadership Training School

A Leadership Training School for one hundred Sunday school teachers and workers of the Eastern District Conference closed on May 24 after six weekly sessions in the Zion Mennonite Church, Souderton. The program was planned by the Conference's Committee on Education and was promoted by the Sunday School Union. Eight courses were offered, four of direct biblical content and four in the area of method. The courses and instructors were as follows: The Power of Love, Ellis Graber; Christ in the Old Testament, Curtis C. Bedsworth; The Tabernacle, Lester E. Janzen; Galatians, Freeman H. Swartz; Improving the Sunday School, Stanley Fretz; Personal Evangelism, Wilmer B. Denlinger; Understanding the General Conference, Arthur S. Rosenberger; and Church Music, Hugh Schmidt. All of the instructors were pastors of the conference except Stanley Fretz, who is a Sunday school superintendent, and Hugh Schmidt, who is a church musician and chorister. Maynard Shelly served as dean of the school and Henry S. Detwiler as registar.

Youth Rally

The Sunday School and Young People's Unions of the Eastern District conducted a Youth Rally in the Smith Corner Mennonite Church, East Freedom, Penn., on the week end of May 23. Walter A. Landis, Quakertown, Pa., President of the YPU gave information on the activities of the Union. Adrian Sprunger, Roaring Spring, brought the main address of the rally on Sunday afternoon stressing the importance of presenting the plan of salvation in Sunday school materials and program. Smith Corner is one of three Eastern District churches in the mountains of western Pennsylvania, somewhat remote from the main group of churches in the eastern part of the state. (The other two are Roaring Spring and Napier, near Bedford.) A caravan of cars brought the "visitors" to this rally.

Of Things to Come

June 13—Commencement, Canadian Mennonite Bible College
June 11-15—Northern District Conference, Freeman Junior College, Freeman, South Dakota
June 16-20—Pacific District Conference, Pratum, Oregon

Retreats at Camp Friedenswald, Mich. (Middle-Central Districts)

July 5-11—Junior Retreat
July 12-18—Intermediate Retreat
July 19-25—Senior Retreat
July 26-29—Pre-Junior Retreat
July 30-Aug. 1—S.S. Workers Retreat
Aug. 2- 6—Family Retreat
Aug. 9-15—Chicago Churches Retreat
Aug. 16-22—Ministers Retreat, planned by General Conference Committee and local men for ministers and their families.

Retreats at Camp Mennoscah, Kansas (Western District)

May 28-30—WD Peace Retreat
July 11-15—First Intermediate Retreat
July 16-20—2nd Intermediate Retreat
July 21-25—Senior-Adult Retreat
July 26-31—First Young People's Ret
Aug. 2- 7—Second Young People's Ret
Aug. 8-12—Senior Young People's Ret
Aug. 12-15—Young Family Retreat

Occupy Till I Come

"Do business till I come"—
Our Lord's command is clear;
No leaving things undone,
Because the Lord is near.

"Do business,"—let no wile
Of Satan stop your work;
No time to idle thus;
Christ's servants must not shirk

"Do business till," He said;
Work on, until we hear
Our Master's summons "Home,
To all who hold Him dear.

"Do business" till He comes,
And we shall hear our Lord:
"O Faithful Slave, well done!
Share thou My great reward!"

—F. E. M. Irvin in *NOV*

"Hearty greetings arrived safely 11 a.m. twenty-sixth (May). **Flight** good. Brief blessed visit to Japan mission. Temporary address Bell, California."

This meant that the Lubin Jantzen family of parents and four children had arrived for their first furlough from India. We thank God for journeying mercies. We will be hearing more from the Jantzens when they are settled.

Editorials

"SOMEWHAT" CHRISTIANS

Reference is made in these pages to "Half-way Mennonites." In a broader sense, we may speak of half-way Christians; those who want the privileges and benefits of the Christian without being willing to pay the price such advantages demand. They are like the man who, on being asked if he were a Christian replied, "Somewhat."

The "somewhat" Christian is not a happy person. His better self tells him he should be a thorough Christian, but his selfish desires and ambitions hinder him from going the whole way. So he lives on the border-line; never a comfortable place to locate.

He wants the security and assurance true religion can give but is not quite willing to submit himself fully to the will and plan of God. He means to serve God better some day, but he finds that just now it conflicts with what he would like to do, so he compromises at various points.

The ethics of Jesus seem quite strong, and so he endeavors to dilute them to make them less demanding. He has just too much religion to be a happy sinner and not enough to be a happy saint.

But this matter of being a Christian is a costly proposition. If we start on this road we should go the whole way and not merely pretend to be a follower of Christ and yet bring reproach on His name. Half-way Christians are both unhappy themselves and a hindrance to the cause of Christ. We need to be Christians not "somewhat" but whole-heartedly.

WHAT WILL WE LEAVE?

Since it is evident that when we leave this earth we cannot take any material possessions along, we should make plans to leave something of real value for others. It has been said that when Paul was finally executed he left a cloak and a few parchments. But he also left much more, in his writings and the churches dotting the then known world. When John Wesley died he left a few silver spoons—and the Methodist Church! Many people will work hard and long to lay up enough money to enjoy their old age, only to find they have shortened their lives in the process.

What we leave after death is important. If it is but a sum of money for others to wrangle over, without having specified that it shall be used for a Christian cause, then we have failed. If we have invested our lives in the service of God and others, then we go on living in others after our passing. Where God has blessed us with means, and these means have been invested in personalities rather than in high interest-bearing stocks and bonds, then we can leave something worth while. When our investments affect the lives of others for good, whether in schools, churches, missions, or relief; when someone has been helped to see God and devote himself to His service, then we are leaving something tremendously worth while.

WHAT REQUIREMENTS FOR CHURCH MEMBERSHIP

During the Easter and Pentecost season we receive many notices of churches adding to their memberships. This is a good sign. Yet it is to be regretted that in some instances such reception of members may be a mere formality and not a case of regenerated lives.

Receiving new members into the church should be a solemn and decisive occasion. It should come as a climax of careful training and preparation on the part of those waiting to become members. It is gratifying to learn that in many churches the pastor spends plenty of time with each individual candidate, going over carefully the full meaning of becoming a Christian, and making certain that the candidate understands what is involved and is prepared to make the full commitment.

The catechetical class is more than just another Sunday school class studying portions of the Bible. In a clear and simple manner the full implications of being a Christian should be presented and deeply impressed upon the candidates. It should not be made too easy to join the church, but should be clearly shown how demanding the claims of God really are. There should be genuine conversion and personal acceptance of Christ as Savior and Lord by all who wish to become members of the church.

With the cooperation of the home, the minister, and the Sunday school teacher, better preparations can be made for those seeking admission to the church through baptism. If we were more thorough in preparing and training the candidates for church membership, we would soon have stronger churches.

NEW INTEREST IN THE OLD

When is a person "old"? While we frequently think of the retirement age as somewhere along 65 or 70 years of age there is much being done for and by, those beyond that age. For many having reached the age of "retirement" may continue to live another quarter of a century. A large number will have many useful years to contribute, if proper arrangements and opportunities are offered.

An interesting experiment is being tried in Denver where classes for "Adults Over Fifty," numbering some 70 "oldsters," are learning that it is never too late to learn. No doubt this general plan will be duplicated in many cities.

The church should not lag behind in recognizing the many possibilities for Christian service still residing in the older people. The General Conference could well have some committee give thoughtful attention to these possibilities. It would be a real benefit to the older people as well as a blessing to church and community.

Tests of True Discipleship

A. J. SCHWARTZ*

The age old question of man's highest purpose in life resolves itself down to one condition, "discipleship." We are all aware that our purpose ought to be to **glorify God.** John 15:8 tells us how we can best accomplish this; "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." In other words, our purpose of glorifying God can only be accomplished as we bear fruit for Him. To do so we must prove ourselves true disciples. What then is a true disciple of Christ?

Disciples are not apostles. Every now and then you find those who have a self-exalted opinion of themselves and are sure they are chosen apostles and directors of God's work. This is no new thing and has led to entire groups adhering to apostolic faiths. It is true that the "twelve" disciples were commissioned by our Lord to be apostles, but this was not man's choosing. After Judas fell in the transgression, an hundred and twenty disciples gathered to appoint one to take his place among the twelve who were "ordained to be a witness of His resurrection." They chose lots between Justus and Matthias. The lot fell on Matthias and "he was numbered with the eleven apostles." This was not necessarily God's way, and certainly this occurrence in Scripture is no pattern for us to follow in the selection of a pastor or leader. In fact, Scripture bears out that God's choice was the Apostle Paul, not Matthias. An apostle was a special witness who had personally and actually seen Christ and witnessed his resurrection Life. Paul, who was an "apostle born out of due time," saw Christ on the road to Damascus, and after the restoration of his sight fulfilled his ministry. I have yet to see a present day disciple who meets the requirements of apostleship.

Disciples are learners of Christ. Jesus said, "Take my yoke upon you and learn of me, for I am meek and lowly of heart." Have you learned to know Christ as your personal Savior and are you following Him? If so, you have discovered the first requirement of discipleship.

To be a loyal follower of Christ requires much self-discipline. Without discipline you cannot be a a disciple. Discipline is defined as "teaching that molds, strengthens, or perfects." Education is synonymous. "He that hath an ear, let him hear." In Job 36:10 we read that God "openeth the ear to discipline and commandeth that they return from iniquity." We are instructed to learn sin no more. By the new birth experience we are grafted on to the vine and from the root-source (Christ) we are energized to fruit-bearing.

Disciples must bear fruit. "Herein is my Father glorified that ye bear much fruit." Every branch that bears no fruit, he takes away, and every branch that does bear fruit he prunes that it may bear more fruit. Our California friends are familiar with the principle. As the vineyards and orchards are pruned, there will be less foliage and dead limbs, but more fruit. In living a useful witnessing life, we need less of the foliage of profession, and more room for the precious fruit which grows to an abundant harvest as it is adequately exposed to God's light and nurture.

While Nehemiah was busy following the Lord and obediently reconstructing the wall, his enemies plotted to get him to come down to the plain of Ono for a compromise. Nehemiah sensed that trouble was afoot and refused. He sent messengers to Sanballet and Tobiah saying, "I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it and come down to you?" The busy, witnessing fruitful life is not nearly as vulnerable to the attack and snare of the enemy as the idle useless life. The hands, feet, tongue, and mind of the true disciple are too busy for Christ to do business for Satan. This is the useful life that glorifies God.

Disciples must love one another. In the 9th verse of John 15 we read the command of Christ to His disciples, "continue ye in my love." "By this shall all men know that ye are MY DISCIPLES if ye have love one to another." (John 13:35) The "new commandment" given by Christ was that of LOVE. Christ describes the first part of the decalogue as the "first and great commandment." "Thou shalt love the Lord thy God with all thy heart and with all thy mind and all thy soul." The last six commandments deal with our relationship to society and are explained by our Lord, "and the second is like unto it thou shalt love thy neighbor as thyself." The love of Christ is the greatest force in the world. Some of our overzealous friends would do well to remember the apostle Paul's warning to the Corinthians, "Though I have all faith, so that I could remove mountains, and have not love, I am nothing." Could you pass this test as a true disciple? If s "continue ye in my love." True Christian love wil express itself in deeds of kindness. "Bear ye one another's burdens and so fulfill the law of Christ." This is the loving, helpful life of a disciple.

Disciples must continue in the Word. Through th Holy Spirit, Christ is revealed in His Word. "An the word was with God and the Word was God." John 15:4,7 reveals that a disciple must **abide** i Christ. "If ye abide in me, and my words abid in you, ye shall ask what ye will, and it shall b done unto you." Jesus spoke to those Jews whic believed on Him, (John 8:31) "If ye **continue** in m word then are ye my **disciples** in deed." We mus have that sense of attachment, of belonging to Him This assurance only can stabilize the Christian, en abling him to live the steadfast, Christ-abiding **lif**

(Continued on page 361)

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*Pastor, Sweet Home Community Church, Sweet Home, Oregon

The Half-way Mennonites

DELBERT GRATZ*

In the 17th and 18th century in Switzerland there were many persons who knew in their hearts that the religion of the Anabaptists was true Christianity but at the same time were not willing to pay the great price that it cost in those days to belong to this forbidden Christian brotherhood.

These so-called half-way Anabaptists gave aid to the persecuted Anabaptists by hiding them in their homes, giving them food and telling them when their persecutors were near. By so doing they became liable to arrest. Decrees were issued against them. These half-way Anabaptists became quite numerous in certain areas of Switzerland. Although they nominally retained membership in the state-church they made up a rather indefinite religious group of their own, between the state-church and the Anabaptists.

Are there half-way Mennonites today? Certainly there is no fear of persecution when persons in most countries of the world join the Mennonite Church. So we do not find an identical parallel today. But are there not those within the Mennonite brotherhood who might be called half-way Mennonites?

The Anabaptists recognized only the Scriptures as authority in matters of faith and practice. To the Word of God they gave their complete obedience. They did not set up a human system of theology. Rather, they sought to win converts for Christ. Ofttimes today our spiritual leaders ally themselves with one or another school of interpretation of the Bible rather than let the Scriptures speak for themselves to them.

Simplicity of living—as stressed by early Mennonites. This resulted in dressing simply, omitting useless adornments, living in modest dwellings, avoiding luxuries and questionable practices in all phases of living. How many Mennonites of today know of this practice?

Another biblical principle adhered to by Mennonites is that of nonparticipation in war. Nonresistance has been practiced by the Mennonite Church since its inception. Conrad Grebel, the founder of the Mennonite Church in Zuerich in 1525 wrote: "True, believing Christians are as sheep in the midst of wolves..... They use neither the worldly sword nor engage in war, since among them taking human life has ceased entirely, for we are no longer under the Old Covenant." Of the Mennonites in the United States during the past war who were drafted less than one-half took advantage of the provisions made by the government for persons believing like this. Of the General Conference young men only about one-fourth were willing to stand up for their faith in this way while the others compromised their faith and became a part of the war machine.

The early Anabaptists had a radically different conception of the visible Church than did the state-church from which they came. The Anabaptists said that the true Church of Christ is a fellowship of committed disciples, made up only of those who had made a personal commitment to Christ and showed no contradictions in their daily lives. To keep the Church pure, discipline was necessary.

How does your church, how does my church measure up to these several basic Mennonite doctrines? It appears that we do not have the problem of a group outside the Mennonite Church that are not willing to join because of the price to pay, but rather, an indefinite party within the Mennonite Church itself, who remain nominally a part of the church but actually do not accept nor are in sympathy with some of the basic tenets of faith of the church to which they belong.

Should this situation remain as it is? The danger is that if let go, the Church will only drift farther from its original moorings. Or has the time come when we should look back to see what biblical beliefs our spiritual forefathers held and from this chart a clear course ahead to purify the Church so it may give a clearer testimony to the saving grace of our Lord Jesus Christ?

Marching Off to Peace

(Book Review)

COALS OF FIRE, by Elizabeth Hershberger Bauman, Herald Press, Scottdale, Pa., 128 pages, 1954. $1.95.

Irving Berlin confessed that he would like to write a song about peace. We know this famous song writer for his large number of war-inspired ballads. But to write a popular song about peace is impossible, he claims, because "you just don't march off to peace."

Compared to the deeds of violence that popular imagination shrouds in glory, the works of Christian love and kindness seem drab and unexciting by comparison. But no one can read the collection of adventure stories compiled by Elizabeth Hershberger Bauman under the title "Coals of Fire" without feeling a thrill of excitement. Here she narrates the acts of those who took Christ at His word when He said, "Love your enemies." Not all the people portrayed are giants of the faith. Many are quite ordinary folks. But they see the will of God. And they stick to God's will when others take different roads.

Pastor John Franz and his congregation are misunderstood because they do not support the war movement. But Pastor John stands firm in his faith even when a lynching mob dangles a rope from a lone Montana tree. Marie Fast faces danger as a relief worker when she goes out to heal the wounds of war. It is war that sinks the ship while she is on her mission of mercy and the black waters of the Mediterranean swallow her.

(Continued on page 358)

***Librarian, Bluffton College.**

Stars and Sands

SYLVIA GROSS*

Abraham was old.
The creases around his eyes could not be counted
on seven hands
And he had no son.
All His thousand neighbors had sons and
they thanked their many gods
Then crazily gave their sons to the wooden tyrants
to eat, seasoned by their own fiery breath.

Abraham lifted his sun-leathered face to the heavenly
expanse
And saw one star.
He listened.
"Lord Jehovah's Star, I am."
And Abraham tingled to his finger tips.
He lowered his desert-weathered face to the ground
And saw one grain of sand.
He listened.
"Lord Jehovah's Floor, I am."
And Abraham tingled to his toes.
Again he looked to the Star
Now there were numbers.
Once more he lowered his head
He saw that the sands were countless—and

Then he dared to believe—
That the Great Lord could give to him, even now,
a son, and through that son would come
Children like the countless sands and the myriads of
stars!
He dared to believe and God did!
He had much—but no son, and Life was pastel, not
vivid.
He dared to believe,
Then Life became vivid.

Filled with awe by another ink spattered sky
The ancient patriarch reached for the hand of
The mother of Jehovah's promise.
She, too, turned a glance toward the diamond spattered night.
"Look, Sarai, count the stars!"
Her beautiful old eyes looked at the man beside her
And saw Faith.
It was in him whom she loved and
She was a part of him—
So—Faith within her grew.

Then Abraham saw his thousand neighbors
Thanking their many gods for sons and
Crazily losing them to the fiery breath
of the wooden tyrants.
For fear they did it.
For love to Jehovah, he too could return Jehovah's
promise—
And he tried.
Could not the Lord who made not just one star
But myriads, also give other sons?
Could not the Lord of the countless sands do this?
But the Maker of Heavenly Stars and Earth-covering
sands refused to
breathe tyrannical, fiery breath upon His human
promise.
So, Abraham found an acceptable alternative and
The Lord Jehovah was pleased.
The stars became a symbol of God's promise—to
Sarai, too.
"No, Abraham, I cannot count them,
They are too many."
And as it should be—the God of Heavenly Things
and Earthly things
Surpassed again, the tyrannical wooden
gods—and
Sarai dried her tears
and her faith became—
Immovable.

MARCHING OFF TO PEACE

(Continued from page 357)

Sometimes the way of returning good for evil brings peace and safety to its followers. This is the experience of William Rotch in Revolutionary days who by the expression of his goodwill saves his New England village from the plundering hand of the British navy. But the apostles of kindness must face the grim results of violence as did the Jacob Hochstettler family in the same period in history. When the Indians attack their cabin in the Amish settlement, the trained marksmen of the family do not take their rifles to kill their Indian brothers who the French have turned against them. Instead they take shelter in the cellar and as their cabin burns, they too are destroyed.

But he who loves as Christ loves is not content just to refrain from doing violence to his brother. He seeks to do good. In a tale that reminds us of Paul and Silas in the Philippian jail we read of Ernest Swalm, Allen Morrison and other religious objectors who with their testimony reach out with their testimonies for the heart of their hateful and recriminative jailer. And he is converted.

Here are seventeen colorful stories to thrill the heart of any teen-ager. Wise parents will lay this book where children will pick it up. The accounts are all different coming from a variety of sources including mission field and relief work experiences early and recent church history, and from the Bible And the extenders of Christ's love live in Russia South America, Holland, Palestine, Africa, India France, Switzerland, Canada, and the United States

This is the true adventure of our faith. As I read and reread these tales of folks who had convictions and were ready to die for Christ, I felt a beating in my heart and a lump in my throat. They returned good for evil. They followed the way of the cross These folks marched off to peace.

Maynard Shelly

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*Student, Mennonite Biblical Seminary.

Deaconess Work to Continue

(*During the annual meeting, May 4, of the Bethel Deaconess Home and Hospital Society, Rev. Ernest Harder was presented as the director of Deaconess work and Chaplain of the Home and Hospital. Sister Lena Mae Smith then gave the following brief address.* Ed.)

When Pastor Theodore Fliedner revived or really founded present day deaconess work in 1836, he was convinced that there were great possibilities for this service. He traveled from Germany to England, Holland and other parts of the European continent. He saw much suffering, ignorance, and poverty. He studied the possibilities of service as he saw the need. Then he aroused the interest of others, bought a house in Kaiserwerth in which to serve the needy, collected money for the cause, solicited candidates to become deaconesses, admitted the first patient—and devoted his life to promoting the cause. He gave himself and all he had wholeheartedly because he believed that in this way he could serve both God and humanity. In spite of ridicule and opposition he moved on with his plans. In 28 years he had begun 32 deaconess homes and had 1600 deaconesses in the 400 different fields of service. Florence Nightingale took her nurses' training in Kaiserwerth in 1851. Pastor Fliedner died in 1864. Pastor Bodelschwing and other men of faith carried on the work. Sister Eva von Tiele Winkler, probably better known as mother Eva was one of the more influential and widely known deaconesses—a woman of great faith and vision who inspired many to dedicate their lives unto the Lord.

I understand Brother Harder's mother also came under her influence. He knows of the work and its possibilities through direct contact. May we expect him to promote the deaconess cause in our Conference—right here in Newton? Yes, we have long looked for the day when we should have a director of deaconess work, a Pastor Fliedner. We now look to him to arouse interest, to give information, to stimulate thinking and action in this field while we as deaconesses, and we all, shall and must support him—we too must catch the vision of Pastor Fliedner, mother Eva, and others, and press on.

Do we have the faith that will make us willing to do all there is for us to do?

This is our day. We must cast our vote. Will we exert ourselves to promote the cause through prayer, through study, through cooperation and some even to devote lives to it—or will we stand back, inactive and let this cause die? Oh, that we could see the way and move forward to God's glory!

"Bible study must be put first among the fruitful methods of evangelism."

Soichi Saito, Gen. Sec.,
Japanese YMCA

Flashes of Thought

Cactus Flowers

WALTER GERING

It was a sly trick; coming from one whom I had respected and trusted as a personal friend. You see, I had become interested in raising cactus flowers. I had seen such plants advertised in most glowing language until my desire had been aroused to the point where I felt I wanted to raise some of my own. In my imagination I already could see myself showing my blooming cactus flowers with a real sense of pride to my friends.

In a short time the tiny seeds arrived. It seemed hardly possible that such tiny seeds should develop into such marvelous plants and flowers as I had already visualized in my mind. In order that they might receive full benefit of the warm rays of the sun they were planted in a box on the south side of the house.

Daily the ground was watered and observed. Possibly it took longer for cactus seeds to sprout and grow than I had thought. The days slipped by and yet there was no sign of any budding plant. Even the neighbor lady became deeply interested in the daily watch. What color would they be? Were all of the same color? Only time would tell; we must wait and see.

As the days went by a few misgivings began to arise. Surely there ought to be some sign of life by this time. Could it be that I had been the victim of false advertising? Such things do happen occasionally in spite of strict governmental supervision. But then suddenly, as though it had happened overnight, several little plants appeared. All this uneasy apprehension had been too hasty. It took time for little cactus seeds to sprout. With real excitement we watched the growth. Even the neighbor lady entered into the anticipation.

Not until later did I learn the truth. It was she who had gone one evening to plant those little sprouts into my box. The cactus seeds which had been watered so faithfully never did sprout; it was all a trick. It was all in fun; we often laughed about my cactus plants which I had so proudly shown only to discover that it was all a fake. It was just a part of the neighborly fun which we so thoroughly enjoyed as friends.

But I could not escape the fact that in life there is one who sows tares in the lives of all of us. The good seed is sown and begins to sprout. But the tares have been sown by the enemy who seeks to root out the good. We need to pray indeed that the Lord of the Harvest bless the good seed and guard us against the enemy of the soul lest the tares take over and choke the tender plants of fruitful seed.

My soul, beware of him who sows the tares.

Our Conference Responsibilities to Spanish-speaking People in the United States

P. K. REGIER*

In Romans 10:14 we read the stirring words, "How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?"

In the light of this challenge it may well be that our conscience within us becomes uneasy to the point that we begin to ask ourselves, "Do we as a General Conference Mennonite Church owe any debt to this linguistic group within our own borders known as the Spanish-speaking people?"

If the American Indians were in question we might argue that we have a special responsibility to them because they are the real natives of this country, and as a part of civilization we have almost pushed them off the map and have as much as disfranchized them.

If it were the Old Colony Mennonites now living in Mexico we might feel that we have a special responsibility to them because they belong to the larger household of our faith, and hence we have a special obligation to them.

But here are the Spanish-speaking people in the United States. Do we have a special obligation?

Yes, we might say that the Spanish were the first settlers in our country when they founded their colony on the Florida coast.

In my thinking, however, I take the position that we as a General Conference do hold a very definite responsibility to the Spanish-speaking people, but it is the same which we have to any other group. In my way of thinking our responsibility is no less because it is general than if it were specific. I do accept the proposition that we do owe something to them, and that we are guilty of gross neglect because we have done so little for them.

In the first place, our responsibility is that of a good neighbor. They are almost as strangers or foreigners within our gates, and our paths continuously cross with their paths.

In that beautiful parable of the Good Samaritan Jesus made it abundantly clear as to who is our neighbor. Not distance, not blood kinship, not race relations determines who is my neighbor, but always the question of need.

We ask, "Do we have something which they do not have?" "Are they in need of something which we can supply?" "And is this type of a need something which affects their temporal and spiritual welfare for time and eternity?"

If these questions must be answered in the affirmative, how then can we escape our obligation?

One day a man fell over a precipice. He broke his fall by grabbing hold of a protruding root. He was too far from the rim of the chasm to pull himself back up to safety. If he dropped he would be killed. So he called for help. As he called Confucius came by, and seeing the man's plight he gave him excellent advice on how to climb.

Then Buddha came by, and seeing the man's plight, talked to him about the annihilation of desire, and the prospect of final absorption into the Soul of the Universe.

Then Jesus came by. Hearing the man's cry, he looked over the brim, and reaching down with nail pierced hands, he lifted the man back to safety, saying meanwhile. "I am come that they might have life and that they might have it abundantly."

In terms of spiritual soul-welfare no one will deny that there are many who have fallen over the brink and the hazard of their safety and security is great.

Through personal observation I know that many of the Spanish-speaking people in America are held in the clutches of Catholicism. Without bigotry and hoping to be free from the spirit of intolerance, one yet wonders whether this rigid Catholicism is offering them much more than Confucius or Buddha offered to the man who had fallen over the cliff!

Countless have never been touched at all by any kind of religion or evangelism, and spiritually speaking, they are over the brink.

Now if we continue to ignore the needs of these people, and I think if we are honest we must admit that we have largely ignored any responsibility—if we continue to ignore these spiritual needs, how can we ever answer the challenge of Lamentations 1:12: "Is it nothing to you, all ye that pass by"? There is only this alternative: either we play the role of the good Samaritan, or the priest and the Levite.

In the second place, our responsibility to the Spanish-speaking people in the United States is that of a brother.

I can hear someone protest: "You mean to say that these Spanish-speaking people are our brothers?" Sometimes the process of our thinking is very strange indeed.

For years we have been thinking that the people in India are our brothers. At least we have felt enough responsibility to them that we have built up a big mission project there, with a number of different stations and churches.

Many years ago we felt the call to China. We felt a responsibility to the negroes in Africa, to the under privileged in South America. Recently we have awakened to our responsibility to the Japanese. Gifts have flowed in freely for these mission causes and that is the way it should have been.

Now here are these Spanish-speaking people righ at our back door. Dr. Ramseyer, President of Bluffton College, says in the January 19 issue of **Th Mennonite**: "We close our eyes and live in blissfu ignorance of many things about which we ought to be concerned."

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*Executive Secretary of General Conference.

We are concerned about missions in India, and we ought to be. We are concerned about mission work in Japan, and we ought to be. We are sending our missionaries to Japan, South America, and now we are to send them to such distant lands as Formosa, and that is the way it ought to be. Why? Because we believe in the brotherhood of man, and the Saviourhood of Jesus Christ. Do we recognize that all races have the same claims of brotherhood to us?

In the issue of "The Mennonite" above referred to is this short paragraph, and it struck me as significant: "Circulating through the organizations working for world peace at Geneva, Switzerland, was a story about a Jewish orderly in a Hungarian war hospital during the great conflict. Looking out on the newly made graves, the orderly remarked: 'Hungarians, Germans, Russians, Serbians, Frenchmen, Poles—all brothers! But first they must be dead!' "

Theoretically we as Mennonites are very democratic. We do not believe in race distinction. We speak against race prejudice. In our generosity we say, "Color makes no difference."

But I wonder how many of our pastors in our 250 congregations would feel free to admit into their membership on a Sunday morning a negro, a Mexican, or one from some other race? It is one thing to SPEAK about brotherhood, but it is quite another thing to extend the hand of fellowship in actual practice.

The story is related of an old deacon who was leading in prayer in a prayer meeting. One of the stereotyped phrases which he used constantly was this: "O Lord, touch the unsaved with thy finger."

As he intoned this phrase in this particular prayer, he stopped short. Other members of the prayer meeting rushed to his side and asked if he were sick. "No," he replied, "but something seemed to say to me, 'Thou art the finger!' "

Perhaps this is the time to realize that the General Conference Mennonite Church is the finger with which God intends to touch the lives of unsaved, even though they do live at our back door instead of in India or far-off Formosa!

Thinking of the Spanish-speaking people in America, we may be all too prone to say with Cain of old, "Am I my brother's keeper?" But with the Gospel of Salvation in our hands, with the great heritage of revelation in our possession, how can we ignore these claims and remain guiltless?

TESTS OF TRUE DISCIPLESHIP

(Continued from page 356)

Do you measure up to Christ's standards in each of these tests of a disciple? Perhaps too often we call ourselves Christians, Mennonites; learning, loving, fruit-bearing, steadfast DISCIPLES of Christ, when actually we fail to know and walk in God's standards. Let us continue to learn of Christ, humbly bowing at the feet of the Great Master Teacher. "Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Report of British Columbia Women's Conference

The General Conference Missionary Sewing Societies of British Columbia held their annual conference on May 2, 1954. Representatives from almost all the twenty-five societies in the province attended the event and filled the church to capacity. Mrs. M. Bahnman, Vancouver, president of the conference presided.

The theme, "Christ, Our Example," was dealt with in a threefold manner. Mrs. A. Harder, Abbotsford, enlarge on the topic, "Christ, Our Example in Love," according to Ephesians 5:1,2. She stressed the sacrificial love of the Savior. Mrs. A. Neufeld, New Westminister, speaking on the subject, "Christ, Our Example in Humility," according to Philippians 2:5-8, pointed out that Christ is a true example for us to follow. He emptied Himself, thought only of others, became a servant, and was obedient unto death.

The afternoon session, except for a brief service in memory of the ladies who had been called to their eternal reward in the past year, was business. The third topic, "Christ, Our Example in Service," according to Mark 10:45, was presented by Mrs. P. Kehler, White Rock, in the evening service. She dealt with this subject under two headings, namely, "Christ as our example reveals (1) The Prerequisites for Service, and (2) The Opportunities for Service." The evening program, with songs, poems, and talk, presented a challenge for all to renew their efforts in the service of Christ, who is our Example in every phase of life.

The offering for the day, totalling $376.23, was designated for such projects as Vancouver Mennonite Mission, Needy Student Fund of the Canadian Mennonite Bible College and of Paraguay, Relief in Korea, B.C. Old People's Home, and Foreign Missions. These and many other projects are supported by donations of the individual Sewing Circles, as they operate during the year. Besides this, they send ten per cent of their income to the treasury of the Mission Fund. This fund, started several years ago, has helped a number of missionaries and Christian workers, and is now being used to train our own missionary from our own province. Kay Welk, at present in Vancouver, is our missionary candidate. She plans, God willing, to enter Bethel College this fall to begin her training as missionary nurse. The Women's Conference has pledged to support her while in training and also when she is serving on the mission field. Miss Welk gave her testimony at the annual conference.

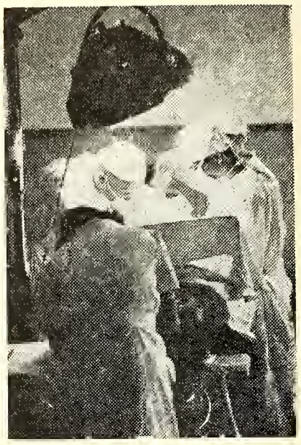
May the Lord continue to bless the Missionary Sewing Societies of our province, as well as those of other provinces and districts!

> "More like the Master I would ever be,
> More of His meekness, more humility;
> More zeal to labor, more courage to be true,
> More consecration for work He bids me do."

A Formosa Baby Named "America"

GLEN D. GRABER

(Glen D. Graber of Wayland, Iowa, is director of the Mennonite Central Committee program on the Island of Formosa, just off the China coast.)



Dr. Roland Brown (left), MCC worker at the Hualien Hospital, Formosa, performs surgery.

After a two-hour drive on our mobile clinic truck out of the city of PingTung, we reached the edge of the mountains and also the end of the truck road. From here we had a two-hour walk while the always-helpful mountain folk carried our medicines, sleeping bags, and other equipment. Tired and hot, we reached the little village of Kowabaru and as usual called at the village police station to present our greetings.

We were casually informed that a woman was in very critical condition. Questions followed and we then asked if they would like our doctor to see the patient. We were led to a small house around which a crowd of relatives and others had gathered—all with that hopeless expression, just sitting and waiting for something to happen.

Mrs. Graber and the doctor entered the house and found the woman lying on a bamboo platform. She was in labor and great pain. Around her were several aged women trying to help her. One was chanting a weird melody. Why the hopelessness? This woman had already had three other children and all three had died at birth. Our doctor confirmed their fears that the woman was in need of surgical help which could be given only in a large hospital. If she were left here, it was likely that her own life was in danger this time.

We suggested that if these people would call some young men to carry the woman out by stretcher back to the truck, we would drive her to the PingTung hospital. This seemed the only solution to us. However, we did not understand the superstitions and traditions of these folk. The family had never been outside of the mountains and "if she were going to die, so let it be, and let her die in the mountains." There were no Christians in their village and the Gospel had never been preached for their hearing. They had no money, but we said that in their case we would see that they received free treatment. After much discussion they agreed to take her to the hospital. We had prayer together and then two of our team went with the group carrying the stretcher while those who remained would hold the village clinic. The walk down the mountain was difficult for the path was narrow and the truck could travel very slowly over the rough road.

We reached PingTung that night, long after hospital hours. Finally a doctor was called and then followed more waiting. After several hours the operation was completed and we knew from the doctor's face that it had been a success. Not only was the mother's life saved but she had given birth to a healthy baby boy. It was our great joy to inform the father.

The next morning after making arrangements with the social welfare office to give the family free hospitalization we started back to the village. This time we were welcomed as friends. The entire village came out to our evening worship service that night.

This little boy is two years old now and last week he was brought to our PingTung clinic. The mountain folk have named him "America" in thankful memory.

Some may call it luck or fate but we believe it to be another example of the opportunities for service that come when one follows God's leading.

MCC has been helping these folk for six years and it's thrilling to see how God has blessed the work. The Hualien clinic has grown up into a hospital. There are three large clinics which give eye treatments and other aid as they have the supplies. There are also two mobile clinics which now continue to travel from village to village giving charitable medical aid. We thank God for His guidance in this work of preaching and healing.

The MCC mobile clinic in Formosa reaches the end of th road and the beginning of the mountain trail.

Blessed is he that cometh in the name of th Lord; Hosanna in the highest. (Matt. 21:9)

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas.

A Word from Jakob Duerksen

I was two years old when my parents entered Paraguay in the year 1929. It was due to the hardship of the early pioneer years that my mother soon died. My first step-mother also became a victim of the mentioned circumstances. So it happened that I have my second step-mother today, and she is a fine mother. Father died four years ago.

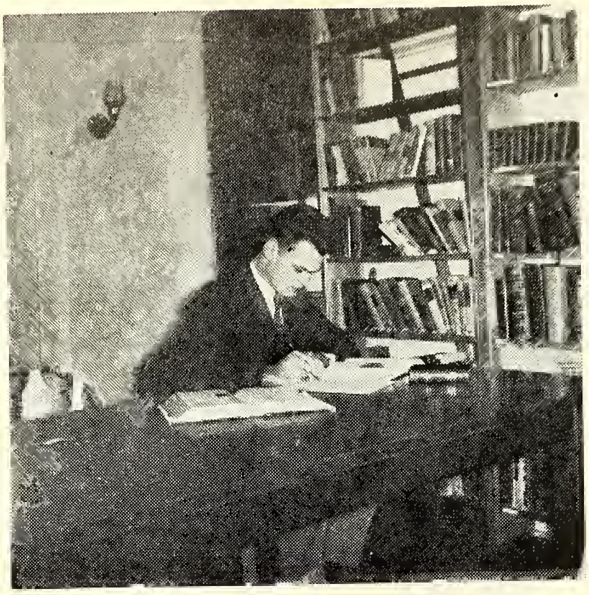
At the age of eight years I entered the public school in our colony Fernheim. It was a nice time for me and it was overshadowed only by those weeks when I had to miss school in order to help on the farm. My father also found it possible to send me to our Zentralschule, although I had nine younger sisters and brothers whom he had to support. After having completed my studies in this institution I took a one year normal school course and became a teacher. For three years I taught in one of our grade schools.

I was converted at the age of twelve. Four years later I was, through baptism, received into the Mennonite Church at Fernheim. After teaching a few years in Sunday school, I was elected to the ministry of the same church. At the same time I was working as a member of our young people's committee.

My wife, Margarete Unruh, came to Paraguay in

(Continued on page 365)

Along the Way



Jakob enjoys studying in the library at CMBC.

Margarete Duerksen, Waldemar, Elfriede, and Jakob Duerkse on the steps of their home in Winnipeg.

It was cold that morning. The bright sun, hanging low in the south tried in vain to restore some warmth to the icy pavements of the Winnipeg streets. As we drove to the station, we could see an occassional motorist trying to coax his immobile automobile into action. Here and there blanket-covered horses were drawing their milk wagons down the streets. We were shivering too, but we were not too conscious of the weather, because we were about to meet the train that was to bring Mr. and Mrs. Jakob Duerksen to our city and to the Canadian Mennonite Bible College.

The train had just arrived when we got there, and we tried to spot them among the other passengers. There they were! That young couple with the small baby, and the light summer clothing and the dark brown sun tan must be the Duerksens! They looked a little out of place, as though they had just been transplanted from the tropics to the artic, and now were just a little bewildered at what they saw. Their tired faces spoke of weeks of constant travel with the added responsibility of a small child. Well, anyway, now they were here, and soon we had them settled in their new home.

That was January 25, 1952. The weeks that followed found them caught up in a whirlwind of language difficulties and cultural adjustments. It was soon obvious, however, that they were made of stern stuff, and the progress that Jake has made in his studies is very gratifying. They have set themselves a pace of frugal living and hard steady work. Today they are finishing off the work in CMBC and are looking into the future.

What the future holds for them still remains to be seen. If a visa is available they are expected to spend another year studying and this in Bluffton College. After Jake graduates from Bluffton, they will be off to Paraguay to take up where they lef off. Duties are waiting for him in the ministry, a well as in the youth program of Fernheim colony His full-time occupation, however, is to be a teache of Bible and related subjects in the colony hig school (Zentralschule).

When the Duerksens leave America to take u these duties, you as the youth of our General Con ference will have brought to a successful completio this project of their support under the Missionar Education Fund. Many will be the blessings, w trust, that will come to the Mennonites in Paragua as a result of your faithfulness now.

(Continued next page)

Waldemar and Elfriede, two happy children.

A WORD FROM JAKOB DUERKSEN

(Continued from page 363)

Mennonite Bible College was granted to me. Martended the one year normal school course at the Fernheimer Zentralschule.

Since my early youth and especially since the day of my election into the ministry I looked for a way to extend my knowledge at a foreign college. I was therefore very happy and saw it as a guiding of the Lord when the opportunity to come to the Canadian 1947. We married in January, 1950. She has also atgarete was willing to accompany me with our five month old Waldemar.

Today we are already over two years in Canada. Our family has here grown through the birth of our daughter Elfriede.

Looking back we can say that the Lord has wonderfully blessed us. I have received a good education in our beloved Canadian Mennonite Bible College, not only in theory but also in practice and in character development. At the same time have I been able to learn another language to some degree. We have seen and traveled through all of Canada from Ontario to British Columbia. I also got to know various Mennonite groups, and this enabled me better to understand the ways and customs of our people here. All this and many other things obligate us to be deeply grateful. We would like to take this opportunity to thank everybody who has helped us n any way. We are also heartily happy for another granted year of study at Bluffton College. May we never forget to be thankful to our well doers and o our Heavenly Father!

Jakob Duerksen (Student supported by the Y.P.U. Missionary Education Fund.)

Soup's on at the Duerksen's.

M.E.F. News Letter

Dear Young People:

How is the MISSIONARY EDUCATION project coming along? We would be very glad to share some of the latest news with you.

First of all we wish to report that by God's grace and through your prayerful support it has been possible for the Jakob Duerksens to bring their studies in the Canadian Mennonite Bible College to near completion. Kindly accept our heartfelt gratitude for your assistance.

Secondly, let us look at some of their future plans. Since Brother Duerksen will be accepted to teach in a high school in South America it has been decided to give him the opportunity to take an extra year of work (at Bluffton College) in order to fulfill requirements for an A.B. degree. This will greatly multiply his fruitfulness as a teacher when he returns to his colony in about 18 months.

Thirdly, let us try to envision our task as young people of the General Conference in relation to the Duerksens. Primarily it is a **prayer** responsibility and we are certain that many are praying. However we also have other responsibilities in this project. It is estimated that it will take about $1500 for their personal living expenses for these 18 months, another similar amount will be needed for their transportation back to Paraguay. This may seem like quite a bit, but if shared by many it would not be a heavy load at all. For instance, if eighteen youth groups each underwrite **one month's** current expenses (at $85 a month); if fifteen groups contribute $50 each and twenty five groups contribute $30 each toward their travel, these expenses could easily be met. Perhaps your group will choose to undertake one of these as a special project. All contributions should be marked, "M.E.F." and sent to your district officer.

Well, this represents some of our recent thinking on the MEF project. We thought you would like to be informed.

Your servants in Christ, **The YPU Executive.**

ALONG THE WAY

(Continued from page 364)

But the task is not yet finished! They still have another year of studies ahead of them. Furthermore, their return fare is to be considered. We are certain that you will keep up the good work to the end. Let us all keep praying, and giving, knowing that our efforts are not in vain in the Lord.

Henry Funk

During 1953 more books of religion and inspiration were sold than works of fiction, the Bible leading the list by far.

Our Schools

BLUFFTON COLLEGE

Bluffton College students participated in the 1954 Work Day on May 5, in order to reconstruct the College Cabin. Approximately $815 was received from the 180 students who performed such tasks as house cleaning, window washing, mowing lawns, farm work, and polishing cars. Dave Tice was chairman of the day's activities.

John Basinger, junior student from Mountain Lake, Minn., was selected as next year's editor-in-chief of the school newspaper, "The Witmarsum." Earl Campbell, junior from Wapakoneta, Ohio, will be the new business manager of the "Wit."

Dietrich Rempel, BC graduate '29, owner of the Rempel rubber toy factory in Akron, Ohio, was host to members of the Vesper Choir and Mr. and Mrs. Lantz, who visited his factory and offices while on tour in Wayne County, Ohio, May 7, 8, and 9.

Students were given the opportunity to witness the complete manufacturing process of his toys from the original clay model to the finished latex creations. The choir was also invited to visit the home of Mr. and Mrs. Rempel.

Dr. Robert Kreider, associate professor of History, is scheduled to speak at the General Conference of the Brethren in Christ Church at Messiah Bible College, Grantham, Pa., on June 10. "The Love of Christ Constraineth Us," will be the topic of his message.

FREEMAN JUNIOR COLLEGE

Freeman Choir to Tour

Plans are now virtually complete for the spring tour of the Freeman College A cappella Choir. The itinerary is as follows: June 2, Doland, S.D.; June 3, Mountain Lake, Minnesota; June 4, Gretna, Manitoba; June 5, Steinbach, Manitoba; June 6, Winnipeg, Manitoba; June 7, Clear Lake, Manitoba; June 8, Drake, Sask.; June 9, Saskatoon, Sask.; June 10, Rosthern, Sask.; June 11, Swift Current, Sask.; June 12, Bloomfield, Montana; June 13, Arena, North Dakota; June 14, Freeman, South Dakota. The choir will travel via Inter-City Bus charter. Besides the director, Walter Jost, Erna Friesen, and Howard Heise will accompany the tour.

The music the choir will sing has been programed into four sections; The Life of Christ in Song, Music from the Psalms, Hymns of the Church, and Songs of Praise and Gratitude. Music has been selected from Motets of the early church, Negro Spirituals, contemporary composers, and familiar church hymns.

Summer School

Summer school enrollments are still coming in. Mrs. Emma Hofer has been appointed Dean of the Summer Term. Instructors include Katheryn Kaufman in the field of English, Mrs. J. D. Unruh in Education, Mr. Leland Voth in Conservation, and Mrs. Hofer in Business Education.

The course of study for the summer term is primarily designed for those who wish to renew or reinstate their Teaching Certificates as well as those who wish to complete State Certificates. The summer term will begin on June 2 and continue through July 6.

Three music students went to Volin, S. D., on May 20 to present several musical numbers for the Volin Study Club. Students participating were Ellen Graber, pianist, Joel Hofer, baritone, and Dennis Graber, bass. These same students were heard in a joint recital on Tuesday, May 25.

May 27 was Senior Night. The following day faculty and students had their annual School Picnic at Wall Lake near Sioux Falls, S.D. The College Choir Home Concert was given in the Bethany Church on Sunday afternoon, May 30. The Baccalaureate Service with Rev. Russell Mast of Freeman as speaker was held the evening of May 30. Monday, May 31, was Alumni Day with the banquet in the evening. The climax to activities was the Commencement Exercises on the evening of June 1. Rev. Frank C. Peters President-elect of Tabor College in Hillsboro, Kansas was the speaker.

1954-55 Concert Series

Five attractions for the 1954-55 Concert Series have been contracted. These include the Concordia Choir under Paul Christiansen of Moorhead, Minnesota; the Duo-pianist Nelson and Neal; the violinist, Maurice Wilk; Marcus Bach lecturer, and the Bethel Vocal Ensemble. Plans are already underway for an intensive ticket selling campaign next fall.

Dr. Harold Gross went to Chicago recently to attend a meeting of the Planning Committee for the projected Conference on Mennonite Education and Cultural Problems which is sponsored by the Mennonite and Affiliated Colleges. The conference will be held in Chicago during the summer of 1955.

MENNONITE BIBLICAL SEMINARY

Ordination services for a number of the graduating students have been scheduled. Peter Ediger is to be ordained at the Bethel Mennonite Church, Inman Kansas, on Sunday afternoon, June 6. He is to begin his work as pastor of the Fresno, California Mennonite Church July 1.

Missionary candidates Robert and Alice Ruth Ramseyer are to be ordained in the First Mennonite Church, Bluffton, Ohio, on Sunday, June 13. They expect to leave for the work in Japan in early fall

Leo Miller, pastor of the Goessel Mennonite Church, Goessel, Kansas, will be ordained in his home church, the Salem-Zion Mennonite Church Freeman, South Dakota, on Sunday, June 27. Ordination services for Kenneth Shelly, pastor of the Pulaski, Iowa, Mennonite Church, will be held in the West Swamp Mennonite Church, Quakertown Pennsylvania.

We pray that God may bless all of these services that they might be a spiritual experience not only for the individuals directly involved, but also for their home churches, the church which they are to serve, and our Conference as a whole.

As this school year comes to a close we are again made conscious of the marvelous way in which God has blessed us in our work here. In a

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OUR SCHOOLS

(Continued from page 366)

informal meeting on Sunday evening, May 23, students and staff members gave praise to God for His faithfulness and guidance. Expressions of gratitude were also voiced for the support in prayer and interest by our constituency. We join with the Psalmist in saying, "Bless the Lord, O my Soul, and forget not all His benefits."

MCC News Notes

WORKER TO SAIL FOR JORDAN

Menno Ebersole of Goshen, Indiana, and formerly of Kokomo, Indiana, sailed from New York May 28 for Jordan where he will join the MCC unit in Jericho.

Relief activities in Jordan include the distribution of material aid, supervision of arts and crafts classes, welfare work, and medical service. Of special significance are the self-help projects such as the cobbler's school, classes in sewing and needlework projects.

MCC personnel in Jordan in addition to Brother Ebersole include Mr. and Mrs. Walter Rutt, Gulfport, Miss.; George Peters, Boissevain, Manitoba, Ada and Ida Stoltzfus, Morgantown, Pennsylvania; three nurses: Ethel Wolgemuth, Mt. Joy, Pennsylvania; Clara Bauman, Floradale, Ontario; Marian Krupp, Souderton, Pennsylvania.

Mr. and Mrs. Ernest Lehman, who have served as director and matron of the Jordan unit, the past two years, left there May 5 and are expected to arrive in New York about the middle of June.

RESOLUTION ON THE PASSING OF C. F. KLASSEN

Inasmuch as God has seen fit in His all-wise Providence to call home to his reward on May 8, 1954 at Gronau, Germany, His servant, our beloved brother and faithful co-laborer, Cornelius F. Klassen, we humbly bow to His will and commend to His all-sufficient grace and comfort the surviving widow and children. While we deeply mourn his departure, we rejoice in his abundantly fruitful labors and victorious life. Our entire world wide Brotherhood, and in particular the many housands of our refugee brethren from Russia, West Prussia, and Poland, to whom he gave himself and his noteworthy gifts so devotedly and untiringly, owe much to him. Remembering his life and testimony we take courage and go on.

* * * *

CORNELIUS F. KLASSEN

1894—1954

MENNONITE CENTRAL COMMITTEE—1944

Executive Committee 1945—
Commissioner for Refugees 1945—
European Area Director 1953—

* * * *

(A Resolution of the MCC Executive Committee adopted at its regular meeting in Chicago May 15, 1954. Ordered spread upon minutes, dispatched to the bereaved family, and released to the Mennonite Press throughout the Brotherhood.)

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. —Psalm 23:1-3

Jottings

—**Zion Church, Elbing, Kans.:** Rev. and Mrs. Sprunger of the Belgian Congo Mission field were with us the evening of March 1. The Hoffnungsau Men's Choir rendered a musical program in our church March 21. The young people of the Alexanderwohl Church presented the drama, "The Challenge of the Cross," at our April C.E. meeting. J. W. Nickel of Hillsboro was speaker at our special meetings during Holy Week. Mr. and Mrs. J. H. Klassen recently spent two weeks in Arizona helping with the building of a Mission Chapel at Eloy. A children's Consecration Service was held on Mother's Day. The annual Daily Vacation Bible School began on May 3, continuing for three weeks.—Mrs. Peter T. Klassen, Corr.

—**Eighth Street Church, Goshen, Ind.:** "At Work with the Word," a film produced by the American Bible Society, was shown at the evening service April 4. The Bluffton College peace team was with us April 11. A discussion of peace concerns of the church was held following a luncheon with the team. At the evening service they presented the program. Thursday evening, April 15, Holy Communion was held. At the evening service on Easter Sunday, the film "Barabbas, the Robber" was shown. No evening services were held April 25 because of the joint Middle-Central District Conference being held at Washington, Ill. Stanley Bohn, a student at the Mennonite Biblical Seminary, was the guest minister. May 2 the Middesingers, a local choir, presented a program of sacred music. The Mahalles, a Hindu couple living here for six months under the "Trading Home Towns" project to promote understanding, showed slides of India May 9.—Susanne Friesen, Corr.

—**First Church, Mountain Lake, Minn.:** Our pastor, L. R. Amstutz, spent a day in Wisc., with our I-W boys. He is preaching a series on the Beatitudes. There have been 3 cases of major surgery among our members the past week. Our Easter season was a spiritual refreshing. Our new church is estimated at a cost of $120,000. Building will start as soon as 40 per cent of the money is in. Our young people have decided to give one day's earnings into the treasury. The Mission societies are collecting quilts, feed sacks, bandages, layettes, and good clothing for American and foreign mission stations. Our Sunday evenings are often given to films and missionary pictures.—Miss Mary Bargen, Corr.

—**Grace Church, Lansdale, Penn.:** Rev. Henry Poettcker is supplying our pulpit. We pray the Lord may help us soon to find a pastor. Kenneth and Mary Bauman have arrived in India. Mrs. Mary Slotter, mother of Margaret Slotter, one of our Kentucky missionaries, passed away recently. On April 25th, the Grace Bible Institute chorus rendered a very fine religious program, under the leadership of Prof. James P. Davies, and Dr. Harold Burkholder, who also spoke. The Annual Mother and Daughter banquet was held on May 4th, with 127 in attendance. The congregation voted to begin work on our new church building at once.—Jacob R. Fretz, Corr.

—**United Church, Wolf Point, Mont.:** For May 9, our congregation had invited neighboring churches to take part and share the blessings of our church rededication, the church being remodeled and redecorated, with full basement and modern kitchen. There was a fellowship at noon. The forenoon service was more of a Mother's Day program. Each mother present in Sunday school was given a carnation. A short message, "Thoughts on Motherhood," was given by pastor Ewert. The morning message was given by Henry Wiens of Lustre E.M.B. church. Afternoon service: devotions by Martin Classen. short talk by J. J. Unruh, personal dedication message by Leo Wiens of the M.B. Church; church dedication, message, and prayer by J. L. Hoffman, Bethel, Lustre. Children's dedication service on May 16; 3 boys: Toavs, Hoch, Ewert. Evangelistic message by J. J. Unruh in the evening service. All services were well attended.—Mrs. W. E. Nickel, Corr.

—**Immanuel Church, Delft, Minn.:** On April 4, 17 young people, the biggest class in years, were baptized and accepted into the church. April 11 was the beginning of our special meetings with August Ewert of Grace Bible Institute, continuing through Easter Sunday. The young people have a Lord's Acre project again this year. April 26 we had a joint

(Continued on next page)

meeting in the Gospel Church with the Misses Liechty, Burkhalter, and Lehman from Berne, Ind., who work in the mountain missions. Rev. and Mrs. Herman Friesen were presented with a V-8 station wagon for their work at Pitt, Minn. A short dedication service was held for it on May 2. May 9 was our usual joint C.E. program in Mountain Lake with the Gospel Church. The young people have a fellowship meeting once a month and the ladies of the church have a mission society meeting every first Thursday of the month sewing for relief and also for our missionaries.—Mrs. P. R. Friesen, Corr.

—**First Church, Beatrice, Nebr.:** On March 28 the Student Volunteer group from Bethel College had charge of the Sunday morning worship service. For the Palm Sunday evening service the men's choir from our Seminary rendered a program in song. For Holy Week services S. F. Pannabecker was in our midst. The various choirs of the church have given their spring concerts. The Nebr. All-Mennonite S. S. Convention met in our church on May 2. The business meeting and a panel discussion was on the afternoon program. In the evening the various S. S. participated in a musical program.—Margaret Albrecht, Corr.

—**Hanston Church, Hanston, Kansas.:** A group of students from Meade Bible Academy presented a musical program in our church on Monday, March 8. Student Volunteers from Bethel College had charge of our evening services on March 14. The Men's Brotherhood has planted cedar trees around the church yard as one of their projects. The Henry Goossen family was called to Beatrice, Neb., in April because of the illness and death of his father, A. P. Goossen. The Church Service Workshop held in our church, May 4-5, for children in this area was an inspirational challenge to those in attendance. Daily Vacation Bible School was held the last two weeks in May, in conjunction with the local Methodist Church. Our pastor, Henry Goossen, brought the baccalaureate sermon to graduates of Meade Bible Academy and Hanston High School on two successive Sunday evenings. May 24, Curt Boese was here to tell us of our General Conference retreat grounds and activities. May 30, the Ransom, Kans., church brought us a program in the evening.—Mrs. Marvin Miller, Corr.

—**West Swamp Church, Quakertown, Penn.:** Violet Keiser and Eileen Myers are planning to spend the summer in Voluntary Service in our mission field in Cachipay, Colombia, South America. Kenneth Shelly has accepted a call to become the pastor of the Pulaski (Iowa) Church upon his graduation this spring from Mennonite Biblical Seminary. Pre-Easter services were held April 4-7, with Eastern District pastors giving the messages. The Bethany Flatland choir gave their Easter cantata, "Immortality," in our church. Saturday, April 17, six men of our church planted 600 little trees at Men-O-Lan, our Retreat grounds. Daniel J. Graber of the MCC staff at Akron, Penn., and A. C. Rosenberger of Souderton, conducted worship services in the absence of the pastor. Bill and Bob Detweiler of Orrville, Ohio, students at Faith Seminary in Philadelphia, spoke to our C.E. and Youth Fellowship. Mrs. Vernon Sprunger, missionary from Belgian Congo, Africa, and Miss Esther Lichti, exchange trainee from Germany, spoke at our mother-daughter meetings. On Mother's Day the junior dept. of the Sunday school gave a short program honoring mothers and presented each mother with a potted petunia plant.—Corr.

—**First Church, Newton Kans.:** April 6, Dr. Marthe Ropp of France, who spent three years in Java under MCC, spoke and showed pictures. A German Bible conference was held in our church April 6-8. Hugo Sheffler, student at Bethel College, was the speaker. Mrs. P. P. Janzen passed away April 10. On May 9 Janet Soldner gave a challenging report, illustrated with slides, on the work in Colombia, South America. May 10, Misses Lillian Lehman, Marie Liechty, and Loraine Burkhalter spoke of the children's Bible Mission in Tennessee. May 14-16 a young people's retreat of our church was held at Camp Mennoscah, with pastor D. J. Unruh, Menno Schrag, and Harris Waltner speakers. May 18, at Mission Study Circle, Miss Anne Penner from our Champa Mission station in India, was the guest speaker.—Mrs. J. E. Epp, Corr.

—**Tabor Church, Newton, Kans.:** Our church observed Holy Communion, Thursday evening, April 15. A musical Easter program was given by the choirs on Easter Sunday evening. Curt Boese from the Walton Church was our guest speaker Easter Monday morning. W. I. Schroeder and Ed. Frey were among the volunteer workers at Eloy, Ariz., who helped build the mission chapel. The annual mission sale sponsored by the Tabor Sewing Society was held Monday evening, April 19. The Tabor Vacation Bible School was in progress May 3-21, with five teachers and 73 pupils. They gave a fine closing program Friday evening, May 21. Child consecration services were held on Mother's Day. Three missionaries serving in Tennessee, Lillian Lehman, Marie Liechty, and Loraine Burkhalter, were in our church Friday evening, May 7, and told of their work and showed pictures. Freddie Unruh, who has been in South America, two and a half years showed slides and told of his experiences in Paraguay at our general C.E. May 23. Linda Schmidt, who has been in Voluntary Service one year at Gulfport is now at home. 24 men and one lady (a cook) went to the tornado stricken area at Meeker, Okla., to help clean up and rebuild.—Mrs. Jake J. Goerzen, Corr.

—**First Church, Paso Robles, Calif.:** Missionary John Jantzen brought the morning message April 11. Mr. and Mrs. Jantzen were also in charge of our regular C.E. meeting, bringing the Belgain Congo to us with colorful pictures, and enlightening sidelights of the conditions prevailing on that field. Our monthly Family Night get together was highlighted by a picture tour to various places in Europe, Dr. and Mrs. L. R. Strahan (local M.D.) had taken these very interesting pictures during their six months residence in Austria. As in past years the Ministerial Assn., of Paso Robles again sponsored a daily worship radio service during Holy Week, and on Good Friday services from 12 noon to 3 p.m., took place; pastors from the local churches were in charge. Mrs. M. J. Galle was hostess to the Girls Sew-club, making it a semi-party, using the Easter motif in decorations, refreshments, and the impromptu program on the same lines, very enjoyable. Rev. Galle ended the evening with comments and prayer.—Corr.

—**Woodland Church, Warroad, Minn.:** May 9 we had six families who had their children dedicated; pastor Ortmann brought a very lovely message on "mothers." May 15, the gospel monthly film was shown at Warroad, "God is my Landlord." May 16 pastor Ortmann brought the evening message, and also showed the monthly film "God is My Landlord" at the Skime church. Pie and coffee were served. We are glad to welcome a new family to Warroad from Mountain Lake, the Albert Harder family. They are living in the Leonard Happner home while Leonard and his family are at Hastings, Minn. He is employed there in a hospital. May 29 was commencement night at Warroad High School auditorium. Our girls quartet—Joyce Unruh, Sylvia Unruh, Katherine Fast, and Emma Vytlacil, are among the graduates. May they have the best of success and God's blessing.—Mrs. Nick Fast, Corr.

Into The Beyond

EDWIN ALVIN STEIGERWALT of Wadsworth Ohio, and member of the First Church, was born August 13, 1873, and died May 19, 1954.

SOLOMON D. ESCH, was born August 25, 1877 near Washington, Illinois, in which community he lived his entire life. He passed away May 21, 1954 seven weeks following the death of his devoted wife

MISS ANNA FRANSEN, a member of the United Mennonite Church of Vineland, Ontario, was born in South Russia August 8, 1911, and died May 21, 1954 Surviving her are Mrs. Elizabeth Andres, Rev. Nick Fransen, Miss Mary Fransen, Mrs. Catherine Harder Rev. Henry Fransen (formerly pastor at Buhler Kansas), and Miss Lena Fransen, all of Ontario.

THE *Mennonite*

Other foundation can no man lay than that is laid which is Jesus Christ.

Photograph by HAROLD M. LAMBERT

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A PRAYER FOR FATHERS

Give strength, O God, for tasks today,
New hope to guide us on our way,
New faith to fill our hearts with zest,
As we pursue life's noble quest.
Give us new castles for our dreams,
New paths along life's winding streams,
New courage for our days to be;
Above all else, new faith in Thee.

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Eastern District News

Wilmer S. Shelly, pastor of the Hereford Mennonite Church, Bally, Penn., has accepted a call to serve as administrator of the Mennonite Home for the Aged, Frederick, Penn. He will be assisted in this ministry by his wife, the former Emma Good, of Washington, Illinois, when he begins his term of service on October 1. The Home for the Aged was established by the Eastern District Conference in 1896 and at present has 31 guests. Plans are being made for future expansion of the home's facilities.

The promotion of missions under the title "White Unto Harvest" highlighted the 59th Annual Convention of the Christian Endeavor Union of the East. Dist. Conf. on May 31. The convention attracted an estimated crowd of over two hundred delegates to Men-O-Lan, near Quakertown, Penn., to see a film, "Empty Shoes," portraying the life of India's pioneer missionary, William Carey, and to hear an address by George Paulus, Brethren in Christ missionary to India. David Hillegas, Quakertown, was elected by the group to be the president for the coming year.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. E. Smucker, Maynard Shelly, Willard K. Claassen.

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MCC News Notes

10 MEN TO BE ASSIGNED TO PERU

On May 22 a group of MCC representatives met with R. G. LeTourneau, Christian industrialist, in Wichita, Kansas, for the purpose of discussing mutual interests in Latin America. Consequently, MCC is now negotiating with LeTourneau for the appointment of 10 men for a six-month period of service in Peru beginning about July 1. After the first of the year the men will probably be transferred to some other project in South America.

The government of Peru has given LeTourneau a million acres of jungle on the east side of the Andes with the provision that he build the first 30 miles of a 180-mile road connecting that part of Peru to Lima, the capital of the country. He already has 40 men in Peru but is much in need of additional men who can operate land-clearing and road-building machinery. He wants men who are sincere Christians in order that they will fit into his over-all objectives.

The MCC will designate a leader for this group of men who will be concerned about their general and spiritual welfare. A unit leader will also enable the MCC to keep in vital contact with the group.

Of Things to Come

June 16-20—Pacific District Conference, Pratum, Oregon

Retreats at Camp Friedenswald, Mich. (Middle-Central Districts)

July 5-11—Junior Retreat
July 12-18—Intermediate Retreat
July 19-25—Senior Retreat
July 26-29—Pre-Junior Retreat
July 30-Aug. 1—S.S. Workers Retreat
Aug. 2- 6—Family Retreat
Aug. 9-15—Chicago Churches Retreat
Aug. 16-22—Ministers Retreat, planned by General Conference Committee and local men for ministers and their families.

Retreats at Camp Mennoscah, Kansas (Western District)

July 11-15—First Intermediate Retreat
July 16-20—2nd Intermediate Retreat
July 21-25—Senior-Adult Retreat
July 26-31—First Young People's Ret.
Aug. 2- 7—Second Young People's Ret.
Aug. 8-12—Senior Young People's Ret.
Aug. 12-15—Young Family Retreat

LeTourneau will be responsible for the transportation of these 10 men to the project in Peru, their maintenance, plus a monthly salary. This salary, however, will be paid directly to the MCC, who will provide the men with the regular Voluntary Sevrice allowance.

R. G. LeTourneau is an inventor and manufacturer of land-clearing machinery with plants in Longview, Texas, and Vicksburg, Mississippi. He mixes business and religion to a great extent, and finances religious projects enthusiastically.

In addition to the foreign project in Peru, LeTourneau is sponsoring similar project in Liberia. He worke out a deal with Liberian official whereby he would lease half a millio acres of land near Baffu Bay, clea it, and develop it for the natives.

ORIE MILLER ON TOUR

Orie O. Miller left from New Yor June 2 on a tour that will take hi to Europe, northeast Africa, Jorda India, Indonesia, Indochina, Formosa Korea, and Japan. The purpose of th trip is to visit the Mennonite Centr Committee relief units and the missio stations of the Eastern Mennonit Board of Missions and Charities.

Of particular interest on this tri is southeast Asia. Brother Miller in tends to visit Saigon in Cambodia t investigate the need and to se whether there is any further call fo MCC service there.

Editorials

FAITHFUL FATHERS

The fathers have their day too. After the observance of Children's Day, and then more recently, Mother's Day, it occurred to someone that father should also have a day. We might easily forget this observance if the newspaper advertisements did not keep reminding us of the gifts suitable for father.

Father's Day could serve a double purpose; a time to give thoughtful appreciation for all our fathers have meant to us and for the faith they pass on to us; and a time for fathers to give serious thought to the duties and responsibilities they owe to the children.

To be a faithful father requires time and effort. There is the tendency to become so engrossed in the material things of this world, and its tremendous demands on our energy, that fathers rather gladly give over to the mothers the responsibilities of bringing up the children. But children need fathers. They need their love and respect; their discipline and guidance; their steadiness and fortitude.

For human beings and human destinies are of far greater value than the material things of life. To rear a noble son is far greater than to accumulate a large bank account; and to give a good daughter is far better than houses and land.

HELPING OUR YOUNG PEOPLE

Something should be done to help our young people who are interested in farming, to get started in their life work. Many who are now in I-W service will soon be released and are anxious to begin their home and work. Some would like to make their living and raise their families on a farm.

But without help it is practically impossible for a young couple with little means to get started on a farm. The high cost of machinery and equipment is almost prohibitive. But some wide-awake communities are coming to their rescue. Associations are formed to help young people get loans to make a start in their life work. Here those who have surplus money are willing to loan the same at a very low rate of interest to enable young people to get a start. It is an excellent plan and should be multiplied in many communities facing similar problems.

For what better investments could be made than in the lives of sincere young people who are eager to get a start? The rate of interest received by those making such investments in personalities may be very low, yet it could easily be the "best" investment a man could make. Dividends must not be measured only by the amount of hard cash returned. To invest in the lives of our young people can bring eternal dividends.

THE GREATER LONDON CRUSADE

The Billy Graham meetings in London closed recently with 120,000 people in attendance for the final evening at Wembley Stadium. The total attendance of all meetings addressed by Dr. Graham during the twelve week crusade is given as over one million eight hundred thousand people. The grand total, including those attending meetings addressed by other members of the team was over two million. More than 38,000 decisions for Christ were entered into the crusade records.

Most of the services were held in the vast concrete stadium at Harringay, usual meeting place of circuses and races. The cynics went to Harringay expecting to see the place half filled. Imagine their surprise to find the place crowded with the capacity of 14,000 people a night for twelve weeks, and many in overflow meetings.

What was the attraction that kept people coming night after night? It was not the "show" for there was none. It was not emotional dramatics, for Mr. Graham did not stoop to sensational emotionalism. It is explained by the fact that people's hearts are hungry for God, and Mr. Graham stressed one main theme: God loves. Simply, directly, and humbly, he urged people to decide for God now, and many thousands responded.

It may also be that the fear that is being driven into the hearts of men at the awful possibilities of the ever-larger bomb, has made them more thoughtful of things of the spirit. God can use humble consecrated servants to bring his message to needy lives. People have sought to find peace in all sorts of things but, as Mr. Graham declared convincingly, "You will never find it until you give your life to God."

THE ART OF GIVING

We emphasize so much the blessings of giving to others that we sometimes do not give wisely and find that instead of people being grateful for aid received, they may turn against us. The United States is just now experiencing some such reaction. We have been giving and lavishly to many nations only to be surprised that these same nations do not count us their friends. There is a certain oddity in human nature which turns those helped against the benefactor. Businessmen have long known this tendency, and have said; if you want to lose a friend, loan him money.

Those in relief work are aware of the great difficulty of giving food or materials or money in the right manner. Perhaps we have not fully discovered the techniques of giving and helping. Perhaps we have given with a superior feeling instead of in the spirit of Christ.

Our Mennonite Central Committee is constantly seeking to give according to its motto: "In the Name of Christ." It is trying to help people help themselves, and at the same time prove a real spiritual friend to the needy. To be able to put ourselves in the place of another and share as equals is a great Christian art. This art needs to be given careful study that our help is an aid to spiritual values and not an aid to disrupting goodwill.

The Divine Secret

(Condensed from the Northern District Conference sermon, preached by the president, L. R. Amstutz.)

"For the eyes of the Lord run to and fro throughout the whole earth, to show his might in behalf of those whose heart is blameless toward him."
—II Chron. 16:9

The setting of this text sounds strangely modern. We read of an "iron curtain" of refugees streaming from one part of the nation into the other. We read of military alliances as the hope for strength and protection. It all reminds us of the world in which we live today. A world which is essentially the same. The Hebrew people at this time were also a divided people. Baasha with the ten tribes in the North and Asa at Jerusalem in the South. The pious Jew fled from the North into the South where Jehovah was still worshiped. To stop these "refugees" a curtain was put up by Baasha in the form of a strategic city called Ramah, which was the gateway to the South. Asa hires Benhadad to break down this "iron curtain" and because he sought foreign power and did not trust in the Lord the prophet Hannai rebukes the king and tells him these great words of our text mentioned above.

With this background, which sounds so modern, let us ask of ourselves how we stand in the light of God's divine scrutiny. The Lord in this our day is sweeping the earth with his gaze. Will those eyes rest on us? Will they not rest on you and me? What is the Lord looking for today? Is he not looking for precisely the same thing as in the day of Hannai the Seer? Let us, then, face the solemn truth of this portion of God's Word:

I. The Manner of God's Scrutiny

The eyes running to and fro tells us that God controls the nations. It is not a blind providence. God governs the world in infinite wisdom and the creatures, and all their actions, are continually under His eye. The eyes of providence are "quick sighted." Providence does not walk, it runs. It runs not once but it runs to and fro. There is no corner which is from under the scrutinizing gaze of our Lord. The darkest corner, the furthest distance is under His gaze.

The ancient Egyptians represented God not as having eye but as being eye. An eye is a proper symbol of the eternal God. The Great Seal of the United States, which you will find on the reverse side of a dollar bill, has on one side of the Seal a pyramid and at the point of the pyramid an "eye" above which are written the Latin words "Annuit Coeptis." The eye and the Latin words refer to the many times that providence has come to the aid of the American people.

Let us remind ourselves that we, too, are under the scrutiny of an all-seeing God. This ought to alarm us if we are not living in the will of God. An equatorial telescope, slowly moving by clockwork, toward sunset, suddenly touched the horizon and disclosed a boy in a tree stealing apples, but the boy was all unconscious that he was under the gaze of the astronomer.

This scrutiny of the Lord is both detective and protective. To the sinner it should be a restraint to do evil. To the child of God, God appears not as an exacting overseer, but rather as One who understands and loves us. But let us ask ourselves, further:

II. The Purpose of God's Scrutiny

The answer is that God desires to reveal Himself through a redeemed humanity. God desires to ". . . show his might . . . ." How has God expressed Himself in the Past? Is He not the God of Abraham, the God of Isaac and the God of Jacob? Yes, He is the God and Father of our Lord and Savior Jesus Christ in whom was done the perfect and complete will of God.

Thus it is for lack of men and women that the world perishes. God desires to make His power known in the world. Listen to the lament of the Lord through the prophet Isaiah: "For I beheld, and there was no man; even among them, and there was no counselor, that, when I asked of them, could answer a word." Again, "And he saw that there was no man, and wondered that there was no intercessor." The word of the Lord came to Paul on the Damascus road, ". . . rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee." The Lord said to men, "Go ye into all the world and preach the Gospel to every creature." Can God use us? Must He pass us by?

III. The End of God's Scrutiny

The end of God's search is the one ". . . whose heart is blameless (or perfect) toward him." Wha is this perfection which the Lord looks for? It is the heart that perfectly trusts in the Lord. Those whose hearts are upright with Him may be sure of His protection and have all the reason in the world t depend upon it. Here is where King Asa sinned His lack of trust in the Lord had a practical mani festation in that Asa could not trust in God an therefore made this alliance with Benhadad, King o Syria.

What happens when a man does not trust in th Lord? The answer is that such a man is left to him self. He is left to his own wisdom and his own ways King Asa's anger against Hannai, the Seer, and hi subsequent putting of the prophet in prison wit stocks and the persecution of those who sympha thized with the prophet are but a sad reminder o what happens when a man is left to himself. Thi perfection of the heart which the Lord is looking fo is that complete trust in the Lord which looks awa from self unto the Lord. It is faith, belief, and trus which is fundamental. We are told that "Abrahar believed God and it was counted for righteousness. This is the right heart attitude.

In conclusion, let us remind ourselves that th

(Continued on page 373)

"Go Prophesy"

HAROLD THIESZEN*

Amos, a herdsman and a dresser of sycamore fruit, was told of the Lord: "Go prophesy to my people Israel." The question comes to our mind, how did Amos receive this call? Was Amos able to hear the call because he saw the need as he went to the markets with his wool? Was it because Amos found a difference between God's guidance in the lives of these people and their daily practice? It might have been that their religious ideals were not a part of their everyday life.

Their daily vocation and their religion must have been two different things. Making a living and living a godly life were not synonymous. After all business is business and one must get ahead, whether it meant selling human beings into slavery as though they were cattle. The respect of personality was gone and Isaiah prophesied against the injustice being done to the poor and unwanted

In Amos, chapter seven, we find that he has received an insight and a revelation of the dilemma in which a nation will find itself if a human personality will be respected only as an animal. Prosperity is followed by depression, defeat follows closely upon the heels of victory, and following the sunshine we have storm. Lest we become too pessimistic; after the storm the sun shines and thus joy and sorrow seem to follow each other quite faithfully. When considering this in relation to a nation it seems as though economically, intellectually, and spiritually the storms and the clouds remain for centuries.

Amos came before the downfall of Israel to warn and if possible avert the terrible doom toward which their behavior was leading them. Thus his message was a preventive gospel followed by a message of the punishment their own behavior was bringing upon them. The Lord had revealed to him the directions other nations had taken and gone after they had mistreated the human personality in this way. There is some type of punishment any nation or individual will receive after Christianity becomes merely a veneer that does not cover the inner person's thought life completely.

The religion of Israel had become a living for some, so much so that the king was not to be disturbed by what his responsibility might be. Might the priest have known the responsibility he did not fulfill? Was the excuse Amaziah, the priest, gave for not disturbing the sanctuary merely an excuse? Amos was sent of the Lord and the Lord was the source of his message. At the same time the priest who served in a religious capacity told him to go prophesy elsewhere, but the Lord had sent Amos. Who was sent of God? He who had been told "go prophesy" or the one who said "go elsewhere"?

"Now therefore hear thou the word of the Lord: Thou sayest, Prophesy not against Israel and drop not thy word against the house of Isaac. Therefore thus saith the Lord; Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into capitivity forth of his land."

Does Amos mean to say that these men will die on foreign soil as well as in battle and their wives become the harlots of the victor? If that is true then he adds in the same breath that their children will be killed and the land divided and those who remain will be led into captivity and become prisoners also of the victor.

Amos' prophecy was not only true for Israel in that generation, but it is a universal truth. It is true of every nation, community or individual who mistreats the value of personality. Their time does come when they might die in misery as they caused others to live miserably, if not in this life then in the next.

The plumbline (7:7-8) Amos set for Israel was to show them where they had failed to follow God. Amos also intended to point out to them that their behavior was bringing destruction upon them.

As Amos came to prophesy, he was accused by the priest of conspiracy against the king. During World War II he would have been called a Nazi or a Jap. An individual whose prophecy is disliked is most easily shut up by identifying him with the nation not one's ally. In our personal lives we do not close our mind directly to the still small voice, but in a sophisticated manner say, "It is not meant for me."

It is a high time that we open our heart and mind and "go prophesy" not only in Israel. It is high time that we stop feeling we must "go prophesy" only in communist territory. It is now high time that we "go prophesy" in America, in our communities and our homes. The time is coming for judgment upon us. We must repent of the poor we fail to help and the gospel we have not gone to preach and prophesy.

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*Pastor, Bethel Church, Marion, South Dakota

THE DIVINE SECRET

(Continued from page 372)

scrutiny of the Lord is also upon us. The divine gaze is upon us as individuals. While we are meeting here as an organization, let us remember that organizations are made up of individuals. No doubt Asa had followed a national policy. Yet, as head of the nation he is called individually before the Lord. Have we followed our own wisdom? Is there not also the danger of substituting our own wisdom and schemes for faith and trust in a mighty God?

Freeman is not outside the scrutiny of the Lord! The Northern District Conference is not outside the scrutiny of the Lord! Yea, I am not outside of the divine gaze! The Lord is looking for individuals He can use. People of faith and purpose. As the navigator on the sea "shoots the stars" with his sextant to find the ship's position at sea, so must we ever by faith and trust correct our sight. All things are possible, "only believe." With Paul may we say, ". . . I believe God."

Can We Improve Our Relations With India?

A. STAUFFER CURRY*

A question in the minds of many observers in Washington is "Can We Improve Our Relations With India?" It is admitted that our once-friendly relations with this far-eastern country have deteriorated to some extent in recent months. While India has an internal attitude toward democratic government quite similar to our attitude in the United States, her foreign policy is very different. This difference in foreign policies has given rise to considerable tension. It seems quite clear that further deterioration of our relations with India could spell tragedy for the whole world. It is believed, however, that these relations can be improved.

Differences in United States and India Foreign Policy

There are several basic differences in the foreign policies of the two nations, according to competent U.S. government observers now in India. The point over which there is the most bitter feeling is the granting of military aid by the United States to Pakistan, India's neighbor. Our government gave this aid, at the request of Pakistan's premier, to "deter" Communist aggression. India, however, sees this aid as a threat to India, currently at odds with Pakistan. Reliable sources quote Indians as asking Americans in India, "Will you give A- or H-bombs to Pakistan?" "Can your big guns shoot from Lahore (in Pakistan) to New Delhi (in India)?" It is reported that 90 per cent of the Indian people feel bitter about this military aid. Suspicions of the United States run deep. Most of the 3000 American missionaries are opposed to U.S. military aid to Pakistan.

Another point of difference in foreign policy is that India believes in the recognition of Communist China, while the United States firmly opposes this recognition. A third point of foreign-policy difference lies in U.S. opposition to Indian participation in the Geneva conference on Korean and Indo-Chinese problems. It is reported that India deeply resents this ban on her participation. A fourth difference was evidenced by India's refusal of permission of U.S. planes to fly over India while taking supplies to help France in Indo-China. A final point of difference lies in India's reported reaction to our attempts at collective security in the far east. India does not favor collective security. She also is reported to believe the United States is "angry" at her for refusing to join a collective security program. It is reported that Americans in India try to dispel this feeling. They point out that we are not "angry" at Sweden and Switzerland for not joining the European collective security plan; similarly, we are not "angry" at India for not joining.

Obviously, ways need to be found to prevent the ill effects that the deep resentments of the Indian people could generate if they are allowed to persist over a long period of time. The interest of Christian people, both here and in India, in the reduction of tensions and the action growing out of this interest will go a long way toward reducing peace-destroying differences between these two democratic nations.

Economic Assistance Seen as Good-Relations Factor

Many people in our government believe that economic assistance to India will go a long way toward building peace. It must not be assumed, however, that we can "buy" goodwill or friendship. The fact is that this aid may not be, and often is not, directly appreciated by many people. The reasons for giving economic assistance lie deeper than mere attempts to "buy" goodwill, always doomed to failure.

One basic reason for economic aid and technical assistance lies in the deep hope of the Indian people for a "new day." The present government, which brought about independence from Britain, must answer the determined yearning of the people for improvement in their standards of living. If this improvement is not forth-coming the people will turn to the "fellow on horseback" riding under the Communist banner. This fellow, of course, makes promises to fulfill the deep desire for a better living standard.

It is reported that the old fatalism of the Indian people is disappearing. No longer do they believe that the only chance for improvement lies in being born into higher caste in some future reincarnation They are beginning to believe they are the "masters of their fate." This feeling is tied up with a growing nationalism; it is tied up with the feeling tha the land is theirs and not merely the landlord's. The people are comparing their status with that of the neighboring Chinese. If these hopes and aspirations are fulfilled, the people will be loyal to the presen democratic government and not fall victims to Communist promises. It is believed by many in ou government that economic aid will help the Indian government to fulfill these aspirations of the people

The very fact of military aid to Pakistan is reason for giving economic aid to India. If ou government refuses economic aid to one nation while granting military aid to another, it will ten to confirm the prevalent accusation that the Unite States is militaristic. Economic aid is regarded a necessary by some simply to "offset" the implication of military aid.

Economic aid is regarded by the administratio also as being in the national interest of the Unite States. A difference in living standards betwee countries always can create friction. Therefore, an raising of the living standard of India will be fo our national interest in terms of greater chance for continuing goodwill between the two countrie

Of course the most valid reason for giving econom ic aid, in terms of religious motivation, is human tarian. Many live constantly in a state of starvatio lack of shelter, lack of land. Many people in th United States are reported to favor aid to Ind on this basis alone.

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*Executive secretary, National Service Board for Conscientious Objectors

The attitude of India on Kashmir is usually reported to be a stumbling block to peaceful relationships between India and Pakistan. Many in our country have great admiration for Indian policy, but cannot understand its reported policy on Kashmir, a little province to the north. A plebiscite was planned for Kashmir already in 1948, whereby the people could vote whether to become a part of India or Pakistan. It is generally thought that India has obstructed, to some extent, the holding of this plebiscite. It is assumed India fears that the populace of Kashmir would vote by a large majority to become a part of Pakistan. This has caused dissention and has not enhanced United States-Indian relations, and it is hoped the problem can be resolved.

Needs for Good United States-Indian Relations

The chief need for good United States-Indian relations is the inherent need of all persons and groups for amicable human relations. The Christian religion calls for brotherhood and goodwill among all people.

A very practical need for good relationship is that otherwise India may fall into the Communist sphere of influence. In world affairs, India is in many respects a kingpin. If she develops a genuinely successful democracy with good relationships with other democracies, such as ours, and if her people feel their basic needs are adequately met under the present system, she will not turn to Communism.

Congress Threatens Aid to India

A question now before Congress is the continuation of economic aid to India. Many Congressmen are inclined to cut off economic aid, while at the same time continuing military aid to Pakistan. Congress responds to public opinion. If the American people favor this economic aid, it will be continued. If they do not favor it, or simply remain silent, it may be discontinued. Economic aid is much cheaper, and in the minds of many, much more effective than military aid in the world crisis. Of course a Christian motivation to undergird economic assistance is of prime importance. A good thing must be done for the right reason. A good act carried out for the wrong reason cannot long succeed.

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Flashes of Thought

Green Pastures

WALTER GERING

It was one of those days in which it seems that fisherman's luck has run out. We had tried everything; worms, minnows, and artificial bait had all been tried in vain. During the two hours out on the lake there had not been even as much as a nibble. For all we knew there was not a single fish in the entire lake.

It was not all time wasted, of course. Since two of us in the party were ministers spending most of our time indoors the open air and sunshine itself was good for us. We needed to breathe in the fresh air and relax in the beauty of the spring day. Our other companion was under doctor's care with orders to spend much time outdoors. So there was some satisfaction in knowing that benefits were being received.

But anyone who has ever been fishing knows the thrill which comes at the tug on the line and in the struggle to safely land a good sized fish. A fisherman's heart is never really satisfied until he has made a catch. So it was with us; sunshine, fresh air—yes, but we wanted that thrill of carrying home a line of fish. Full well did we realize the reception we would get should we return emptyhanded.

But in spite of all efforts there was no response. The line continued to hang motionless in the water. We had done everything we knew with our limited experience.

Then it was that we suddenly saw the answer. There standing on the wharf was an elderly man. He had no boat; his equipment was very meager compared with the tackle which we were hauling around in our boat. There he stood, a simple cane pole with an ordinary worm as bait. And he was pulling in the fish just as fast as he could throw in the line. There seemed to be no end to his catch as he tossed them one by one into an old bucket at his side.

Then it was that I realized anew an old truth. That wharf upon which he stood was only a few feet from the very spot where we had entered the water. We thought we had to get out far into the lake, away from the shore line. And for hours we labored in vain. There at our very doorstep had been the fish.

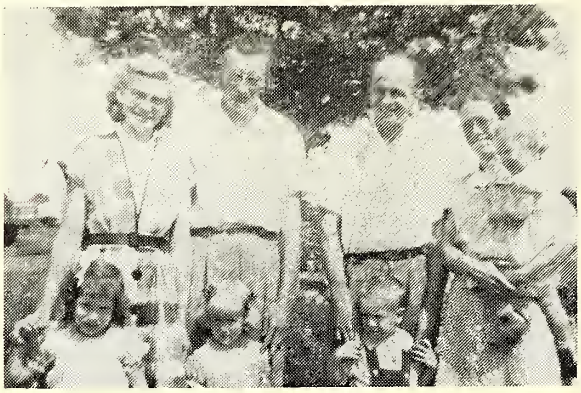
How often in life we do the same thing. "Can any good thing come out of Nazareth?" We despise the common waters of the home shore line; the pastures are greener on the other side. So it is that we miss some of life's greatest blessings. Twelve fish were on our line that day as we left for home; caught on the home base shore line!

LORD, HELP US TO LAY HOLD UPON
THE TREASURES WHICH ARE
CONSTANTLY AT OUR FEET

The Wo

Resume of 1953 Congo Belge

The growing challenge of **Christian Education** in the Congo NOW is reflected in every station report.



Banga: Edigers, Keidels

Banga reports 31 graduates, including one girl. Nearly all are going on for higher education, the majority to Bible school. They display a spirit of cooperation and the desire for progress.

Charlesville: Standing: T. Quiring, Dr. Martens, A. Friesen, I. Liechty, Mrs. Rocke, I. Friesen, Mrs. Graber. Seated: R. Martens, Rocke, Graber

Charlesville reports a good beginning in the Ecole Primarie with later difficulties and discouragements. In the end 52 graduated from the fifth year. Many will go on for Bible, teacher's training, or higher schooling, both within and outside the Mission area.

Mutena missionaries tell of supervisory trips, more third grades added to village schools. In the E.A.P. (Teacher's training school) the second year class included two girls who did good work. Permanent buildings are needed.

Many newly admitted girls in the Primary School are still quite small which gives us an added advantage in training them for future lives of service as out-station teachers' wives capable of helping them in their work of evangelism.

Nyanga: Bullers, Miss Unruh, Miss Unrau, Janzs.

Nyanga adds that in all except first grade the Bible or Bible story books serve as textbooks; average attendance was 391. In the Congo Inland Mission Ecole Selectionee 49 students came from all stations and two neighboring missions. The climax was October 30 when the first graduating class of 16 received certificates after three years of study. They will be the first to enter a new Ecole de Moniteurs for the final phase of training.

Kamayala: Buck, M. Miller, E. Birkey, Eidses

Kamayala states that the African teachers did quite well in the school without much supervision. 396 were enrolled, they were in classrooms for hal days to make accommodation possible. In the district there were 83 teacher-evangelists, 8 regiona posts, 2813 boys, and 613 girls in the village schools. Limited supplies proved to be the greatest handicap. With 612 girls in school and only 43 at the statio the need for a l'ecole Menagere is evident.

There are 1,739 church members and a large number of believers who have not yet been baptized. Four overseers with the assistance of a group of 8 evangelists have the responsibility of shepherding these believers and leading other souls to the Savior. Praise the Lord for willing and consecrated churc leaders.

Africa

Mukedi: Standing: Mr. and Mrs. Sprunger, Mr. and Mrs. Falk, Schwartz, Bertsches, Rempel, Lutke, Friesen. Seated: Gerber, Schwartz, Rempel.

Mukedi—the year has reflected the trend con- lusively; a quest for knowledge by African youth. Mounting enrollment in on and off station schools, greater interest in secondary education, desire for books and arrangements to go on to school.

Tshikapa: The Harders, the Wiebes

Tshikapa reports that the average attendance was 02 as compared to 294 in 1952. 60 boys graduated rom fifth grade. The completed eight-room primary chool on the station is certainly a great asset.

Preparatory Training -- Belgium

The forecast after World War II for the Belgian Congo was that there would be fewer Protestant Missionaries five years after the liberation of Belgium. But there has been response from the Christian Youth of many lands, during 1953 there were 312 missionaries who spent various periods f time in Belgium for study. There are fewer missionaries who have previously served in Africa but here are many young recruits. Among the missionaries and children who composed the large "family" in Belgium during 1953 were fourteen under he Congo Inland Mission.

They followed one or the other of the official courses of preparation organized by the Belgian Colonial Department. Owing to the general increase in the number of educational missionaries it was impossible to accommodate them all in the two Normal schools in Brussels which had since 1947 accepted them as free students for from three to six month periods. This year the Belgian Educational Department organized special lectures, conferences, cultural excursions for them. The many government officials, and professors were, almost to a man, most efficient, kind, and helpful. It happens that the political party in power at present is Roman Catholic yet Protestant missionaries are being given valuable tuition in French, tropical medical studies, and colonial orientation.

Missionaries, while in Belgium, seek to maintain their spiritual life. Prayer meetings in Brussels were exceedingly well attended. Medical missionaries while in Antwerp met weekly for prayer sessions. Talented people are always to be found in such a group. A splendid choir was formed, a special Christmas service was held to which outsiders were invited. Parts of Handel's "Messiah" were sung and Scripture portions read in French by missionaries. The service was a real witness as several Roman Catholics and non-believers attended. Groups could visit six Protestant institutions, an orphanage, a hospital, two old People's Homes, and two Homes of Refuge. Throughout the year different missionaries have been able to witness from time to time in Belgian Protestant churches, have taught regularly in the Sunday school which was organized by and for members of the American Embassy staff. In spite of language difficulties many have been engaged in personal evangelism.

The course of studies for nurses seems to be comparatively more difficult than the one in Antwerp for doctors so there have been failures in examinations, though the percentage of these is not higher among missionaries than for the whole school. Since all medical workers in the Congo must be recognized by the government, and all new workers have diplomas in tropical medicine and have spent at least six months in Belgium this is a call for prayer and understanding.

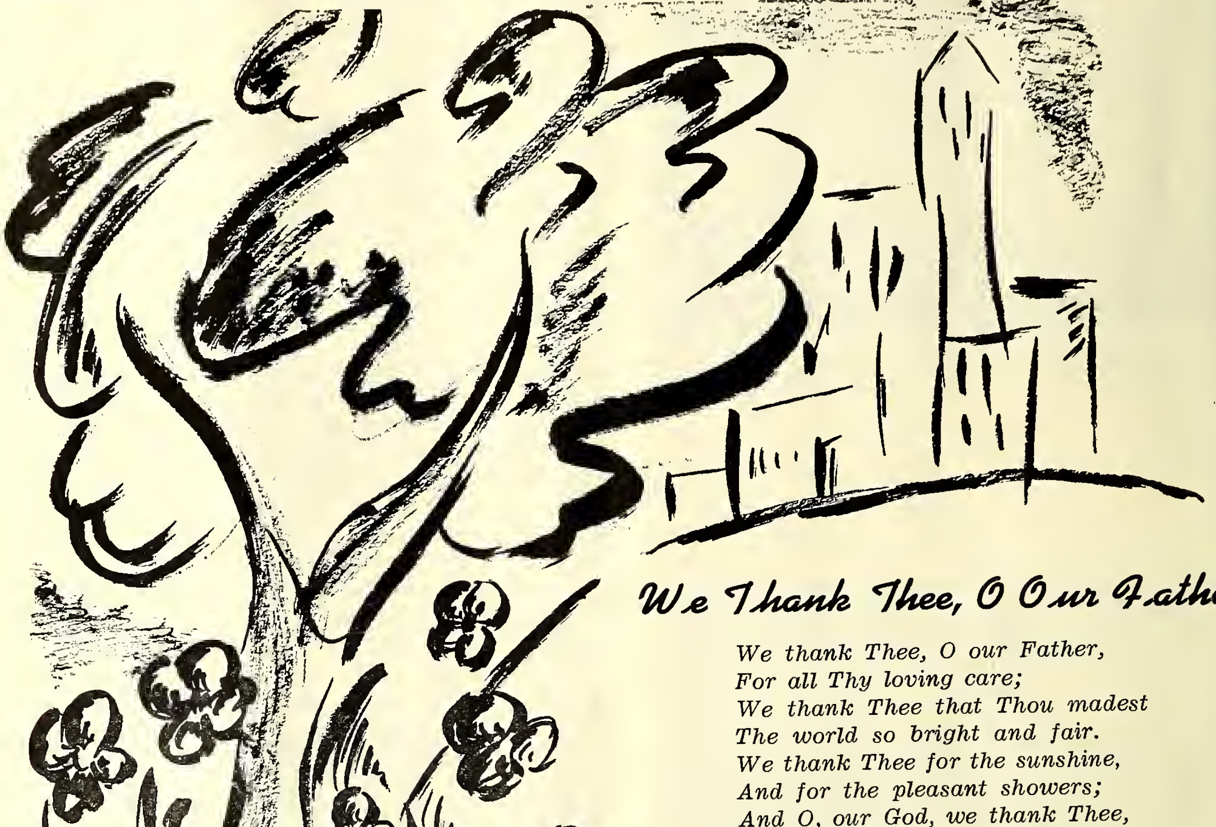
During the years these Congo Inland missionaries left Belgium to start actively their missionary work in the Congo.

C. I. M. Print Shop

The arrival of Miss Irena Liechty should revive activity and greater usefulness through the printing press because time for supervision was lacking so a minimum force of African helpers was employed. Still it seems a worth while record to report that 500 fifty page catechisms in Tshiluba, 5000 in Kipende, were printed. Also 600 booklets and numerous record cards and sheets and certificates and 1500 correspondence Bible courses. The total of 500,000 pages of printed material for the year means one page for each African in the Congo Inland Mission territory!

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas.



We Thank Thee, O Our Father

We thank Thee, O our Father,
For all Thy loving care;
We thank Thee that Thou madest
The world so bright and fair.
We thank Thee for the sunshine,
And for the pleasant showers;
And O, our God, we thank Thee,
We thank Thee for the flow'rs.

Out in the sunny meadows
And in the woodlands cool,
Upon the breezy hillside,
And by each reedy pool,
And in the quiet pasture,
And by the broad highway;
All pure, and fresh, and stainless,
They spring up ev'ry day.

And in the dusty city,
Where busy crowds pass by,
And where the tall dark houses
Stand up and hide the sky;
And where through lanes and alleys
No pleasant breezes blow,
E'en there, O God, our Father,
Thou mak'st the flowers grow.

And whether in the city
Or in the fields they dwell;
Always the same sweet message
The fair, sweet flowers tell.
For they are all so wondrous,
They show Thy power abroad;
And they are all so beauteous,
They tell Thy love, O God.

Taken from the *Mennonite Hymnary*

Retreat Reminiscence

CAMP
MENNOSCAH

As I center my thought on last summer's retreat, his picture comes to my mind: About fifty teenagers nd several adult leaders gathered around a slowly urning log fire on an ideal, cool, summer evening n Kansas, with soft breezes blowing while the wilight fades into the darkness of night. Most f our eyes are directed into the flames, although t is obvious that our minds are fixed on more ltimate things. Some are sitting on the ground, thers on stumps. A pastor-counselor has just focused ur thoughts on the importance of doing whatever, oing whenever and wherever Christ desires us to o. In our adolescent age we try to comprehend the ull implication of that "Great Commission" but we nly reach the rudimentary stage of realizing that his religion expects something of us and it is now ur duty to question God, as it were, and have Him eveal to us that which we are living for. As our ninds become more deeply concentrated on spiritual hings it seems as if Nature and the great out-of-oors itself huddles nearer to us and an unexplainable nward thrill of personal victory enters our souls.

This final night, camp-culmination scene enters ny mind when I think of last year's retreat. It was he synthesis of a week of Christian influence and ooperation such as I had not seen before in a imilar group of people. It was the apex of the camp urpose, a feeling of closer relationship to our reator. It is only after living in and about nature—vorshiping among the trees either in a group or ingly, and watching the water sparkle in the light f a beautifully colored dawn—that a human being an witness some of the magnificence and the beauty f God and Nature.

As long as church youth go to retreats with the ight attitude and join the capable camp leaders vaiting for them, Camp Mennoscah will continue o possess the dominant Christian inspiration that t now maintains.

—Maynard Janzen

Why do I go to camp? Is it just to get away from home for a few days or is it because I really want to become a better Christian and meet God in the great out-of-doors?

When I attended Peace retreat in the spring of 1953, I don't remember how I answered this question; I do know that it influenced and helped build my spiritual life.

One of the things about camp which meant a lot to me was the small group sessions in which we took part in open discussions.

Friendship is another valuable thing I received from camp. In a retreat such as this, one learns to make friends and to cooperate with them.

Last, and this to me was the most important, was the opportunity I had of meeting God and seeing Him through nature. Perhaps this is what is meant in Numbers 14:21 where it says: "But as truly as I live, all the earth shall be filled with the glory of the Lord."

—Joleen Kaufman

(Continued on page 380)

MENNONITE YOUTH

What's Happening at Friedenswald?

Near Cassopolis, Mich., is found Camp Friedenswald. This camp is the property of both the Middle and Central districts. To find out more about this camp, you might glance at the "Camp News" excerpts which follow.

Camp Friedenswald will be more beautiful, more comfortable, and better equipped this summer than ever before. There will be something there for every person in our churches. Be sure to plan to spend at least one week end at this inviting summer center of our church.

Nine Retreats Planned

An expanded program of nine retreats has been planned for Camp Friedenswald for the summer of 1954. Of these, five will be youth retreats, three will be for special interest groups, and one will be of a general nature. In addition, the camp will be used for ten days by the (Old) Mennonites, and for unspecified periods by various student and faculty groups. There will be a family retreat from August 2-6. The Pre-Junior retreat (next fall's fourth and fifth graders) will be held from July 26-29. The Junior retreat, July 5-11, is for next fall's sixth and seventh graders. For next fall's eighth and ninth graders, the Intermediate retreat from July 12-18, will be of major interest. The Senior retreat will be held from July 19-25. Some of the interest group retreats will be the Sunday School Workers retreat, July 30—August 1; the Peace retreat, August 6-8; the Ministers retreat, August 9-15. The Chicago retreat, August 16-22, and the (Old) Mennonite retreat, August 23—September 1, follow the special interest group retreats.

Is This for You?

This summer it is planned that the camp should secure a staff of counsellors to remain on duty from July 1 through August 5, with some remaining through August 15. This is considered an improvement on the practice of having a different group of counsellors each week.

Both men and women counsellors are needed. They will be paid travel expenses to and from camp, and their maintenance costs in camp. There will be no salary.

Bible class on "Cross Hill"

An early morning hike

Counsellors must be at least twenty years of age, possess nature judgment, and have a proven interest in the church. Interested persons should write at once to Robert Hartzler, 605 South Seventh, Goshen, Indiana.

Pastors! If you know someone who ought to serve as a counsellor, please help the camp by informing Mr. Hartzler.

—Taken from the Friedenswald Camp News

—Photos courtesy of "Mennonite Life"

RETREAT REMINISCENCE

(Continued from page 379)

Out of the years that I have gone to the retreat at Camp Mennoscah, I have never come back feeling disappointed or sorry that I went. Among the outstanding events that take place every year are the bird study tours early in the mornings; the evening spent around the campfire; the recreation and games played; and the inspiring Bible classes. Just to be out in nature alone makes a person feel good. For anyone who enjoys nature and retreats, I would suggest going this year. The experiences had there, and the friendships found there will always be remembered as one of the high lights of your life. You will never regret having gone to retreat.

—Marlin Frey

"Camp" and "retreat" begin to fill the air again. When I think of retreats I get anxious to make new friends and see old ones, because that is one very important aspect of camp. At retreats, Christian young people from similar homes, schools, and churches get to know each other. You are bound to see a lot of these campers at other district activities as well as later in college.

When I think of camp, I look forward to closer communion with God. Worship in nature puts a new meaning on the ways of worshiping that our parents, teachers, and pastors have taught us. God is so apparent and awe-inspiring in nature.

Retreats also mean gaining knowledge and skills. Camp means a growth in personality: You become friendlier, and easier to be with. Last, camp means fun.

(Continued on page 382)

Our Schools

BETHEL COLLEGE

A reunion of recent refugee immigrants was held in Kidron Park, North Newton, Kansas, on Sunday, May 30. Approximately fifty refugees, including their families, had gathered for this occasion. These, together with former MCC workers and others totaled more than 120.

Rev. J. J. Voth, who had worked with refugees in the Gronau camp, served as chairman. Devotionals were conducted by Gerhard Rempel. After an introduction of the refugees, which revived vivid memories of past experiences and informed those present of their present occupation, Hans Peters and his two sisters favored the group with a selection of music accompanied by an accordian and two guitars.

It was eminently fitting that this gathering of refugees should participate in a memorial service for C. F. Klassen, who passed away very suddenly of a heart attack in Gronau a couple of weeks ago. P. C. Hiebert, for many years chairman of the MCC, gave an inspiring address depicting the life and unselfish service of Brother Klassen in behalf of Mennonite refugees. This was followed by expressions of appreciation for his service by Johann Peters, speaking in behalf of the refugees, and H. A. Fast, speaking in behalf of MCC. This part of the service was closed by a thoughtful meditation by Cornie J. Dyck of Elbing, Kansas, who also called attention to the overcoming faith that had characterized C. F. Klassen's service. Rev. H. J. Dyck closed the service with prayer.

The whole group joined in a picnic supper at 5 o'clock. At 6:30 the group gathered in the Student Union Room in Memorial Hall for some slides on refugee work. At the evening meeting J. Winfield Fretz gave a helpful talk on refugee resettlement in Kansas in the light of his contacts with refugee immigrants.

When the group was asked whether they wanted to continue such reunions, the vote was unanimously in favor of similar gatherings. To them this fellowship was a heart warming experience.

Eldon Graber, Harley Stucky, Harry Martens, Erwin C. Goering, Peter S. Bartel, and H. A. Fast of the Bethel College staff participated in the three-day Peace Retreat at Camp Mennoscah, May 28-30. This retreat was especially arranged for young people between the ages of 16 and 26. Recreation leaders were Jim Heidebrecht and Robert Koehn. Annabelle Goering served as camp nurse.

The Bethel College summer school is now in session. The first day's enrollment was 80, but additional students are coming in. The summer school is divided into two terms: the first closing the end of June and the second term closing the last of July. Dr. R. C. Kauffman is director of the first term and Dr. Eldon Graber is director of the second term.

The song festival of men's choruses from Mennonite churches in the Kansas area was held in Memorial Hall Sunday afternoon, May 30. This festival always attracts a large crowd of listeners and proves an inspiring experience for all who attend.

BLUFFTON COLLEGE

Forty-nine seniors participated in the 54th annual commencement exercises held in Founders Hall, Monday, June 7. Forty-three of these were June graduates and six will have completed their courses in August.

Seven courses are being taught at the Bluffton College summer session held June 8, to August 27. The four terms of three weeks each are divided as follows: First term, June 8-26, Teaching of Arithmetic and Bird Lore; second term, June 29-July 17, Teaching of Reading and Christian Ethics; third term, July 20-Aug. 7, Elementary School Practices and Paul and His Letters; fourth term, Aug. 10-27, Child Psychology.

Alton Shelly, freshman from East Greenville, Pa., was awarded a mathematics achievement award from The Chemical Rubber Co., Cleveland, Ohio, for being selected the outstanding freshman math student at Bluffton. The award consists of a copy of the latest revised edition of mathematical tables with the cover stamped in gold, including the name of the student selected.

Eleven students representing the Gospel teams presented a program of musical selections and messages at the Allen County jail on Thursday, May 27. Pre-ministerial students James Oliver and Orlyn Zehr were the speakers for the deputation group. Dr. Paul Shelly accompanied the students.

MENNONITE BIBLICAL SEMINARY

The combined commencement exercises for the students of Mennonite Biblical Seminary and Bethany Biblical Seminary were held on Sunday evening, May 30. A total of fifty-eight graduates received degrees. Two of these were Bachelor of Sacred Literature from the Bible Training School, nine of them were Master of Religious Education and forty-seven Bachelor of Divinity from the Seminary. Among these B.D. graduates were eleven Mennonites and among the M.R.E. graduates were two Mennonites. Scholastic honors for the graduating class were announced with Robert L. Ramseyer, graduating Magna Cum Laude, and Peter Ediger and James Reusser, Cum Laude.

Miss Betty Quiring, missionary candidate under appointment to the Congo, has been studying at the Seminary during this year and is leaving for her ordination which took place at the Bethel Church in Mountain Lake, Minnesota, on Sunday the 6th of June. She will be spending some time at home following that and is scheduled to leave about July 8th for a year of preliminary study in Belgium before going to the Congo. Mr. and Mrs. Earl Roth, also students at the Seminary during the year, will be leaving at the same time for study in Belgium. Rev. and Mrs. Malcolm Wenger, missionaries to the Cheyennes in Montana, who have been studying at the Seminary, have also left for a period of itineration and eventual return to the station. Their youngest daughter, Rebecca, was found recently

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OUR SCHOOLS

(Continued from page 381)

to have symptoms of tuberculosis and has been temporarily hospitalized. Both Becky and the parents are taking this in a fine Christian spirit.

A very fine contribution was received by the Seminary in the form of library books donated by William H. Weaver. Brother Weaver is retiring from the ministry and during the years has built up a very unusual minister's library. He has donated over one hundred valuable volumes to the Seminary library as well as a considerable quantity of back files of important church publications. Brother Weaver is the author of two books, one a **History of the Central Conference** and the other **A History of the Congo Inland Mission.** Some of the research material used in this writing is included in the material contributed.

RETREAT REMINISCENCE

(Continued from page 380)

There are many intangible benefits that you feel but don't know how to express. You only know that you are going to try to be a better Christian, that you like camp, that you have had fun and have made lots of friends, and that you would like to come back next year.

—Eleanor Wedel

—Photos used by Courtesy of "Mennonite Life"

Jottings

—**Gospel Mennonite Church, Mountain Lake, Minn.:** A week of special meetings with H. D. Burkholder, president of Grace Bible Institute, were concluded on Sunday, April 4. On April 13, Missionaries, Mildred Kolstad and Elsie Riemon gave a report of their work. On Good Friday Communion Services were held. Easter Sunday, Peter C. Quiring gave the morning message with music being furnished by the combined choirs of the church. On Monday, April 26, three lady missionaries Lorraine Burkhalter, Marie Liechty and Lillian Lehman, told of their work in Tennessee.—Corr.

—**Saucon Church, Coopersburg, Penn.:** Samuel F. Sprunger, formerly of Berne, Indiana, was ordained as elder of the Saucon Mennonite Church, Coopersburg, Penn., on Sunday, May 23, by Arthur S. Rosenberger, president of the Eastern District. In giving the charge to the congregation, Lester E. Janzen, Perkasie, asked the congregation to follow the example of its pastor. For the large responsibilities of supporting the work of the church, the congregation needs to be banded together in prayer, for "the pulpit can only be as powerful as the pew." John F. Sprunger, Berne, Indiana, gave the elder's charge to his brother, asking him to experience the power of God in his own life as the basis of his ministry. The ordination of Brother Sprunger was the first in the Saucon Church since the ordination of the late Elwood Shelly in 1933, also by Arthur S. Rosenberger.

—**Bethel College, Marion, S.D.:** Martha Becker, a missionary to Equador, spoke about her work and also showed pictures. On Mother's Day six children were consecrated. Baptismal services were observed May 23. Six young people were baptized. On C.E. night, the Bethel Church presented a program. Daily Vacation Bible School will be from May 31 through June 4. There will be five teachers and one assistant. Because of the absence of our pastor, John Schrag will bring the message on Ascension Day. The Christmas bundles will be dedicated May 30.—Corr.

—**First Church of Christian, Moundridge, Kans.:** The adult study group had an evening fellowship and election of new officers. Elmer Goering, chairman, Mrs. Winton Stucky Mrs. Raymond Rilling, Milton Graber, committee. Our pasto was chairman at the retreat for teachers, superintendents, an Sunday school officers held at Camp Mennoscah. Th vacation Bible school has an all-time high enrollment of 18 pupils. It is a community Bible school and is held in three different churches. The Men's Chorus presented a progran May 23. Our pastor is giving a series of sermons on prayer The church sponsored the radio program for two week over station KJRG. The conference programs have been o the air a year now. A special program commemorating th first anniversary of "Faith and Life" was given from 3 t 3:30 o'clock P.M., May 23. W. F. Unruh and P. K. Regier were the speakers.—Mrs. Milton Grundman, Corr.

—**Bethel Church, Hydro, Okla.:** Two outstanding musical programs were given recently by the O.B.A. Caroleers, Meno, an the Jabbock Bible Academy, Thomas, which were encouragin and uplifting. The Bethel College booster banquet, whic was held May 7 at the dining hall, Hydro, was well attende with six churches represented. The hall and table wer decorated with the college colors, gray and maroon. Vase and bowls of spring flowers were placed on tables an window sills. Our Ladies' Aid cooked the food and our youn people served the tables. We are receiving quite a lot rain, and wheat is ripening.—Wilfred Ewy, Corr.

—**Springfield Church, Pleasant Valley, Penn.:** On April 1 the C.E. Society had a film shown, "I Beheld His Glory. On May 16, we had the West Swamp C.E. Society as ou guests. They gave several musical selections. Their topi was "How to Be a Good Missionary, Parent, and Pastor, discussed by Harold Rosenberger, Lester Weiss, and Arthu Rosenberger. On May 23, the topic "Christian Dating, Cour ship, and Marriage," was discussed by Mr. Carol Parks, junior high school teacher. The Missionary Society rolle bandages for relief at their April meeting. On April 25, th Missionary Society had their annual family night. Membe brought soap for relief. Our speaker was Dr. Marthe Rop French Mennonite missionary doctor in Java. She als showed slides of her work in Java under MCC.—Mrs. Ralp Koehler, Corr.

—**Johannestal Church, Hillsboro, Kans.:** The Mennonite Me were in charge of the worship service May 2. The topi "How Does the Layman Fit into the Program of Evangelism? The men's chorus also gave a number of selections. A fil on children's emotions was shown and discussed at th Y.M.M. meeting, May 4. The husbands also attended. Th Women's Missionary Society met May 5 with Mrs. P. V Penner as their speaker. Jake Guhr spent a few weeks Arizona, where a group of volunteers from our church built a small chapel for the use of the migrant laborer The young people sponsored a crafts sale the evening May 7. Several men from our church spent two days ne Meeker, Okla., doing clean-up and reconstruction work the tornado area. The marriage of Marlene Joyce Becker John Unruh took place Saturday evening, May 22, at th West Zion Church in Moundridge, Kans. The relief project f May and June is Christmas bundles. Four young people we received into the church by baptism, May 23. The evenin of the same day the Lehigh Christian Endeavor presente a program. We are again having a three week's dai vacation Bible school in our church, with about forty pupi attending.—Mrs. Walter J. Bartel, Corr.

—**Butterfield Church, Butterfield, Minn.:** In the afternoon Saturday, May 8, funeral services were held for Mi Katherina Bachmann, a German refugee born in Podusiln Austria, on November 4, 1880. D. A. Regier of Mounta Lake brought a comforting message in German, and past Edward Duerksen gave a few kind remarks in English. the morning of Mother's Day, Sunday, May 9, our past held a short dedication service. Three mothers dedicat their babies to God for protection, wisdom, and servic while Edward Duerksen made a prayer for and a benedicti upon each child. Even as God loved His Son, so ou mothers to love and consecrate their children. On Tuesd evening, May 11, Miss Martha Becker, representative of t Gospel Missionary Union, spoke and showed colored slid of her work in Ecuador, South America. On Sunday mornin May 23, Mr. and Mrs. Brad Hartt, prospective missionari to Cuba, took charge of the service. Our former pastor, B J. Nickel and his family, presented a service in song a message and showed colored slides of Alaska, their futu field, on Wednesday evening, May 28. John R. Dick, dean of Grace Bible Institute of Omaha, spoke on eschatology. The Gospeltunes Quartet provided vocal church music. Holy Communion was observed on Sunday morning, May 30.—Willis Linscheid, Corr.

—**Emmanuel Church, Pratum, Ore.:** April 18, Easter Sunday, five new members were received into the church: Pastor and Mrs. Frank Harder, Mr. and Mrs. Elmer Widmer, and Mrs. Robert Roth. May 9, there were eight babies dedicated to the Lord. May 23, Miss Lillian Beutler and Miss Carmen Lyans, our missionaries to the Jews in New York, who are on leave for a few weeks, gave the morning message and in the evening showed slides of their work there. Also in the morning service we were favored with several numbers from the Mennonite Educational Institute Choir of Abbotsford, B. C.—Mrs. Ernest Roth, Corr.

—**First Church, Clinton, Okla.:** Pastor H. D. Penner attended the church workers' conference April 23 and 24 at Deer Creek. Sunday evening, April 25, our church was entertained by the Ladies' Chorus from the Herald Church. Quite a number of friends and relatives from Clinton attended the funeral of Mrs. Katie Merk at Weatherford. Several homes and members of our church were saddened by the passing away of their mothers shortly before Mother's Day. The first was the mother of Mrs. G. M. Nickel; then the mother of Mrs. A. J. Nickel. Our community received almost five inches of rain recently. Our D.V.B.S. began on May 26, as soon as the public schools closed.—Mrs. G. H Bergen, Corr

—**Glendale Church, Lynden, Wash.:** The Ladies' Mission Society held the monthly meeting May 6. Projects for the year were decided on. May 7, everyone enjoyed a borscht supper prepared by the Ladies' Mission Society. After the meal, pictures of migrant work were shown, followed by an offering for the work among the migrants. The Home Builders' Class had their bimonthly fellowship May 11. Sunday evening, May 23, the Ladies' Mission of Bellingham, Wash., gave us a report on their work including a picture, "The Street," portraying the importance of rescue missions. We are busy preparing for vacation Bible school, June 7-11. Our sincere desire is that many children in our community who do not regularly attend church and Sunday school may attend and learn to know Christ as their Savior.—Mrs. Edwin Karber, Corr.

—**Inman Church, Inman, Kans.:** Pre-Easter meetings were conducted by Howard Nyce of the Pretty Prairie Church, April 4-9. Marriages: Erna Heidelbrecht and Kenneth Krause; Reta Toews and Wilber Wiens. Willard Stucky, McPherson, who has spent one year in Germany and two years in Greece n a PAX unit, told of his experiences and showed pictures recently. A daughter was born to Mr. and Mrs. Marvin Doerksen. Our pastor, Ben Rahn, delivered the baccalaureate address to our local high school. Five adults and nine young people drove to the mission station at Oraibi, Ariz., recently o deliver two bells and visit. The class of young people aught by Eldon Franz, collects school bells for home and oreign stations as their project. Community D.V.B.S. was conducted for two weeks with 114 pupils and eleven teachers; several churches sponsored this.—Corr.

—**First Church, Paso Robles, Calif.:** The California Mennonite S.S. and C.E. 34th annual Convention was enjoyed by 9 members of our church, at Downey, Calif., new location of the Immanuel Mennonite Church. Hospitality at it's best. This month's Family Night was a farewell party for Mr. and Mrs. Milton Harms and family, wishing them Godspeed on their way back to Nebraska, having spent the winter in "sunny California." We enjoyed their fellowship and hope they hurry back again in fall. May 2, Fellowship dinner outdoors and visiting time honoring Mr. and Mrs. Herb. Licthi of Reedley. On Mother's Day there was a consecration service for little children. Annegret Voelcker, an exchange student from Germany was with us June 4, she has been attending Bethel College, and is now visiting Calif. Menn. hurches before returning to Germany. On schedule for une 6, are "The Grace Notes," Radio Ensemble from the Grace Bible Institute, of Omaha, Nebraska.—Corr.

—**First Church, Aberdeen, Idaho:** The Men's Brotherhood of our church sponsored a Father and Son banquet for our membership in March. Rev. Gilbert of the local Methodist Church brought the message. Also during March the King's Daughters, women's organization of our church, had a potluck upper in the basement dining room of the church, to which the husbands or friends were invited. Our Pastor, H. N. Harder, was invited to bring a series of Pre-Easter messages at the Bethesda Mennonite Church, at Henderson, Nebraska. During his absence John Zook of Portland, Oregon, brought the Sunday message. Dr. Zook is a candidate as medical missionary to Africa under the General Conference and Congo Inland Mission. During the winter our men's chorus together with our pastor gave several programs over Radio Station KSEI, Pocatello, Idaho. All the various ladies and girls organizations of our church met together for a potluck dinner in the church dining room the first part of April. Andrew Shelly of Chicago visited our church during the first part of April in the interest of support for our Mennonite Biblical Seminary. Rev. Shelly also brought the message in our church the first Sunday in April. Our local high school choir gave several musical numbers on this same Sunday at the evening services. Pre-Easter services were held in our church by Norman B. Harrison of Minneapolis, Minnesota. The Film Committee of the General Conference Board of Missions met at our church during April. Members of the committee who attended were: A. R. Shelly, Chicago; Willard Wiebe, Ritzville, Wash.; and William Zehr, Portland, Oregon.—Corr.

—**Gospel Church, Mountain Lake, Minn.:** A farewell service was held for Anna Quiring on Sunday afternoon, May 2. She left that week for another term as missionary in Belgian Congo, Africa. A semi-annual business meeting was held at the church on Wednesday evening, May 5. Among the business was the election of delegates for the Northern District Conference, also Ben Heide was elected to fill the unexpired term of trustee for John Krause who is leaving the community. On Mother's Day, May 9, six children were consecrated by their parents at the morning worship service. A German service was held in the afternoon for anyone interested in the community. That evening, May 9, a joint C. E. was held with the Delft church. Funeral services for Mrs. Isaac Penner were held Monday, May 10. On May 13, a joint Mother's Day program was held with the Delft Mission Societies. May 18 was church cleaning day. May 21 to 23, J. Oswald Smith and his group were in the community for a missionary conference with the afternoon meetings being held in our church. Ben J. Nickel brought the morning message, May 23. Ascension Day services were held Thursday morning, May 27. That evening a Community Sunday School Worker's Conference was held. On Sunday morning, May 3, the baptism candidates gave their testimonies, after the congregation participated in a time of testimonies.—Mrs. Waldo Stoesz, Corr.

—**Menno Church, Ritzville, Wash.:** During Holy Week we enjoyed the presentation of the religious drama, "St. Claudia," by young people from Whitworth College. Easter Sunday nine new members were received into our church, six by letter, two by reaffirmation of faith, and one by baptism. The Sunday school sponsored a series of meetings open to all S.S. teachers and Bible school teachers and anyone concerned in religious instruction with the aim of increasing teaching ability and effectiveness. We are studying the Book of The Revelation at our weekly Bible Hour. At a recent Senior C. E. program we had an open discussion and exchange of ideas on questions and problems confronting Christian parents. Child dedication service was held on Mother's Day. Six children were brought by their parents for dedication to the Lord. We congratulate our four members who are graduating from high school this spring: Gertraud Scheffler, Carol Lee Krehbiel, Gustav Wiebe, and Stephen Roberts.—Mrs. Walter Reimer, Corr.

—**First Church, Wadsworth, Ohio:** Six new members were received into the congregation on Good Friday: Mrs. Carl Lind, Mrs. Carl Shelly, Mr. and Mrs. Harvey John Showers, Mrs. Stanley Sprunger, and Ming-Chwen Wang. Miss Wang comes from Formosa. She was a student at Bluffton College last year and this year is attending Kent State University, Kent, Ohio. The Cantata, "The Savior Lives," was presented at the Easter dawn service by the Willing Worker's Class and the choir. The Loyal Worker's Class served the breakfast following the program. Holy Communion was observed at the morning worship service. Eight delegates attended the Middle District Conference, April 22-25, at North Danvers and Washington, Illinois. They were Mr. and Mrs. Leonard C. Kreider, Mr. and Mrs. William Straiton, Mr. and Mrs. M. R. Rohrer, and Rev. and Mrs. A. J. Neuenschwander. Harold S.

(Continued on page 384)

Chandler representing the Temperance League of Ohio, preached on April 25. Bluffton College Vesper Choir gave a concert on Friday evening, May 7. Gospel Team No. 2 of Bluffton College, with Ronald Krehbiel as speaker, presented a worship service on Sunday evening, May 16. Special gifts received by our church recently were: $500.00 from Merton Overholt, one of our members and $1200.00 from Henry and Rebecca Kreibuill, Canton, Ohio. The gifts were divided for local and General Conference purposes. The Mother and Daughter dinner was held on May 25, with approximately one hundred present. The speaker for the occasion was Ming-Chwen Wang, who spoke on home life and customs in Formosa.—Corr.

—**First Church, Lehigh, Kan.:** Late in January, Wm. F. Unruh, field worker for the W. D. Conference, was with us for two meetings. They were helpful for Sunday school and Young People's work. We were happy to join Mr. and Mrs. John Mayeske for the celebration of their 50th anniversary on Feb. 7. The interior of our church has been redecorated this spring. Our congregation had the pleasure of having J. E. Hartzler for a series of inspirational and uplifting meetings from Mar. 28 to April 2. Mrs. David Unruh was called into the beyond in February and in March, Peter F. Goertz. On Mar. 10, the ladies of the Johannestal Church were guests of our W.C.S. They gave a panel discussion on home missions. A fine fellowship was enjoyed. The Walton Men's Chorus gave a fine program in song and testimony in our church on Sunday evening, Mar. 14. A group of Bethel College dramatic students presented the play "St. Claudia," here on April 4. Both these programs were sponsored by our YPU. Paul Isaak, ministerial student of Bethel College, filled our pulpit on April 4, while our pastor went to Linn, Kan., to serve at a wedding. A large group of men of our church attended the Western District Retreat at Camp Mennoscah on April 25. The Misses Marie Liechty, Lilliam Lehman, and Lorraine Burkhalter, who are missionaries in the mountains of Tennessee, were with us on Friday evening, April 30. They showed slides and related of their work in a very interesting way. On Mother's Day, May 9, five children were consecrated in a special morning service. Daily Vacation Bible School has started and will be held for two weeks. There are 52 children enrolled with four teachers and Mrs. P. W. Goering as supervisor.—Mrs. G. F. F., Corr.

—**Friedensfeld Church, Turpin, Okla.**—The last Sunday in May we had our Christian Endeavor program. A very good program was rendered even though a good number who were on the program were away for Memorial Day. Substitution was made. We are again having a fine vacation Bible School. The enrollment has reached 58. On Memorial Day we had a short memorial service in the cemetery at 7 o'clock in the evening. Pastor Levi Koehn had a very meaningful short talk.—Corr.

Into the Beyond

MRS. JONA REIMER, of Walton, Kansas, and member of the Tabor Mennonite Church of Newton, Kansas, was born March 28, 1925, and died March 12, 1954.

Sunday School Materials

AGE	PUPILS	TEACHERS
Kindergarten I & II 4-5	Bible Lessons for Kindergarten I Bible Lessons for Kindergarten II Worksheets for above	Teacher's Book for Kindergarten I Teacher's Book for Kindergarten II
Primary 6-8	Herald Primary Bible Lessons Worksheets for above	Herald Primary Teacher
Junior 9-11	Mennonite Junior Quarterly	Mennonite Junior Teacher
Intermediate 12-14	Herald Intermediate Bible Studies	General Conference Edition to the Herald Teacher (Monthly)
Young People 15-22	Mennonite Young People's Quarterly	
Adult 22-	Adult Quarterly Sonntagschul-Lektionen	

Is your Sunday school using this material? If not, why not suggest it to your superintendent?

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- Mennonite in emphasis
- Applicable to life
- For each age group
- Recommended by Editorial Committee

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THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Photo by WALTNER

Summer suns are glowing over land and sea,
Happy light is flowing bountiful and free;
Everything rejoices in the mellow rays;
All earth's thousand voices swell the psalm of praise.

God's free mercy streameth over all the world,
And His banner gleameth everywhere unfurled:
Broad and deep and glorious, as the heaven above,
Shines in might victorious His eternal love.

Volume 69 **Number 25** **June 22, 1954**

In This Issue

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THE COVER PICTURE

A common spring scene at the Jamesville Hutterite Colony, Utica, South Dakota. Girls learn to spin about the age of twelve, and knit the homespun yarns into stockings and mittens from the daintiest baby things to heavy work socks.

(Photo by Waltner)

The Mennonite

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An Experiment

The Board of Managers of The Home for the Aged, Frederick, Pa., has spent several years of prayerful thought in the matter of improving the ministry of the Home, both in physical comfort and environmental ministrations. It has ever kept in mind the thought that the Home is an agency of the Church, providing adequately for the needs of God's servants in their latter days on earth.

Too frequently, a home for aged has been thought of as a waiting room where those who tarried into and on "borrowed years" might linger in relative comfort, until the summons came to pass on. Such spiritual ministrations were added as would help buoy them in their declining interest in things material. Of late this interest and emphasis has demanded a change. People are retiring younger, on more adequate pensions. They would like to live in a place with an environment congenial to their needs and present mode of living—providing a continum of the same with perhaps a somewhat peaceful diminuendo!

It was to meet this need, as well as to provide for a more practical management of the Home, that the Board turned to Rev. Wilmer S. Shelly with the appeal that he and his wife give the rest of their ministerial years to the position of manager of the Home and the work of implementing these ideas into an actual reality. They have accepted the challenge and on or about September 1, actively will take over management of affairs.

To further this creative activity, The Board of Managers in consultation with the Shellys, planned an attractive residence to be built on the grounds of the Home, adjacent to the present buildings. This will afford them an opportunity to live a normal family life and to supervise closely all activities of the Home!

Of Things to Come

Retreats at Camp Friedenswald, Mich. (Middle-Central Districts)

July 5-11—Junior Retreat
July 12-18—Intermediate Retreat
July 19-25—Senior Retreat
July 26-29—Pre-Junior Retreat
July 30-Aug. 1—S.S. Workers Retreat
Aug. 2- 6—Family Retreat
Aug. 9-15—Chicago Churches Retreat
Aug. 16-22—Ministers Retreat, planned by General Conference Committee and local men for ministers and their families.

Retreats at Camp Mennoscah, Kansas (Western District)

July 11-15—First Intermediate Retreat
July 16-20—2nd Intermediate Retreat
July 21-25—Senior-Adult Retreat
July 26-31—First Young People's Ret.
Aug. 2- 7—Second Young People's Ret.
Aug. 8-12—Senior Young People's Ret.
Aug. 12-15—Young Family Retreat

Retreats at Men-O-Lan (Eastern Dist.)

June 27—Sunshine Retreat
July 2-5—Young People's Retreat
July 5-11—Junior Retreat
July 11-17—Intermediate Retreat
July 17-23—High School Retreat
July 23-25—Adult Retreat
July 26—First Quarterly Conference, Eastern District, Men-O-Lan
August 8—Peace and Service Representative Retreat, Men-O-Lan
September 4-6—Labor Day Bible Conference, Men-O-Lan

FIFTY CENTS EVERY SIX MONTHS

Has your congregation ha any special offering for I-W dur ing this first six months period We are about $7000 in arrear and regular payments should b made each month; $750 for MC administration, $2150 for I-W' in Voluntary Service and PAX This means fifty cents per mem ber every six months. Congrega tions can **serve with the me** through such contributions.

—Board of Christian Servic

FOR SALE

John Deere Implement business, in a Mennonite community. Good territory for business of this kind. Will sell implement business at invoice and real estate property very reasonably. If interested write to Dr. J. W. Fretz, N. Newton, Kans., or Elmer Ediger, 722 Main Street, Newton, Kans.

Editorials

STRAY SHEPHERDS

We have all heard of stray sheep. They wander out of the fold where they are supposed to be and get themselves into all sorts of trouble. They also cause good shepherds many heartaches as they seek to win them back to the proper fold.

But something needs to be said about "stray shepherds." These, too, wander out of their proper "fold" and stray into well-nurtured flocks and begin "fleecing" the sheep. Such stray shepherds soon find that among the Mennonite sheep there is "good picking." They often gain entrance into such flocks through misguided and unwise local shepherds. They do their "woolgathering" and leave with substantial sums of money, sometimes running into the thousands. What they do with all the funds so collected is usually not very clear. Some may be put to good purpose, but it is definitely known that some is not. They prey upon the emotions by talking much of "missions," "communism," "orphans," and other dramatic subjects which easily arouse people's sympathies. One such came into a community with strong pleas for large offerings to "carry the Gospel around the world." Having received large gifts he himself shortly thereafter made a trip "around the world."

If an outside shepherd wishes to come among our flocks let us be sure that we know who he is, what cause he claims to represent, and just where our money will be going and how much is used for the purpose claimed. Even if the cause he represents seems worthy and the man seems honest, yet the chances are that our dollars would reach farther through our own conference channels, due to our small overhead costs and careful administration.

But there is another very important consideration to all this: are we doing morally right to give away our bread while our own children are going hungry? "If any provide not...for those of his own house, he hath denied the faith, and is worse than an infidel," was spoken of individuals, but the same principle applies in a larger sense. As a General Conference Mennonite Church we have taken on many "children"—projects, obligations and budgets for missions and relief and numerous other worthy causes in Christian service. If now the individual churches or groups of churches invite "stray shepherds" to come in and share the sheep, there may not be enough "wool" left to provide clothing for our own children. In other words we may not be able to meet our obligations and commitments because so many funds are drained off into other causes. So our own work to which we have pledged our support must suffer.

To support our own conference causes and projects first is not being selfish, it is simply being good stewards. It is feeling responsibile for our own obligations and meeting them fully and honestly instead of ignoring them and scattering our resources.

Perhaps our own conference is partly at fault in not keeping clearly before our people the great work now being carried on. Perhaps more members of our boards or conference officers or representatives should repeat the dramatic story of our mission work, our relief work, our educational work and other forms of Christian service, in such a way as to capture the imagination and hearts of our own people more effectively. Perhaps churches should invite more of our conference men to tell this story to their churches.

ONE YEAR OF CONFERENCE RADIO

Some readers not living in the Kansas area may be surprised to learn of the amount of radio work our Conference is doing. We have entered into this field late, but we are seeing something of the possibilities for the cause of Christ through this medium of communication.

People in general are really interested in "Faith" and "Life." They want to know where to put their trust and how to live a peaceful and enriched life. The inspiration that has gone out over the air in music and message, has, we hope, helped many to increase their faith in God and to have a richer life in Him. While this work involves time and money, yet both are well spent if faith in God and life in Christ has been strengthened. We hope this is the beginning of what may grow into a sturdy aid in reaching the heart hungers of the people.

It is gratifying to know that a special committee is working on the question of enlarging this service. Perhaps in due time there will be an over-all director and coordinator for our expanding radio activity. In this realm lie great possibilities.

But we should not stop with radio; we must also take into account that growing young giant, television. It has often fallen into bad company. It is up to the church to rescue it and make of TV a useful servant for the cause of Christ.

SING: WITH SPIRIT AND UNDERSTANDING

To sing effectively, the singer must do more than manipulate trained vocal cords. We have all listened to music that was technically correct as to time and pitch, but which lacked the vital spark. It did not grip the heart. On the other hand, we have listened to music that was not flawless but that deeply moved us, for the singer seemed to have been following the scriptural injunction of singing "with the heart and with the understanding also." Good singing is possible in the small church as well as in the large.

To be genuinely grateful to God, and to express such gratitude and praise in the right spirit and with the proper understanding is a joyous and worshipful experience. To give expression to the deep feelings and longings of the soul by means of song does something to the singer and to the hearer.

"Christus, Victor!"

(Pacific District Conference sermon, June 17, 1954, by President Willard Wiebe)

The story of Jesus Christ is a thrilling drama of struggle and conflict ending in victory! The struggle is with Satan! The victory is complete!

One day Jesus told the story of the two men who went up into the Temple to pray, the Pharisee and the Publican. When He had finished He said, "He that exalteth himself shall be abased, and he that humbleth himself shall be exalted." (Luke 18:14) Here is a moral law that applies not only to man but that reaches into all eternity itself.

The language of the Scriptures speaks of Christ's pre-existent life, that is, His life with God the Father before the Incarnation. And it tells us that He "did not count equality with God a thing to be grasped." (Philippians 2:6) But Lucifer, or Satan, a created angelic being, was jealous of Christ as the second person in the God-head! Lucifer coveted Christ's position. Lucifer *did* "count equality with God a thing to be grasped." For according to the traditional interpretation of Isaiah 14:12-15 this was how Satan had his beginning:

> "How art thou fallen from heaven, O Lucifer, Son of the morning . . . . For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne . . . . I will sit also upon the mount . . . . I will ascend above the heights of the clouds, I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit."

"He that exalteth himself shall be abased." That's not only the Pharisee but that's Lucifer!

"He that humbleth himself shall be exalted." That's not only the Publican but that's Jesus Christ!

Here is not only a parable of earth, but here is the celestial drama of all eternity! As there was enmity in the heart of the proud Pharisee, so there was enmity in the heart of Lucifer. And this enmity between Satan and Christ was eventually to be resolved one way or another. There was to be a "show-down"! This was promised by God Himself clear back there in the Garden of Eden when God spoke to the Serpent: (Genesis 3:15)

> "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Now, this conflict between Satan and Christ carried on and on, and became more and more intense! One day the two of them, Satan and Christ, went into the desert. This was after Jesus Christ had taken upon Himself the "form of a servant." This was after He had been "born in the likeness of men." And in this state of humiliation Jesus fasted 40 days and nights there in that desert. It was in this weakened condition that Satan approached Him thinking that the battle would now be won! The struggle was so intense that after it was over we read (Matt. 4:11): "Then the devil left him, and behold angels came and ministered to Him." That struggle was real! It wasn't just something put on! These two, Satan and Jesus, came to grips with each other!

The conflict continued! And finally there came the climax! The struggle was so intense that drops of blood, like sweat, came out of Jesus' forehead! Bruised and beaten He tried to carry His own cross to the top of the hill. Satan, working through the lives of men as his agents, was merciless! Finally the Son of God hung bleeding on top of the Hill of the Skull! But the battle continued until the sun hid its face! Darkness came over the land! The earth shook in fearful spasms as nature itself seemed to enter the great struggle! And then it was all over! Jesus Christ was limp and lifeless on the Cross! And it looked as though Satan was actually going to realize His coveteous desires. I believe that when Jesus Christ hung dead on the Cross the Devil laughed! What he didn't know was that this was only the bruising of the heel! For on that first Easter morn there came the final victory! Jesus Christ burst the bonds of death and arose! When God said that the seed of the woman would bruise the serpent's head He spoke of this fatal blow. And we read in Hebrews 2:14 that Christ became man "that through death he might destroy him who has power of death, that is, the devil." And in I John 3:8 we read: "He who commits sin is of the devil; for the devil has sinned from the beginning The *reason* the Son of God appeared was to destroy the works of the devil." And it is only a matter of time until He'll destroy not only the "works" of the Devil, but the Devil himself. For we read in Revelation 20:10 of the Lake of Fire and Brimstone into which Satan is yet to be cast!

This is the drama of the cosmic conflict that Pau had in mind when he wrote these words in Philippians: (2:5-11)

> "Have this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unt death, even death on a cross. Therefore God ha highly exalted him and bestowed on him the name which is above every name, that at th name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that **Jesus Christ is Lord, to th glory of God the father."**

Satan grasped for the highest position that H could and actually became a rival to God. Jesu Christ voluntarily disrobed Himself from the highest glory in heaven and descended to the lowes point on earth.

(Continued on page 389)

What of Music in the Small Church

RUSSELL A. LANTZ*

Those of us who have been serving in our church-related colleges for many years have, in times past, been accused of holding up the larger schools and churches to our students as ideal situations in which to work. There may have been an element of truth in this. At any rate church colleges had to accept this criticism because there was no use denying the fact that few of our graduates found their way into our small churches. The situation became a serious one and it was forcefully brought to our attention by laymen in our small churches. Why do our college graduates aspire to serve in the larger churches of our own denomination and in a number of cases leave the church entirely as they accept positions in the churches of other denominations?

Ideal conditions in our larger churches due to well-salaried ministers, ministers of music and organists, plus all "the necessary appliances" such as organs, pianos, gowned choirs, and a good hymnal make such churches desirable. All the ingredients of a successful church music program are present. No detail has been overlooked to make the church service in such a church an ideal one. Church members in such a situation are indeed fortunate. We must not be guilty of minimizing the important work our larger churches are doing. The multiple services necessary to accommodate the large Sunday crowds in many of our large city churches today are sufficient testimony to the power of the church program.

The situation in our small churches is quite different. We still find some empty pulpits and a church music program that is almost nonexistent. So we may ask, what of the music program in many of our small churches in our own denomination or in any denomination? Are they to be deprived of the important musical elements so necessary to the worship services? It is the purpose of this article to show that even without some of the so-called "necessary appliances" all is not lost.

In a situation where there is no organ or choir we may still have quite an adequate service through the congregational singing. From the standpoint of worship, this is perhaps the most important aspect of the whole church service. Hymn-singing represents the high point in communal religious worship and its practice should be the first concern of every minister and of every congregation. The development of a choir, as important as it is, is a secondary consideration. Hymn-singing may be defined as the whole-souled, deep-throated outpouring of sincere religious emotions. Nothing is more stirring than the singing of a body of believers who unite their voices in praise and adoration of God. It is their right and privilege to take active and audible part in the worship service.

Mennonites know this because this heritage has been passed on to us from previous generations, and yet as we observe the congregational singing in many of our churches, it may be we are in serious danger of losing this precious heritage. Congregational singing even in some of our larger churches is listless and uninteresting. The full-throated singing of previous generations is gone. While we sing parts in most of our churches, where this is not possible we have even lost the dynamic of unison singing. The only way we may preserve this rich heritage of congregational singing is to use it, and to use it with enthusiasm and conviction. The smaller the church, the greater the obligation of the congregation to participate. Where talent is scarce, choirs, solos, etc., are almost nonexistent, but still this small church need not do without music and it can develop a satisfying musical service that is highly devotional and musically rewarding.

If the small church cannot have a beautiful sanctuary, it does not mean it cannot worship effectively. A lack of organ or robed choirs does not mean the music used must be inferior. Hymns will constitute the main part of the service and it will be necessary to have a varied program of hymn singing. New hymns must be learned in addition to singing the old favorites. These may be sung in unison or in parts. Responses and amens may also be used.

If the congregation is to supply the music then it goes without saying we must have a *good hymnal.* No church service can succeed without a good hymnal. It is the people's manual of musical worship, and it ranks next to the Bible as a means of

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*Professor of School Music, Bluffton College, Bluffton, Ohio.

"CHRISTUS VICTOR!"

(Continued from page 388)

Satan exalted himself. Jesus Christ humbled Himself. Satan was given a name that is below every name. Jesus Christ was given a name that is above every name.

Today we know who is Victor! Satan knows who is Victor!Yet, Satan tries his best to blind our hearts and confuse our minds. When you and I become selfish, self-centered, unforgiving, and unloving then we are casting our lot with this would-be, and already defeated, ruler of darkness!

Oh, let us have the mind of Christ. Then we shall say with Paul, "Thanks be to God, who gives *us* the victory through our Lord Jesus Christ." (I Cor. 15:57)

Welcome, thou Victor in the strife,
Welcome from out the cave!
Today we triumph in Thy life
Around Thine empty grave.

Our enemy is put to shame,
His short-lived triumph o'er;
Our God is with us, we exclaim:
We fear our foe no more.

(Words from *Mennonite Hymnary*)

If God Be For Us

HENRY H. FUNK*

How could I make such a blunder? Why did I fall so far short of the mark? Now I stand guilty and condemned before God and disgraced before my fellow men. In my misery I feel as though I'm the only one in the whole universe who cares about me, and even I reproach myself. I am lonely and afraid!

Does that not describe the workings of our conscience as it "makes cowards of us all"? Are we not "made fearful and despondent and ashamed as we remember our failures and faults and sins"? Do we not all know this condition from our own experiences? Perhaps even as you are reading these lines, you are bent under the burden of sin. If so, then listen—GOD IS FOR YOU!

Unbelievable as this may sound—God is still on our side. God is still concerned. He still cares about us, and He still loves us.

How can we be sure of this? The answer is in the next verse. God did not hesitate to sacrifice His all for us. Is that not proof enough of His love? But someone might say, "He has given me so much already, that He cannot afford to give more!" That is the human way of giving and loving, but God gives more *because* He has already given so much. "We are bought with a price." We have already cost Him so much that He does not wish to discard us now. He will pour out His love for us as long as we will let Him. He *cares* for us.

He cares for us in spite of and because of what we are! We have a tendency to love one another less for our defections. Is it not a comfort to know that God knows us better than we know ourselves and still loves us? More than that, does it not seem as though His compassion is directly proportional to our needs? The greater our guilt the more He yearns to draw us to His breast in order to forgive, to cleanse, to heal, and then to help us to grow into a conformity of the image of Christ.

Furthermore, *He sets us free from guilt and fear.* If He forgives like that instead of condemning us, what happens to our condemnation? If God has pronounced us free and forgiven who can then condemn? "There is no condemnation to them which are in Christ Jesus." (v. 1) Once God has closed the case of our transgressions, no one can reopen the same, as long as we stand in His covenant of grace.

All this He does because He is on our side. For a time, He will keep on offering us His care and love with much patience and longsuffering, even if we rebuff and wound His affections. *However, let us not take this too much for granted.* In spite of His infinite love, He is a God of justice. Perhaps He does it very reluctantly, but if we reject Him continuously and rather choose to live for self and sin He is forced eventually to let us reap what we have sown. But if we come to Him with repentance the storehouses of His love are ours!

With God on our side, we too can be conquerors!

WHAT OF MUSIC IN THE SMALL CHURCH?

(Continued from page 389)

drawing nearer to God, two very important facts to be considered. If this is true, then there is no excuse for storing the minds of either young or old with cheap verse, cheap religion or cheap music The worship of Almighty God should be based upon good taste, sincerity, and reverence. We must constantly see that our standards of worship are gradually improved and elevated.

The hymnal must have enough size and comprehensiveness to provide for many occasions and moods, for the mental differences between old and young, and for some degree of variety from year to year. Denomination hymnbooks are usually the best books because they take into consideration the needs of the particular denomination they represent Editors know the need and peculiarties of the denomination and they strive to preserve and cherish its historical and spiritual ideals. There are, o course, some non-denominational hymnbooks tha may be used by any body of earnest Christians bu they must be selected with great care. It is not my purpose to discuss the qualities of a good hymna beyond these general remarks.

The mere adoption of a good hymnal is no enough. It is an excellent beginning for our church program but only a beginning. Its use require skill, toil, and patient labor. There must be adequate leadership in hymn-study and in hymn singing.

The minister should master the contents of th hymnal. He should choose hymns that give some continuity and unity to the church service.

The song leader must be imbued with the possibilities of the hymnbook in the church service. H must subject himself to the "inner glow" of th hymns and in turn pass this spirit on to the entir congregation.

The minister and the song leader must work together. Ideal results are obtained from their join enthusiasm. Only then can a good hymnal do its perfect work as a medium and stimulus of unite worship.

Need the small church do without music? Not a all. Any congregation that is willing to sing ca develop a musical service that is spiritually rewarding.

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*Pastor, Carman Mission Church, Carman, Manitoba.

Report of Central and Middle District Women's Conference

WASHINGTON, ILLINOIS, APRIL 24, 1954

The meeting was presided over by Miss Frieda Streid, President of the Central District Women's Organization. She called upon Mrs. A. J. Neuenschwander of Wadsworth, Ohio, (Middle District) to conduct the devotionals. She stressed the thought of "Follow Me," and used as a basis Matt. 4:18-22. We are to follow our Great Leader, Jesus Christ, closely to hear what He has to say to us. We should follow Him in our prayer life, and in compassionate service.

Following the offering, Mrs. Earl Salzman, President of the Middle District Women's Organization, spoke on the similarities and differences in our district projects and methods. We are all in this work to serve God, and in serving Him we serve the underprivileged, bringing to them the Gospel and also helping in material ways. We are different in location, the Middle District scattered in five states, and the Central Conference in three states; Illinois and Indiana being the only states where both Conferences have churches. Again we are different in organization and some methods of work. Some similarities are that we are responsible to the same head office in Newton, Kansas; much of the literature we use is the same, and some of our projects are the same. We are all interested in foreign missions and already cooperate in some. We cooperate with the Mennonite Central Committee in its widespread work, and we are interested in migrant work. We join hands to work for Bluffton College, Mennonite Biblical Seminary. Camp Friedenswald in Michigan is definitely a joint project of the two Conferences.

Mrs. D. P. Ewert, president of the General Conference Women's Missionary Association, brought greetings from the women of the Western District and brought an excellent message. She spoke of the intense thirst on the part of all people and the varied ways they use in quenching that thirst. We are being sucked into a tempo of life which makes us oblivious of spiritual things and Christ cannot enter our lives as fully as He wishes. We have all but lost our souls. We are truly an island of wealth in a sea of poverty. Our forefathers came to the house of God with fear and trembling and left with hope. We go to the house of worship without fear and leave without hope. We can present a testimony through the young men who are in I-W service; relief, workers on our mission fields. They are happy to be in the work because they serve the Risen Christ.

Mrs. John Miller from Normal, Illinois, of the Central District then closed the service, directing the women in a season of prayer for unity in the work of the Master.

Mrs. Anna Sprunger, Sec. of the Middle District Women's Work

Flashes of Thought

Credit

WALTER GERING

He was just a little fellow, still too young to go to school. He was not too young, however, to teach one of the great lessons of life. Day after day he played out in the back yard and garden. Life for him was just one long day of pleasure and entertainment. It was impossible to be outside without meeting him somewhere; always he began with his countless questions. Who knows what enters the mind of a normal growing boy? There was nothing in which he did not show interest; therefore the questions.

It was one day while working out in the garden that the real lesson came. The weeds had been growing fast and I kept busily at my hoeing. He was there with his usual questions but there was little time for detailed answers. So an inquisitive boy soon became quiet and began to pull weeds at my side. This was acceptable for he was a good worker for his age.

There was silence for a few moments. Then came the question: "I am a good worker, aren't I?" I agreed: "Yes, I must give you credit; you are a good worker." Once again silence followed. What was going on in the mind of the little fellow now? It could hardly be that he would be quiet very long. Then it was that it came: "If you don't mind, I'd rather have a dime than credit."

That was too much for me; in a short time he was happily on his way. In his hand he clutched the dime which he had so rightly deserved. Once again silence reigned. I pondered again and again those words: "If you don't mind, I'd rather have a dime than credit." To be sure, he was just a boy, but what a challenge. He had done well a task which he had undertaken in his childish way. All he had been offered was "credit."

How often in life we do the same thing. At our side is one who labors with and for us, not as a child but as the Almighty Lord. He labors often in silence; yet the fruit of our labors is dependent upon Him. How often we give Him lip-service in return; we acknowledge His help and favor. We give Him "credit." But it is more than credit that He deserves. We owe Him a concrete evidence of our appreciation in terms of deeds of grateful service. "My little children, let us not love in word, neither in tongue; but in deed and in truth." I John 3:18.

LORD, GRANT THAT WE MAY DO MORE
THAN GIVE THEE CREDIT

From Our C

Evangelistic Report Compiled

Special attention and emphasis were given to varied phases of evangelistic work, such as

1. Decentralizing the church program
2. Strengthening and disciplining church members
3. Holding Communion services three times during the year at eighteen regional church centers
4. Arranging for series of special evangelistic services at Charlesville and Mutena
5. Holding special services at the State Post and Leper Colony from Kamayala
6. Ordaining four men as assistant pastors

Both Mukedi and Tshikapa report higher giving to the church by African Christians; another report has a note of praise that the scarcity of Scriptures was overcome; a third refers to the encouraging attitudes and response in the palm plantation region. One station could add ten additional villages as preaching points; new chapels were erected at places supervised from Kamayala. Mukedi workers rejoiced at such notes of progress as African personnel engaged in evangelistic pursuits now 100; active church membership now over 1000 for the first time; study classes for baptismal candidates off the station at regional centers.

There are a number of notes of regret; itineration was limited, interrupted, difficult due to heavy station duties, changes in missionary personnel, or bad roads. There are still villages with no evangelists.

By number baptisms totalled 638, with Kamayala reporting 267, Tshikapa 100, and Charlesville 171. Nyanga speaks of two baptismal services and others mention baptisms.

Two of our leaders were ordained as assistant pastors. Muadilu Phillipe, of the Batshoke tribe, has been faithful in the work at the station since he was a lad in Primary School. He is very capable carrying responsibilities of the flock on the Banga station. He has made it possible for the missionary to spend more time on the road, visiting further outlying stations.

Needs and Activities in Medical Work

The Bashilete are backward and their confidence must be won. During 1953, 2,897 new cases were treated at Banga. Older women are having less influence in keeping younger ones from availing themselves of safe obstetrical care; last year there were 12 deliveries, this past year 33. Catholic villages show greater friendliness as a result of care received; we trust people will open their hearts to the Gospel. At Charlesville more mothers came to attend prenatal and baby clinics. The arrival of Dr. Elvina Martens should elimate the many trips to Lueba in the Presbyterian Mission and afford more to avail themselves of medical care. Gifts helped that service greatly in 1952: 1000 lbs. of powered skim milk for undernourished children from the government, layettes, children's clothes, and bandages from mission friends in the United States. There were 413 normal deliveries during the year to increase potentially the African community. At Kamayala insufficient buildings delayed great expansion but facilities to treat the ordinary diseases afforded many an opportunity to allow patients to hear of the only true God. To be able to report that dispensary work was almost entirely in the hands of African helpers brought special praise to God from workers at Mukedi. Nurses here treated an average of 500 patients daily. More than 600 received surgical care by the doctor.

During the first year in the maternity building 538 babies were born. Grass houses for patients were replaced by 3 four-room buildings of sun-dried bricks with metal roofs. The Word of God was given out daily at the hospital. Workers at Mutena thank the Lord for the opportunity and privilege of ministering to the physical ills of many in the area. Six new mud and stick houses were constructed to accommodate patients from far. They could tell many of those, for the first time, the good news of salvation through Jesus Christ. During the daily chapel services, and through personal witnessing some turned from the darkness of heathendom to the light of the Gospel of the true and living God Exceptionally many pneumonia cases were treated at Nyanga. During the last months of the year the Government insisted that babies should be born at medical centers. There was a marked increase in obstetrical work. In the orphanage are 19 children two of them bottle-fed babies. Even though Tshikapa is located near a large hospital across the Kasai the demand for medical services continues. Here an African named Ntumba Micolas took over responsibilities during 1953. Miss Slagle could assist at times, thus the absence of Mrs. Graber on furlough was made less disrupting.

Agricultural Projects

An excellent rice substitute called adley, was raised, which is less starchy and more nourishing than rice and surpasses corn or wheat in food value More oil palms, cinnamon, avacado, and coconuts were started. Karo, or elephant ears, provided greens preferable to spinach and the roots made a potato substitute that can be used for feeding hos pital patients. Tree rot, ashes, and black dirt from termite hills was the chief fertilizer used. Additiona garden crops which were raised successfully were cauliflower, head lettuce, sugar peas, and sweetcorn There were also buckwheat and strawberries. Pigeon peas gave a valuable food for the dry season. A special bit of success was ridding one of the swee casava gardens entirely of the prevalent casava lea mosaic disease. This report is one section of th longer one from station Kamayala.

Mission Field

Girls' Work

High lights from missionary reports concerning work for and with Africa's girls are: 1) At Banga there is increasing and encouraging interest among girls for an education. 2) At Charlesville the training our girls receive determines what kind of future homes Congo will have—heathen ones, or healthy, progressive Christian ones. African girls like reading, find arithmetic tolerable, but French! Every girl likes to sew so discipline problems are generally solved via the sewing class. There was field work and the making of clay cooking pots. Once when the girls' school turn came to conduct the Sunday afternoon Christian Endeavor program, the girls took complete charge, even conducting the song service. 3) At Mukedi not many years ago we found it difficult to get girls to come to the station compound; this year we had to refuse, or at least delay some because of lack of space. At the end of the year there were 120 girls on the compound and others living out with Christian families. During the year 17 were married. The work among the girls demands our best efforts. 4) At Mutena we praise the Lord for our girls' compound where they are trained in the knowledge that will make them suitable wives for Christian boys. This work, though very trying and discouraging at times, is a work that must go on to strengthen the African church in order that they might win their own people for Christ.

The Leper Colony

Ninety-two patients and their families live in the colony at Kamayala. Every week food is distributed to them and clothing and blankets on occasion. All patients are required to make their own fields so that after two years' stay they can supply their own manioc and greens. Exceptions are made for those crippled by the disease. A school has helped a number of the patients to read the Word of God for themselves. A fine Christian who was formerly an out-school teacher but contracted leprosy serves in this way. Some patients can be taught to saw lumber, do carpenter work, or gather materials to help build homes. Sun-dried brick homes were provided by the American Leprosy Missions. One-hundred and one patients are anxiously waiting to be admitted to the Colony.

Miscellaneous Activities

Children's work was extended into the outstations from Charlesville by conducting nine daily vacation Bible schools. An enrollment of 1,010 children from 34 villages; also 200 women, some young people, and a few men attended. Three children's services each Sunday was a regular activity. There was great concern shown to supply African teachers and Bible school students with pictures, stories, useful materials and to inculcate true Christian aims into the service among children. At Mutena, too, three children's services were held weekly. On Wednesday evenings they gathered in their own room for a season of prayer. The 12 daily vacation schools in the villages were well attended. A children's choir participated in young people's meetings and gave a Christmas program. Object lessons are a successful means of teaching them.

Women's work transferred by Mrs. Schwartz to Mrs. Bertsche in June at Mukedi, was marked by an increase of nine new members in November through Christian marriage, the extreme gratitude and devotion to God of one woman whose life was saved by the "white doctor," the contributions to the building of our church, and the fine job of cooking which the group did for the Native Conference delegates. We rejoice over new converts and strengthened hearts during the past year among our own Congo women. At Mutena a few accepted Christ and were baptized; seven were attending catechism class at the close of 1953. The Annual Day of Prayer was observed with hopeful effects.

The missionary writes: "As we journeyed back to our station our hearts rejoiced anew with the power of the Gospel as we saw it manifested in the lives of our backward, intimidated women. Their prayers for the women of all nations had been simple and earnest and had touched our hearts. We were impressed by the attitude of the men and boys toward the women and girls in their first attempt in giving an orderly, dignified Mother's Day program." From Tshikapa a group of women went once a month to nearby villages for joint services. One of the high lights here, also, was the Women's World Day of Prayer in February. One of the goals is to find and develop leadership for greater responsibility in witnessing to others. At Nyanga the weekly meetings were well attended. An average of 30 women were present. Three "shepherdesses" in the Christian village did much to encourage good attendance and generous offerings. Special meetings of one week helped the outstation teachers and future teachers' wives. At Charlesville a book of forty object lessons was used effectively.

Teacher training schools. E. A. P., or schools for training teachers, are operating at Charlesville, Mukedi, and Mutena. In spite of trials, chiefly due to continual changes of supervisors one station reports 10 graduates of the two-year course; another 32 in the first year classes and 20 in the second. One missionary writes: "We reap increasing benefits as more and more students finish their studies and get into the area. We see improvement in the caliber of work done and in the results obtained. We anticipate the 1954 school year in a special way because there will be students from four other stations besides our own. We regard such opportunity as a sacred trust and pray that we may be able to make the most of it.

"Faith and Life" Observes First Anniversary

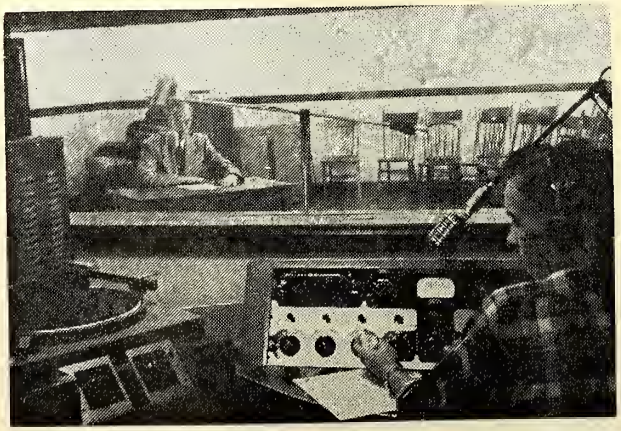
The General Conference Mennonite Church broadcast known as "Faith and Life," observed its first anniversary Sunday afternoon, May 23, 1954, in a special half hour program over Station KJRG, Newton, Kansas. A. J. Richert, the general director and promoter of the broadcast, served as the announcer and made the acknowledgments to those who had a share in starting and carrying this fifteen-minute devotional program through its first year of broadcasting.

W. F. Unruh, who had much to do in helping this program to get started, and is also now assisting in implementing the daily recordings, told the interesting story of the origin and development of the broadcast through its first year on the air. Reverend Unruh stated that there have been 296 regular programs and two special programs. Thirty-seven individual speakers have brought messages in addition to the week sponsored by the "Mennonite Men" of the Western District Conference when a different person spoke each day.

In giving the purpose of the program, Reverend Unruh said, "Our purpose in this devotional broadcast is to encourage people to trust in the faithfulness of God and in His unbounded love, and to help people to appreciate and to accept the life which God offers us in Christ Jesus."

P. K. Regier then presented "Faith and Life" as a channel of blessing to ourselves, and through us to others. He made the plea that we should not only be on the receiving end of blessings but rather that we also give our full support to the program through prayer and financial support so that many may be reached for whom the purpose of the broadcast can become a reality.

In making this plea Reverend Regier said, "Now for the first time in history we can go through closed doors. Radio makes this possible. Radio makes it possible to go through closed doors to our friends. Radio helps us to reach strangers, and those who may appear indifferent to the Gospel. In January of this year there were 85 million radio receivers in the homes of our country. Why not use this God-given channel to bring to others the story of salvation through Christ our Lord?"



"Recording the Faith and Life programs at the Bethel College studio."

A recent panel discussion on men's work in the church, by the officers of Mennonite Men of the Western District Conference. This was one of the programs of a week of messages by laymen.

The account of the development of the General Conference radio program "Faith and Life" would be incomplete without some mention of the preparatory and continuing work of the Conference Radio Committee. This committee is the result of several years of deep concern by Conference leaders. Because of their experience in radio the following brethren were appointed: Andrew H. Shelly, Peter J. Dyck, and William Keeney.

This committee has spent much time in studying radio broadcasting as a means of promoting the Gospel. To guide them in their deliberations they have kept before them the simple question: "How can the General Conference best serve, conference wide, in the field of Christian radio broadcasting?"

Can we not now rally to the support of this committee in their determination to find the answer? The committee plans to meet again in July to further study the matter.

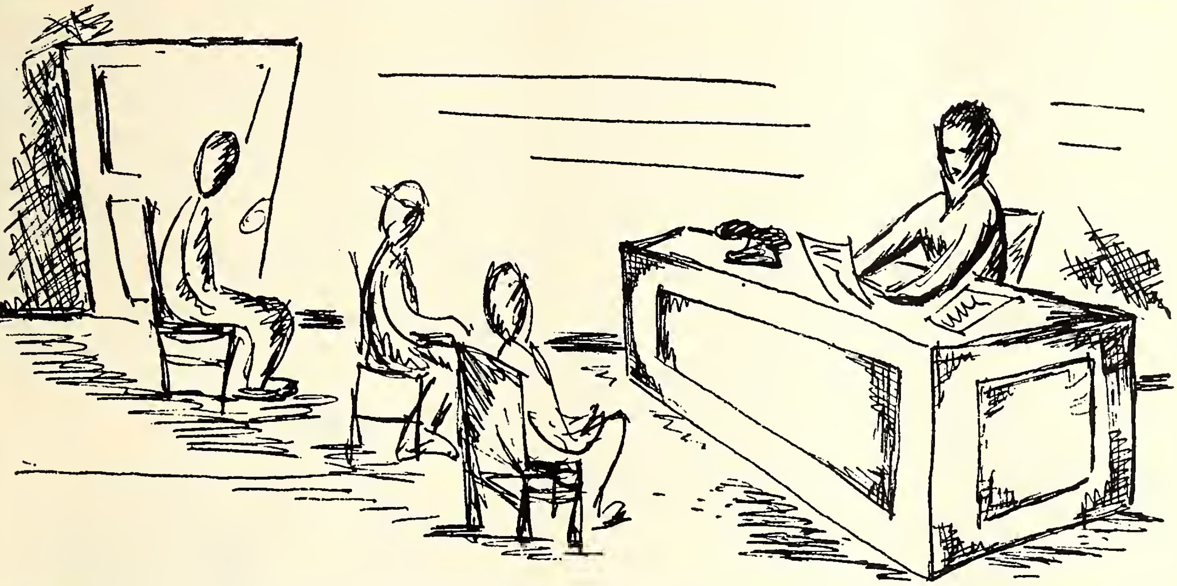
It might be of interest to know that we have th half-hour tape recording of the Anniversary Program of Faith and Life. This tape can be mad available for use by church groups. If interested i this tape, or in Conference broadcasting, address th Radio Department, 722 Main St., Newton, Kansas.

Teach me to do the best I can
To help and cheer my fellow man;
Teach me to lose my selfish need,
And glory in the larger deed,
Which smooths the road and lights the day,
For all who chance to come my way.
—Edgar A. Guest

There are souls in this world which have the gi of finding joy everywhere, and of leaving it behin them wherever they go. —Faber

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas.



What Every Prospective Social Worker Should Know

Are you interested in people? The object of social work is the well-being of people; human beings and their welfare are the focus of the social worker's concern. If you have a warm interest in people, you are certain to find satisfaction in social work as a career.

Are you tolerant and flexible? Can you get along reasonably well with people who are different from yourself? Can you tolerate behavior that is different from your own? In the professional school you will learn much about why people behave as they do. You will develop a "non-judgmental" and objective approach to people and their problems. This professional approach, which combines understanding based on knowledge with acceptance based on faith in the worth of every human being, cannot be acquired by persons who have deeply rooted prejudices, who are unwilling to undergo any change in themselves, and who instinctively shrink from strange or unattractive behavior.

Have you enjoyed generally satisfying relationships within your family and with your friends? The art of relating oneself constructively to others lies at the heart of social work practice. Skill in the use of a professional relationship is acquired in the course of graduate study, but the capacity for relating positively to others is born of one's own life experiences. Working with people does not come easily to anyone who has been deprived of satisfactory relationships in the early childhood or developmental years.

Do you have better than average intellectual ability? While personality qualities are of great importance in social work, you cannot be helpful to people unless you can think clearly, gather and use relevant social and economic facts, and weigh evidence. It is also important to remember that graduate study requires a considerable investment of intellectual effort.

Do you take an intelligent interest in social issues? Social work, as its name implies, works toward social ends. From its earliest years, it has concerned itself with the development and implementation of progressive social policy, with the prevention of social problems as well as the alleviation of social ills. It needs young men and women who are offended by inequality of opportunity, who suffer at the sight of injustice. Not everyone who enters the profession will have the desire or the opportunity to effect great social reforms, but the challenge is there for those who wish to meet it. Because of its youth and the nature of its concerns, social work has always been and probably will long remain a profession with ample activity for pioneers.

These, then, are some of the qualities that promise well for a career in social work. They are indeed qualities of mind and heart since they combine good general intelligence and a genuine liking for people linked with an interest in social and human problems. If you are that kind of person, you may wish to explore further with a professional school whether you and the profession are temperamentally suited to each other. All schools of social work have established admission procedures designed to help the school and the applicant find a satisfactory answer to that question.

(Continued on next page)

How about education?

The earlier you reach a decision that social work is the career you want, the better you can make preparation for it. You must, of course, complete the requirements for a bachelor's degree in order to enter a graduate professional school.

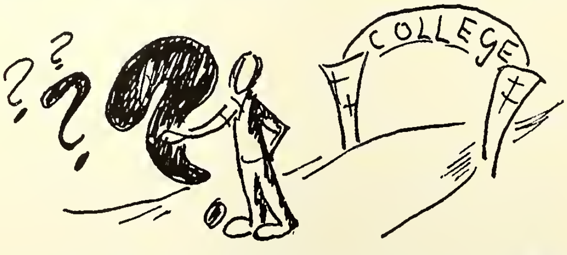
Most graduate schools of social work require a certain amount of study in the social sciences for entry. Some schools also demand study in the biological sciences. Subjects most commonly required for admission are economics, political science, psychology, sociology, social anthropology, and statistical method.

English composition and public speaking will have a direct bearing on your future work. All social workers have to prepare records, conduct interviews, and participate in meetings and conferences. Therefore they must be able to write and speak clearly. The study of literature can give you insight into human motivation and behavior as well as a broad view of the panorama of life. Knowledge of one or more foreign languages will help prepare you for possible participation in the growing field of foreign service in social work.

Study isn't all

Many college extracurricular activities offer opportunities that can be useful to the prospective social worker. Examples of these are the student religious organizations, social clubs, student government councils, international relations clubs, dramatics groups, and similar student organizations. By serving with one of these groups you can get some idea of how well you get along with people, or whether you have a natural aptitude for a profession in which getting along with people has such high priority.

You can get even more of a taste of what working with people is like in off-campus work experience, either as a volunteer in your spare time or as a part-time or summer employee. Experience in a volunteer service program or in a social settlement, participation in a summer work camp, or summer employment as a counselor in a children's camp or as an attendant in a mental hospital—any of these will provide you with a glimpse of the settings in which social work may be practiced. Such experiences will also broaden your knowledge of life.

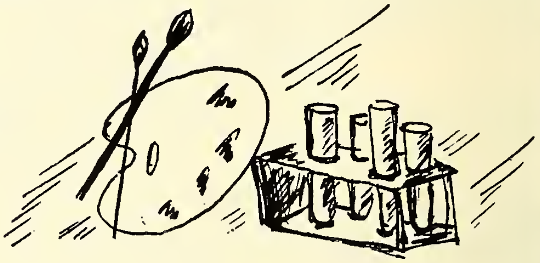


What comes after college?

You may find it necessary to work for a year or so after graduation in a social agency that has positions open for college graduates with no professional education. This would help you to prepare yourself financially for the expense of a professional education. And it would also help you get a feeling of social work activity and gain the maturity that is needed for a professional career in which good judgment and a sense of responsibility are of vital importance.

Two years of study in a graduate school of social work is an absolute requirement for any person wishing to qualify as a professional social worker. Some young persons eager to get started on a career may regard two years of post-graduate study as imposing too great a delay, to say nothing of an overwhelming financial burden. What about short cuts? Why is all this additional outlay of time and money necessary when people without any professional education are holding social work jobs today?

True, some jobs in social work can be obtained without professional education. This is simply the result of the law of supply and demand. Becaus there aren't enough trained personnel to fill th growing needs of the social work field, some ager cies have had to employ untrained persons and the provide supervision and some training on the jo



Few agencies, however, regard in-service trainin as a substitute for professional education. Many o them require their nonprofessional workers to o tain further education as a prerequisite to advanc ment; they may even grant leaves of absence an give scholarships to encourage graduate study. Fu thermore, in civil service examinations, which mus usually be passed for social work positions in go ernment agencies, additional credit is almost invar ably given for each year of professional educatio This higher education is nearly always required f specialized or supervisory positions.

An art and a science

Social work has been called both an art and science, and like all the helping professions it is truth both. The competent social worker acts the basis of scientific knowledge about society a human behavior and makes use of acquired sk in the art of practice. It is the purpose of profe sional schools of social work to impart the know edge, and to help the student develop the skill whic together, make up the art and science of the p fession. This purpose is achieved through a two-ye integrated program of classroom and field instru tion and research, leading to the master's degre

As a social worker, you will need to know as mu as you can learn about the nature and dynamics

(Continued on page 397)

Have You a Praying Unit?

This time of the year, when a number of youth fellowships suspend activities for the summer, is a good time to evaluate the work done in winter. For those fellowships, which continue through the summer, it is well to make special effort to make the meetings vital. One youth fellowship executive, looking back to last fall, the winter, and early spring, came to the conclusion, "We've had some good young people's meetings this year: the attendance was better; the fellowship at the socials was a lot of fun; our service projects were quite successful. But it's true, we haven't had much in the way of Bible study."

This youth fellowship program, apparently had been quite successful, but obviously incomplete. A meal can be delightfully delicious, but unbalanced in its vitamin content. The youth fellowship program calls for a balanced program, which challenges young people to maintain a right relationship through Christ with God, a right relationship with their fellow men, and a right relationship to God's Kingdom and the vast area of service.

Let's give the first of these relationships a little thought today, the Faith and Life Area with special attention to prayer. Prayer fellowship with God is essential to every Christian that would grow and every Christian youth fellowship that would live up to its purpose.

One method of giving extra attention to prayer n our youth fellowship, besides the opening and closing prayers, which should not be forgotten, besides the silent prayers, is the method of the audible group prayer. This year it would be especially appropriate to make use of the prayer on the 1954 Prayer Calendar, the prayer of St. Francis. Use this prayer as the Lord's Prayer has been used for public purposes. It can be a real worship experience. Use it in that way at every meeting for the emainder of this year. Its words and message will continue on the lips and heart through the day, and he whole life of each young person will catch the practical significance of "Lord, make me an instrument of thy peace." The early church "lifted up heir voice to God with one accord."

Then, instruct your young people to pray spon-aneously as they go about the duties and tasks of he day. The admonition of the Bible "pray without easing" should receive more attention. Unceasing rayer, means to keep the spirit in tune with God hroughout the day, at all times, in all places, in ll situations. Encourage your young people to talk o God about the things which they appreciate and ave found beauty in, to tell the Lord about their roblems; to ask Him about the decisions they face. he Bible teaches, "Seek the Lord and his strength, eek his face continually," and "Is any among you fflicted? let him pray. Is any merry? let him sing salms."

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WHAT EVERY PROSPECTIVE SOCIAL WORKER SHOULD KNOW

(Continued from page 396)

human relationships, the effects of environment on personal and social growth, the possibilities of change in both individual and society, the obstacles and strengths in the social structure, the how and why of the methods that you will use in doing the social work job. The courses you will take have been designed to equip you with this knowledge.

You will spend a substantial period of time in field work in a social agency. Here, under educational supervision, you will begin to practice your profession. You will learn to put to use your growing knowledge of social organization, your growing understanding of human growth and behavior, and your growing skill in the art of working with people. You will learn to identify and make use of the elements common to all the social work methods—casework, group work, community organization, administration and research—while developing skill in the use of one of them.

How does it help me?

Along with professional knowledge and skill, you will gain from professional education a greater understanding of your own reactions and attitudes and a greater insight into yourself as a person. This approach to professional self-awareness is one of the most important learning experiences in social work because, beyond anything else, it distinguishes the trained social worker from the amateur. As you learn to understand and to manage your own subjective feelings, you will find yourself beginning to function as a disciplined professional person who acts objectively on the basis of knowledge rather than subjectively on the basis of hunch, intuition, or personal reaction. You will begin to learn how to conduct and use yourself as a professional collaborator with doctors, psychiatrists, psychologists, lawyers, teachers, nurses, etc.

When you emerge from the professional school with a master's degree, you will still have much to learn, for professional education is a never-ending process. But you will be well started on the road to professional competence and you will be ready to take your place in society as a qualified social worker.

It's worth it

Social work education, like all professional education, is costly in money as well as in time. While two years of graduate education may at first glance appear expensive, you should remember that you are making a capital investment in your future. Your investment will be returned many times over in the form of job satisfaction, continually expanding opportunities, and a lifetime of financial security. These dividends should more than compensate for a temporary sacrifice of earnings. Professional education may be postponed, but should not be bypassed if you are interested in a professional career as a social worker. **Laura Waltner**

Social Worker at Menninger's Clinic, Topeka, Ks.

Our Schools

BETHEL COLLEGE

On May 11, Maxine Will, Bethel college dietician, was installed as vice-president of the Newton branch of the A.A.U.W. (American Association of University Women). Leona Krehbiel, college librarian, was elected last year for a two-year term as secretary of the branch.

Honora Becker, professor of English, spoke at a Mother-Daughter Mission tea at the Pawnee Rock, Kansas, Mennonite Church on Sunday, May 30. On Wednesday, June 2, she spoke at a family night program of the Grace Hill Mennonite Church near Newton.

On Sunday, June 6, Dr. Erland Waltner brought the message at the ordination services for Peter Ediger at the Bethel Mennonite Church, Inman, Kansas. Rev. and Mrs. Peter Ediger, both graduates of Bethel College, are to start the new General Conference church in Fresno, California. The same Sunday, Erwin Goering preached at the Hebron Mennonite Church near Buhler, Kansas; Harry Martens at the Bethany Mennonite Church near Belmont, Kansas; H. A. Fast preached at the Congregational Church in Eureka, Kansas.

Kenneth Kaufman, son of Mrs. John E. Kaufman, has been asked to take over the work of the Menno Travel Service office in Amsterdam, Holland. He is to leave Newton around June 23.

CANADIAN MENNONITE BIBLE COLLEGE

On May 27, Rev. Bruno Enns, just returned from an eight-month tour of South America's Mennonite colonies, spoke of his experiences on the trip. June 7, he again addressed us in the morning chapel period; this time speaking on, "Ye shall be my witnesses." Acts 1:8.

Rev. Benjamin Ewert had the morning message in Friday's chapel service. After the message Nick Dick presented him with the 1954 C.M.B.C. yearbook, which has been dedicated to him.

At prayer meeting on Saturday night a panel of six people impressed on us the need of presenting our bodies a living sacrifice.

On Sunday the fairer sex of our college gathered for a picnic. This was to be held at the park but due to an early threat of rain, they enjoyed a sunny afternoon in the chapel.

Our worthy graduates slipped away unnoticed for a little outing on Tuesday. Where they went and what they did seems to be a well-kept secret.

The Bethel College vocal ensemble under the direction of Miss Elvera Voth favoured us with a musical program on Thursday, June 3.

On Saturday night the graduates rendered a very unique program for the college family. With the help of the tape recorder and slides, they relived, together with their audience, the past three years of their college experience. Congratulations on a fine program.

Final exams were written from Tuesday to Friday, June 8 to 11. The closing exercises took place June 12 and 13. On June 12 the annual spring musical program was presented by the choir. The baccalaureate service on Sunady morning and the graduation exercises in the afternoon concluded the school year.

MENNONITE BIBLICAL SEMINARY

Rev. and Mrs. John T. Neufeld, Esther and Edith, attended the graduation exercises at Bluffton College, Bluffton, Ohio, on June 5-7. Their son Ernest was among those receiving their college degrees.

Seminary students attending the Summer Session sponsored by Goshen College Biblical Seminary and Mennonite Biblical Seminary, held at Goshen, Indiana, are James Reusser, David Schroeder, Peter Dyck, and Norman Bergen. Rev. Don E. Smucker, who is a member of the summer faculty, has gone with his family to live at Goshen for the summer.

Robert and Alice Ruth Ramseyer's missionary ordination service was held on June 13, at the First Mennonite Church in Bluffton, Ohio. Dr. and Mrs. S. F. Pannabecker went to Bluffton for this service and Dr. Pannabecker performed the ordination.

Rev. Andrew R. Shelly left Chicago on Thursday, June 10, to attend the Northern District Conference held at Freeman, South Dakota. From there he was to go on to the Pacific District Conference which meets at Pratum, Oregon.

An Orientation Course for missionary candidates sponsored by the General Conference Mission Board will be held at the Mission Center from June 16 to July 11.

MCC News Notes

ARTHUR LAEMMLEN APPOINTED ADMNISTRATOR OF BROOK LANE FARM

Arthur Laemmlen of Reedley, California, has been appointe administrator of Brook Lane Farm, Mennonite Central Committee mental hospital near Hagerstown, Maryland. Sinc October, 1953, he has been I-W unit director at Topek Kansas, and after spending some time at home he wi assume his new duties at Brook Lane July 20.

Mr. Laemmlen is replacing Jake Goering and will head staff of 32 workers in the hospital which now has a capacity of 38 patients. The new administrator will be responsible to the Akron MCC office for the entire program of Broo Lane hospital. Mr. Goering is planning to take up graduat work at the University of Maryland, and assist Dr. Prage Brook Lane Farm psychiatrist, as counsellor and therapist.

The entire hospital staff has been seriously over-taxe during the recent period of expansion into the new additio Although a full quota of workers are now on hand at th present time, replacements will be necessary at the end the summer. There will be openings in both hospital an housekeeping roles.

RAISINS SHIPPED FROM OAKLAND HARBOR

Thirty-eight tons of raisins arrived at the Oakland harb

(Continued on next page)

M.C.C. NEWS NOTES

on May 21 for loading aboard three ships. These raisins were shipped to MCC distribution centers in South Korea, Lebanon, West Germany, Austria, and France.

The money for the purchase of these raisins were contributed by the Mennonite churches of the Reedley community. A government approval for a $40.00 per ton subsidy was secured through the Raisin Administrative Committee. This lowers the purchase price to $127.50 per ton.

OUT-GOING AND RETURNING MCC WORKERS

Rosa Kim, of Buhler, Kansas, left Quebec harbor aboard the Grotte Beer on June 12 on her way to Berlin, Germany. She will be replacing Dorothy Hurley in the community center work there. Miss Hurley has served two years in Berlin and will be returning home soon.

Freda Pellman who served as Menno Travel Service secretary in Amsterdam since March, 1952 returned to her home in Richfield, Pennsylvania, June 9. Alta Schrock of Goshen, Indiana, arrived in New York, June 8. She terminated her work with MCC in Kreuzberg last September and since that time has been doing research work in Mennonite history for a book she intends to write.

HAVE YOU A PRAYING UNIT?

(Continued from page 397)

Finally encourage young people to practice praying in secret, that is, to have private devotions daily. Christ rose up in the morning a great while before day; He went into the mountain; He withdrew Himself into the wilderness for secret prayer and private devotions. Moses fell down before the Lord forty days; Samuel prayed all night; Daniel kneeled down three times a day. Peter prayed upon the housetop. How much greater is the need of young people in this dark day to come before God at a special time at least once a day. The secret prayer and the private devotions will cleanse the mind before God, will sanctify the feelings, and will give the actions direction for the day. Christ commanded, "...when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father . . . ."

To summarize: Lead your youth fellowship in praying as a unit, "with one accord"; teach young people to "pray without ceasing"; admonish your young people to "pray in secret." "More things are wrought by prayer than this world dreams of."

Frank H. Epp, chairman, Faith and Life Area, YPU

California Mennonite Conference

The California Mennonite Sunday School and Christian Endeavor Conference had their 34th Annual Convention April 23-25, which was held in the Immanuel Church of Downey, California. We had three speakers for the occasion: — J. Vernon McGee pastor, Church of the Open Door, John McGee, pastor of a local church, and Mrs. Alvida Ruth, active in Cradle Roll and Children's Work. Friday evening was Missionary Night with Dr. McGee giving the message. Ira J. Stevanus, President of the Conference, gave the official opening of the Convention. Saturday saw the people attending Sunday school and Christian Endeavor sessions and a business meeting in the afternoon. A banquet was held Saturday night with John B. Graber, host pastor, as master of ceremonies. At the evening service, reports were given and special music was rendered by the Y.P. Convention Chorus. Another fine message was given by Dr. McGee entitled, "A Vision of God." A time of fun and fellowship followed this service which was enjoyed by all the Y.P. The regular Sunday service was observed with the message by John B. Graber, after which Mr. Stevanus officially closed the Convention. The theme was "Saved to Serve" and theme verse, "Ye Shall Be My Witnesses." Acts 1: 8. A most enjoyable and inspiritional time was experienced by all who attended the Convention. May the Lord continue to bless us with such fine Conventions in the future.

Mennonite Men

BAUMGARTNER SPEAKS IN EASTERN DISTRICT

Elmer W. Baumgartner, president of the General Conference Mennonite Men spoke recently at three rallies in representative areas of the Eastern District. He addressed Brotherhood members and their families on "The Layman's Task to His Church." The Eastern District Brotherhood arranged these meetings in the Zion Mennonite Church, Souderton, on June 12, and in the Bethel Mennonite Church, Lancaster, and the Richfield Mennonite Church, Richfield, on June 13.

Jottings

(Correction: In the Jottings of June 1, under the Lorraine Avenue Church, Wichita, Kans. The Easter attendance was given as 35. It should have been 350. Apologies for a dropped "zero." Ed.)

—**Bethel Mission Church, Winnipeg, Manitoba:** At a recent meeting of our church council it was decided that happenings at our church might interest other readers of "The Mennonite," and yours truly was duly elected as correspondent. First an introduction. This church was organized in 1937 by Rev. Benj. Ewert who is still with us, though now in his 85th year. Until two years ago, partial support was obtained from the Home Mission Board of the General Conference. Of the eight Mennonite churches in Winnipeg, we are the only one with services and Sunday school in English. (We also have a German service every Sunday morning previous to English service). David Schroeder served us as pastor these last three years but left in March to study at the Seminary in Chicago. We are now without a pastor and leadership is in the capable but busy hands of our Elder, I. I. Friesen, who is also President of the Canadian Mennonite Bible College. To cope with the detail work, boards were organized: Board of Education and Publication, chairman—I. I. Friesen, Board of Missions, chairman—Benno Toews, Board of Christian Service, chairman—P. P. Reimer, our permanent deacon, and the Board of Trustees and Finance, chairman—Mr. C. C. Newfield. In addition, we have the regular church organizations: Ladies' Aid Society, Sunday school and Junior Service, Girls Sewing Circle, Young People's, Homemakers Fellowship and the Brotherhood. We have launched several programs for the year. We have pledged the full support of a missionary for the year. At a mission rally in February, over half of this was donated or pledged. We have also launched a building program. Although our active membership is quite small, we welcome many visitors, transient workers, and students to our church every Sunday so that a larger place of worship is definitely required. Plans and drawings have been done by one of our members, W. I. Enns, an architect, for a modest and pleasing church.

(Continued on next page)

A lot has been purchased and we now are in need of the necessary funds.—Arnold Friesen, Corr.

—**Upper Milford Church, Zionsville, Penn.:** Fifteen new members have been added to our church fellowship: Eight young people by baptism, five by letter, and 2 by reaffirmation of faith. Seven of our Sunday school members participated in the Eastern District Leadership Training School. The Men's Brotherhood had their meeting April 13. John Spangler showed local pictures. The C. E. had Dr. Johnson speak on History of the Mennonites in Europe. A mother and daughter social was held with Mrs. A. S. Rosenberger as speaker. An Easter musical service was held with Charles Brodhead presenting the Easter story in chalk pictures. On Conference Sunday, Wilfred Ulrich brought the morning message. A group of young people from Deep Run worshiped with us May 2. May 23, our C. E. presented a program at West Swamp with a panel discussion on "Christianity Where You Work." A businessman, a factory worker, a high school student, a homemaker, and a farmer comprised this panel. May 15, Mr. and Mrs. James Miller, the pastor and wife toured to Harrisburg, Gettysburg, and Fairfield with the catechetical class. A special offering was held May 23, to pay for church interior decorating. This offering amounted to $691.75. The young men of our church have joined the Eastern District softball league.—Corr.

—**St. John Church, Pandora, Ohio:** With the leaving of Kenneth Bauman, our church was again without a regular pastor. However, John Suderman has accepted the call to become our pastor, and he expects to be with us on June 13. Meanwhile, during the past three months, we have had quite a number of guest speakers. The Women's Missionary Society had an "all day sewing" at the church on March 24. On the evening of that same day, the Men's Brotherhood had a meeting with Howard Raid as speaker. They also had election of officers, with Arthur Schumacher elected president, and Alan Gratz as secretary-treasurer. The six Mennonite churches of this community held a joint missionary meeting at our church, on April 1. Good Friday evening the mixed chorus presented an Easter Cantata, "The First Easter." We observed Communion service, Easter morning, with Vernon Sprunger in charge. Delegates attending the Middle and Central Districts conference were: Mr. and Mrs. Maurice Grismore, Mr. and Mrs. Clarence Schneck, James Miller, and Alan Gratz. The Girls' Missionary Society entertained the ladies of the church on May 11. Five members of our church are in Pandora's graduating class. They are: Marlene Lugibihl, Sandra Welty, Blaz Coleman, Lee Grismore, and Tom Reichenbach. The Ellis Steiners and Lela Steiner have purchased a bulletin board for the church in memory of their parents. Pandora's Vacation Bible school begins June 1. A letter from the Bauman's tells us they arrived safely in India.—Mrs. Marvin Lehman, Corr.

—**First Church, Upland, Calif.:** Our Family Church Night was held May 12, with a smorgasbord dinner, followed by a short business session and social hour. Our pastor, Paul Goering, was guest speaker for the annual May breakfast of the Worthwhile Circle of the Reedley church on May 3. Seven children were presented for dedication, Sunday, May 9. Donald Aschliman preached the morning sermon, May 23. He, with his wife and family, expects to go to the African mission field under the Evangelical Alliance Mission. Curtis Janzen of Fresno, Calif., newly returned MCC PAX man from over two years service in Germany, featured slides and testimony, May 31. Annagret Voelker, popular exchange student from Bethel College, gave us an interesting talk on June 2. Our Women's Missionary Society is urging the completion of Christmas Goodwill Bundles, which will be dedicated at a special service.—Corr.

—**First Church, Aberdeen, Idaho:** The annual Community Good Friday services were held in our church again, with all the Protestant churches participating. The church choir gave the Easter Cantata, "The Dawn of the Kingdom," on Easter Sunday evening. A farewell pot-luck supper was held for the Alvin Voths, who have volunteered from our church to serve as missionary carpenters at the Indian Mission Stations in Arizona, under the sponsorship of the General Conference. The King's Daughters organization of our church gave a Mother's Day tea the first Sunday in May for all the mothers of our church. Our church is collecting religious books for Korea. Two members of our congregation, Eldon B. Harder and Marvin D. Linscheid, gave Sunday messages at our

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Magdalen Friesen
4614 Woodlawn Avenue
Chicago 15 Illinois

church during the month of May. Four of our young people were graduation seniors from our high school this spring. Peter Van Woerden, Dutch Evangelist and Musician, gave a program in an evening service on May 20. The ministry of religious tracts was emphasized at one of our Sunday evening services during the latter part of May. Four young people will be baptized into the church the first Sunday in June, and one new member will have her membership transferred to our church also at that time. The young people of our church are again cooperating in the Y.T.C. movement during the summer The women's organizations of our church are busy with clothing drives for the MCC, such as the Christmas bundles baby dresses and gowns. A $500.00 gift from the Leisy Estate has been given to the General Conference Missio Home in Chicago. Vacation Bible school began June 1 i the grade school building sponsored by our congregation —Corr.

—**Bethel Church, Inman, Kans.:** A daughter, Judith Ellen was born to Mr. and Mrs. Curt L. Regehr, May 17. A son Merle Keith, was born to Mr. and Mrs. Adolf Wiens, May 26 Our annual Sunday School Festival was held May 30. Brothe John Thiessen brought the Pentecost message on June 6. I the afternoon on Pentecost Sunday brother Peter Ediger wa ordained into the ministry. The Edigers are going to Fresn Calif., where brother Ediger will be the pastor of the newl organized Mennonite church. The ladies of the Charit Society presented a program, "Life's Railway to Heaven," i the evening of June 6.—Corr.

—**Emmaus Church, Whitewater, Kans.:** On March 7, Andre Shelly presented the work of the Mennonite Biblical Seminar with pictures and recordings. Helen Nickel and Anne Penne our missionaries from India, spoke to us on March 28. I spiring messages were given to us by brother John S. Stein during Passion Week. The Earl Roth's were with us for th morning worship service on March 28. They will be leavin for the Belgian Congo this summer. The cantata, "The Seve Last Words of Christ," was given by our choir on Go Friday. In the afternoon the Mennonite Biblical Semina men's choir presented a sacred program. The topic on "Ho to Pray more Effectively for the Missionaries," was present to the ladies by Mrs. Leonard Hanes. On the same afterno Miss Ella Harder, R.N. told of the work at Brook Lane Farm.—Corr.

—**East Swamp Church, Quakertown, Pa.:** Mothers and daug ters held a fellowship May 6 with Mrs. Vernon Sprung directing our vision to Africa's need. A group from our C. led a worship at the Frederick Home for Aged and shared o picnic supper with the guests. Bandage rolls and 445 l of clothing were sent to Akron center. The women of t Missionary Society brought new clothing for the Paint Ro Mission. The choir is practicing hard for the choir festival Eastern District church choirs at Souderton H. S. June Our newly organized softball team is looking forward to victorious season. We realize that whatever our activity servants of Christ, we need to seek and know the guidan of the Holy Spirit from playing to praying. Seven you people were baptized and received into the fellowship Pentecost Sunday.—Corr.

—**Deep Run Church, Bedminister, Pa.:** George W. Lewis. district superintendent of Pa. Temperance League, spoke "Why Preach Temperance?" at our Sunday worship serv May 9. A son, Richard Allen, was born to Mr. and M Norman Rice. The Women's Missionary Society held th annual Mother and Daughter banquet May 21. A skit tak us back to the little red school house was enjoyed during t program. Some of our men folk attended the Men's Broth hood meeting at West Swamp the same evening. Mrs. Clau Boyer is planning a Junior Choir at this time. Our past Claude F. Boyer, has begun a series of sermons on "Go Women of the Bible." He expects to go to Connecticut to v and counsel I-W men June 3-6. Henry Poettcker will supply pulpit during his absence. Meeting of all softball play from the E.D. was held here May 22. Our first game will played at Lansdale June 7.—Corr.

THE Mennonite

MENNONITE LIBRARY

Other foundation can no man lay than that is laid which is Jesus Christ.

Photo by WAYMAN from MONKMEYE

Church workers in a Migrant Camp Nursery.

For the fruit upon the tree,
For the birds that sing of Thee,
For the earth in beauty dressed,
Father, mother, and the rest,
For Thy precious loving care,
For Thy bounty everywhere,
Father, we thank Thee.

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NO MENNONITE NEXT WEEK

As has been the custom for many years, there will be no "MENNONITE" published next week—the week of the Fourth of July. The next issue will be dated July 13.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. E. Smucker, Maynard Shelly, Willard K. Claassen.

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Announcement

The Saron Mennonite Church, Orienta, Oklahoma, announces the coming ordination of Vernon Buller as elder, at the local church, June 27, 2:30 p.m. Rev. D. J. Unruh, Newton, Kansas, will be the guest speaker.

Mr. Buller graduated from Grace Bible Institute a few years ago, and from Grace Theological Seminary this spring. The Bullers are taking up the leadership of the Mt. Olivet Mennonite Church in Huron, South Dakota, in July.

We also hereby extend to you an invitation to be present at this service.

—W. J. Flickinger, pastor

FIFTY YEARS IN MONTANA

We plan to celebrate the Fiftieth Anniversary of the opening of the mission work among the Northern Cheyenne Indians in Montana, from July 8 to July 11 inclusive. A celebration at each station for one day has been arranged.

Thurs., July 8, Ashland, Mont.
Fri., July 9, Birney, Mont.
Sat., July 10, Lame Deer, Mont.
Sun., July 11, Busby, Mont.

It was at Busby, Montana, that the mission work was begun by the late Rev. and Mrs. G. A. Linscheid in the spring of 1904.

We hope that many friends will find it possible to help us celebrate. It would be appreciated if guests would notify Rev. Alfred Habegger when they expect to arrive.

Alfred Habegger, Sec.
Lame Deer, Montana

Peace Within

"Not what I feel or do
Can give me peace with God;
Not all my prayers, or sighs
or tears
Can ease my awful load.
Thy work alone, my Savior,
Can ease this weight of sin;
Thy blood alone, O Lamb of God
Can give me peace within."

Of Things to Come

Retreats at Camp Friedenswald, Mich. (Middle-Central Districts)

July 5-11—Junior Retreat
July 12-18—Intermediate Retreat
July 19-25—Senior Retreat
July 26-29—Pre-Junior Retreat
July 30-Aug. 1—S.S. Workers Retreat
Aug. 2- 6—Family Retreat
Aug. 9-15—Chicago Churches Retreat
Aug. 16-22—Ministers Retreat, planned by General Conference Committee and local men for ministers and their families.

Retreats at Camp Mennoscah, Kansas (Western District)

July 11-15—First Intermediate Retreat
July 16-20—2nd Intermediate Retreat
July 21-25—Senior-Adult Retreat
July 26-31—First Young People's Ret.
Aug. 2- 7—Second Young People's Ret.
Aug. 8-12—Senior Young People's Ret.
Aug. 12-15—Young Family Retreat

Retreats at Men-O-Lan (Eastern Dist.)

July 2-5—Young People's Retreat
July 5-11—Junior Retreat
July 11-17—Intermediate Retreat
July 17-23—High School Retreat
July 23-25—Adult Retreat
July 26—First Quarterly Conference, Eastern District, Men-O-Lan
August 8—Peace and Service Representative Retreat, Men-O-Lan
September 4-6—Labor Day Bible Conference, Men-O-Lan

CHRISTIAN DOCTOR WANTED

The Meadows—Chenoa, Illinois, community has excellent and immediate opportunity for MD general practice. Write Rev. Lotus Troyer, Meadows, if interested.

The Quiet Place

Lord, I have shut the door,
Speak now the word
Which in the din and throng
Could not be heard;
Hushed now my inner heart
Whisper Thy will,
While I have come apart,
While all is still.

In this blest quietness
Clamorings cease;
Here in Thy presence dwells
Infinite peace;
Yonder, the strife and cry,
Yonder, the sin:
Lord, I have shut the door,
Thou art within.

—William M. Runyan
In "Watchman-Examiner

Editorials

HOW LONG SHOULD A MINISTER STAY?

In this issue we reprint an article dealing with the length of term of a minister in his church, written from a minister's point of view. The author gives various valuable suggestions to other ministers on this rather delicate problem.

As in every question, there are two extremes. Some ministers flit from place to place without putting roots down anywhere, while others outstay their usefulness. Some ministers are touchy and easily hurt and ready to resign on the slightest pretext, usually leaving a bad atmosphere when leaving. Others insist on staying on even when the majority or near-majority feel their usefulness is ended.

Where a minister is doing good work and fits into the community and has the high respect and esteem of the people there is no good reason why, his usefulness should not extend over many years. On the other hand, when a minister seems to have done his best work, and when it becomes evident that a new man might do better work, the minister himself should be the first to sense this condition and be the first to consider a change. It is far better to leave while people are still asking "Why do you leave?" than to stay until they start asking, secretly perhaps, "Why do you stay?"

Frequently ministers, who, had they left in good time, would have carried with them the deep respect and admiration of the church, continue to hold on until people become so dissatisfied that they finally simply vote them out, leaving the minister hurt and unhappy.

In this matter, as in all matters of life, one needs to be very close to the leading of God and the guidance of the Holy Spirit, not considering selfish preferences. Both the minister and the congregation could separate with the deepest respect and devotion when the guidance comes from the Spirit's leading.

FLASHES OF THOUGHT

For a year the readers of THE MENNONITE have been enjoying and profiting from the "thoughts" that have "flashed" from the alert mind of the writer of the column found weekly in these pages. That they have been appreciated we gather from comments readers have made, although, in general Mennonite tradition, relatively few opinions are ever voiced to the editor concerning material published in these pages.

With this issue the column "Flashes of Thought" comes to a close for the time being. In the next issue a new column by a different, but well-known, writer will make its first appearance. We hope this column, running for a series of short articles, will also prove of real benefit. It is the policy of the Editorial Committee to suggest this type of series from time to time.

Those who really miss the "Flashes of Thought" and would be glad to see them reinstated again in the future, may express their desire or appreciation in a card or letter to the editor. If enough desire the column to be reinstated in the future, an attempt will be made to arrange for its future appearance. It is up to the readers.

ALERTED

Throughout the United States our country has been alerted against a supposed air attack by a supposed enemy. Here in Chicago the sirens screamed, cars and buses came to a halt, and people on the sidewalks were expected to make their way into the nearest openings. Three bombs were "supposed" to have been dropped and on the three stragetic areas of the city which might wipe out the heart of this metropolis.

Such a general alert emphasizes two things: we in America are scared for fear an enemy might use against us what we are manufacturing to use first against them; and second, that we still put our hope of security and survival in bombs and weapons of violence to be used against the enemies.

Jesus had a different method. He said "Love your enemies, do good to them that hate you and pray for those who despitefully use you." The Psalmist, too, was aware that it is far better to "trust in the Lord and do good." "Some trust in horses and some in chariots but we will remember the Name of the Lord our God." The church should speak out far more clearly on the defense it knows to be sure.

TRUTH IN ADVERTISING

We become so hardened to the exaggerated half-truths and deliberately false forms of advertising that it comes somewhat as a shock to us to see a saloon keeper advertise his goods with such stark frankness and honesty as is found in the little article, "Appropriate Advertising." The liquor people won't like this, for it is the "truth that hurts" their business.

But with most of the liquor and tobacco advertising claims we take issue. Beer does *not* belong "in this friendly, freedom-loving land of ours" in spite of the brewers desperate attempt to make it so. Drinking does *not* make "Men of Distinction," we have seen too many of the opposite type that used freely of the brewer's product. A full-page cigarette advertisement stares us in the face and says "Don't let 'em pull the wool over your eyes; enjoy the relaxing pleasure of....fine and friendly tobaccos." But we refuse to allow the cigarette people to pull the wool over our eyes. Doctors are now freely telling a different story as they see the relation between tobacco and certain forms of cancer. Let us not be fooled by clever propaganda by the whiskey and tobacco crowd.

When Should a Minister Resign?

To please a veteran pastor, just ask him: "How long have you been with your church?" Among ministers the length of a pastorate is the accepted measure of a man's worth. Yet all pastorates end. Nobody to date has stayed forever. Like death and taxes, the farewell sermon is inevitable.

Most ministers are afraid of resigning from the church which they serve. Part of this is the aversion to change which often increases with the years. As we grow older we hesitate to face new adjustments. With some it is a financial matter. They suspect that a new church may mean a smaller salary, or that they may find themselves out in the cold altogether without visible means of support. Some sensitive souls interpret a resignation as a confession of failure. Others are reluctant to face the fact that the years have crept upon them and that they are older than they like to admit. Some just do not know what to do with themselves when there are no longer calls to be made and sermons to be prepared. Rare is the man who can face this own resignation in a jubilant or even optimistic mood.

Much of this gloom is unnecessary. The least that can be said is that as soon as a man resigns, invitations to dinner come flooding in on him. Quite literally, most ministers depart with a good taste in their mouths. Tensions relax. Relationships which may have been organizational and formal become more personal. Leaving a church can be a lot of fun.

Going more deeply, a man's departure need not imply any sense of failure. To say that your job is done may mean that you have really accomplished something. Men come and go in all walks of life—including the ministry.

When I began my ministry, over forty years ago, we were often scolded for not staying long enough with our churches. As churches have become more stable and pastorates have lengthened, that complaint is less often heard—and then chiefly from the people who have to find someone to take the place of the departing brother. There will always be men with restless feet and with a lively imagination as to the succulence of the grass on the other side of the fence; but today, for every minister who moves too soon, there are three or four who stay too long.

If possible, a minister should keep the initiative in regard to his own departure. He should not wait for a nudge from his ecclesiastical superiors, or for a vote of his congregation. Ministers should not only write their own resignations, but they should also decide *when* they should be written. A wise pastor keeps ahead of his flock, even in such matters as a change of leadership.

In deciding whether to stay or to go, a minister must pretty much keep his own counsel. Ministerial friends and neighbors may help him to think through his problem, but his own church members are likely to be a total loss. To ask their advice is folly. They will usually urge a minister to stay, because they imagine that to do otherwise would be an unfriendly act on their part. Some will hesitate to tell a minister to leave for fear that his particular followers will resent their doing so. If a minister desires to hear a lot of flattering but insincere words, let him ask the first dozen members whom he encounters whether he should leave or not. And there is always somebody around who will say: "If you go, we might as well close the church!"

A wise pastor will not even suggest the possibility that he might depart until his mind is made up—and then he will not reconsider his decision. The people on the outside, the members who rarely come to church, those who have relatively little to do with the minister, instinctively dislike the idea of a change of pastors. Often the part of the congregation which is normally invisible will suddenly appear in a church meeting and support a motion to ask their dear pastor to reconsider his resignation. If the minister has any sense, he will neither encourage such a movement nor heed its voice. Having decided to go, he will insist on going.

Two considerations should lead a minister to seek another field of usefulness.

The first is a feeling in his heart that he is "through." He has finished one chapter, and has no clear revelation as to what the next one should be. His pep may have popped and his enthusiasm evaporated. He is tired. If this is just a mood, a man may be able to go off somewhere, get some new ideas, and achieve a new start. But a frame of mind which may be normal in June can be disastrous in September.

A man needs to balance two questions against each other: "What have I done in this church?" and "What more can I do?" When the answer to number one completely outweighs the answer to number two he should start looking for another job.

The second condition is active opposition. This is something different from the friction which is a normal accompaniment to the work of a church. If people get peeved one at a time, and possibly depart by twos and threes, this is no cause for alarm It is when the people who are peeved stay around and do not depart that a minister needs to do some hard thinking. Curiously, if there is real opposition the greater the success which a minister achieves the more it is resented. If the church seems to be dropping apart, the opposition will just let it drop but if it seems to be doing well, look out for trouble

We doubt if any minister has ever succeeded in throwing a real opposition out of his church. He may get a majority vote of the congregation on his own behalf, and he may even grant letters of dismission to some of the trouble makers, but that will no end the trouble. The reason is this. The people wh vote to sustain the pastor are moved by mixe motives. Some do it out of friendship, some out o force of habit, some because they dislike the op- position. But among those who claim to be for him there are always those who are really against him

No matter how many victories he wins, he is always defeated. In the end he is out.

Astonishing are the foolish things which frightened ministers will do. One man seemed to think that he could keep his church by proving that the vote to oust him was illegal. What happened was that they called another meeting and did the same thing over again in a more legal way. Another man has made a great stew because he was cast out by a margin of one vote. And yet if he had been kept by a margin of one vote, both he and the church would have been much worse off. The more a pastor who is on the way out kicks against the pricks, the more trouble he gets himself and his church into.

I have lived a long time and have heard about a lot of great moral victories, but it is my candid opinion that there is no job really worth fighting for. No man anywhere, and least of all a minister, can do good work in the face of violent opposition.

If there is real opposition in a church, the quicker the minister gets out, the better. If he is suffering from injustice, the injustice will merely grow greater the longer he stays. If he is being given a raw deal, the deal will simply get rawer. And the more his woes are noised about the harder will it be for him to get another job, and for the church to get another minister. All wars get worse, and this is particularly true of holy wars. For the sake of his own future and that of his church, and for the sake of the souls of his church members, the minister who is in trouble should heed the immortal lines in "Macbeth": "Stand not upon the order of thy going, but go at once!"

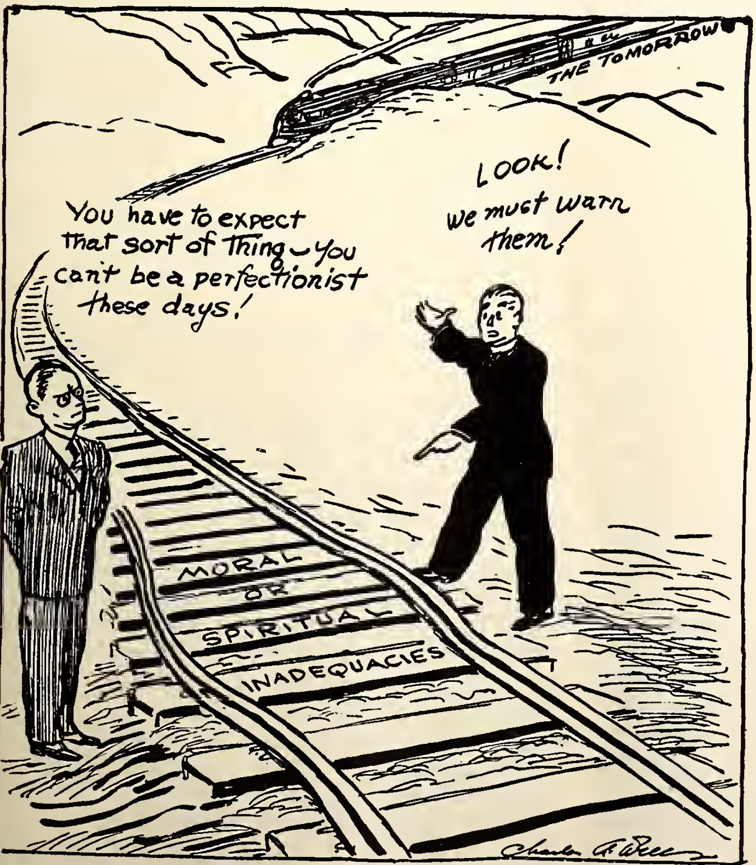
Blessed are those ministers whose sense of humor enables them to depart realistically. They do not postpone their moving day in the hope that a call may arrive from Riverside Church, New York, or that the Cathedral in College-town may hear of their superlative virtues. If they are wise, they will take what they can get when they can get it. A call today is worth the promise of a dozen tomorrow. The funny thing is that the man who is not too particular usually does better than the one who is choosy. Not a few ministers have caught the elevator going up when they least expected it.

The pastor of a congregation should endeavor to keep his flock united at all costs. If they start to turn against their shepherd, he should do his best to see that all heads remain parallel—and especially those of the goats! If he can do this, and laugh, he need not fear the future.

(Continued on page 410)

Physical Law and Moral Law

CHARLES A. WELLS


THE TOMORROW
You have to expect that sort of thing — you can't be a perfectionist these days!
LOOK! We must warn them!
MORAL OR SPIRITUAL INADEQUACIES

Much sorrow comes to the world because we think we can regard moral law in a different light from physical law. We know that if a plane loses its propulsion it must surrender to the pull of gravity, that if a speeding train, with its running gears exactly fitted to the measurement of steel rails, finds those rails too wide, too narrow, or broken, the train will plunge into disaster. What does a business manager think when he finds that a clerk is stealing small change; does he feel that the dollars are still safe? What of the boy who often loses his temper and hurls whatever missile is in reach at his playmate; will it always be a clod of earth or a harmless stick? We know by experience, when we examine the evidences in life, that moral law is as unyielding as physical law. Its reaction may be slower and less visible at first for it deals with the spirit and work for eternity. But its truth is just as real.

Sin and Insanity

RICHARD SCHELLENBERGER*

A working definition of sin should be agreed upon before discussing the relationship of sin and insanity. A theological definition often given is that negatively, sin is unbelief which hinders fellowship with God; positively, sin is egocentricity which hinders fellowship with God (Aulen, *Faith of the Christian Church.*) Thus sin as unbelief and sin as egocentricity are essentially the same thing as seen from different points of view; sin is that which leads to a defective fellowship between God and man, that which leads to a sort of separation between man and his Creator.

With this as a starting point it is evident that an act which leads to a defective fellowship with God would be related to insanity in a very direct way if the act were itself a predisposing or precipitating factor in mental illness. For example the prolonged excessive use of alcohol, considered by many to represent a sinful act, is certainly a predisposing factor in Korsakoff's psychosis or delirium tremens. By the same token selfish, proud, and resentful acts of a teenage youth who in mid-life becomes paranoiac would, upon analysis of case history, be adjudged predisposing factors which led to more severe decompensation. In a little different vain the killing of enemy troops, believed by many pacifists to be the ultimate in sinfulness, is often the precipiting traumatic experience which leads to acute personality disorganization in a soldier. These are all examples of situations where the act which separates the man from God also predisposes or precipitates the man toward the threshold of abnormality—where sin itself is a very direct factor in mental illness.

A different type of relationship between sin and insanity is posed when the act which leads toward a break in the individual's relationship with God at the same time evokes feelings of guilt in this sinning individual. The act of stealing from one's best friend does not in itself lead one along the path of personality decomposition. It is the guilt feelings and in turn the lowered self-evaluation resulting from the guilt which predispose a person toward neurotic or even psychotic defense reactions. Here it is not stealing but the guilt feelings evoked by stealing which pave the way for decomposition. Here it is not the sin itself but the psychological results of sin—the guilt feelings—which causes mental illness. This then is another way in which sin and insanity are related.

A third way in which the relationship between sin and insanity manifests itself is illustrated in faulty child-parent relationships. When judged by the standards of a reflective morality many parents have severed their relationship with God by employing excessively severe discipline measures in bringing up their children. Such measures have a variety of effects, among which are feelings of hostility and extreme self-devaluation because of failure to live up to rigid expectations. Such effects must often indemnify themselves in neurotic or psychotic symptoms. The relationship here is peculiar in that sin gives rise to predisposing and precipitating causes of mental illness, not in the life of the sinning person, but in that of another individual. These causes might range all the way from physical injury inflicted by another to the psychological self-devaluation cited in the parent-child illustration.

Summarizing, we have said that sin is related to insanity in three general ways: (1) When the sin itself is a predisposing or precipitating cause of mental illness. (2) When sin evokes guilt feelings which in turn serve as the causes of mental illness. (3) When the sin of one person gives rise to the predisposing or precipitating factors of the mental illness of another. Admittedly there are many ways in which sin and insanity might be related. Here only the three which seemed to me to be the most basic and underlying have been pointed to. But certainly these relationships do not always hold true wherever there is sin or wherever there is insanity; they are not mathematical equations. The excessive use of alcohol, selfish and proud actions, killing enemy soldiers, guilt feelings, and over-severe discipline, do not always give rise to mental illness—at least not in a way discernable to human observation. Likewise there are many causative factors which lead to insanity which are not due to sin, the most outstanding of these being hereditary predispositions. I believe that only the most radical definition and conception of sin would allow one to say that all sin results in insanity and that *some* insanity is caused by sin. This is essentially in agreement with the Book of Job—with the theological doctrine which holds that sin in itself is not a plausible explanation of the "slings and arrows of outrageous fortune."

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*Student, Bethel College.

The Wonders of Jesus

His Hands were pierced, the Hands that made
The mountain range and everglade;
That washed the stain of sin away
And changed earth's darkness into day.
His Feet were pierced, the Feet that trod
The farthest shining star of God;
And left their imprint deep and clear
On every winding pathway here.
His Heart was pierced, the Heart that burned
To comfort every heart that yearned!
And from it came a cleansing flood,
The river of redeeming Blood.
His Hands and Feet and Heart, all three
Were pierced for me on Calvary,
And here and now to Him I bring
My hands, feet, heart, an offering

—Mennonite Pioneer Missio

A Welcome and a Blessing Awaits Us

This experience recorded by a Gulfport worker may help some of us to realize how things look from the other side when white people try to be nice but not Christian. —E.M.E.

"I had a strange dream last night. You understand I do not dream often nor do I believe in dreams, but this one was different. If I tell it to you, you perhaps will be able to help me interpret it.

"I dreamt that a friend of mine was planning a big banquet. It reminded me of the parable of the great supper of which Jesus spoke. His invitation was a general invitation. It read, "A welcome and blessing await you." The scene then changed and I was taken into the past. In my dream I recalled what had been a similar incident. I dreamt that this friend on another occasion gave a similar banquet. I did not attend that banquet. He had given me a special invitation, but just before the guests were to arrive he called me and said it would be very crowded. He did not say that I was not welcome, but simply stated that it would be crowded.

"The scene once again changed. And now I saw myself in his office. He warmly shook my hand, freely offered advice for me, loaned me some of his books, and called me brother, for when we parted he said, "God bless you, brother." The scene changed again and I found myself again pondering the invitation. Was it intended for me? Was I really his friend? Just then the telephone rang and he gave me a personal invitation. He seemed very cordial. I rejoiced at the invitation and eagerly looked forward to the banquet. Everyone spoke highly of the banquet he planned.

"Finally the day and hour for the banquet arrived, and I eagerly went to the large auditorium which was the scene of the festivities. And this was where my dream was particularly difficult to interpret. For when I arrived one of the ushers led me into the basement and seated me to a special table prepared for me. All of his other guests were entertained and fed on the main floor. I listened to the proceeding through a loud-speaker. Now I ask you, 'What is the interpretation of this dream?' Do we have any Daniels in the audience? I know of no friend that would treat me this way! Just a minute! Something comes to my mind! Perhaps this is a clue to the interpretation. I was in a large revival service in a leading church in our city last evening, and the minister made the following announcement: "We are happy to have as our guests this evening, our colored friends, who are worshiping in the basement with us."

It takes little time to administer a rebuke,
But it takes a long time to forget it.

—Chinese proverb

Flashes of Thought

Out of the Mouth of Babes

WALTER GERING

For a moment I was stunned; I was utterly speechless as he broke in with his question. Even after they were gone it still haunted me. What ever prompted this child to ask such a question? Children are always raising questions; but why this one? It struck so deep!

It was one of those days when there was a certain amount of confusion and excitement around the church. It was the day of preparation for an evening wedding. The florist was decorating the altar; in the basement the ladies were busily engaged in preparing the sandwiches and salads for the lunch. I myself was seated at my desk writing the message of the evening.

Suddenly three little children, all below school age, appeared in the doorway. While mother was working in the basement they were exploring the church. This was an opportunity for them to wander about the place, up and down the stairways, in and out of the rooms. Now they had come upon the open door to the pastor's study. Without any warning, there they suddenly appeared, holding hands in childlike simplicity. And then came the question: "Are you Jesus?"

There was silence; what could I say? Of course I was not Jesus; what a foolish question. Yet it struck deep as it came from the lips of an innocent child. Long after they were gone it haunted me: "Are you Jesus?"

In the moment of silence as I groped for an answer to the children, there came another question: "Jesus is here, isn't He? Jesus is everywhere." What simple, childlike faith; of course He was here. So it was that they went on their way, satisfied with my reassurance that Jesus was present.

But that question: Are you Jesus?—what was I to say? There came to my mind the words of the chorus: "Let the beauty of Jesus be seen in me; all His wonderful passion and purity. O thou Spirit divine, all my nature refine 'til the beauty of Jesus be seen in me." I thought of the early disciples of whom it is said that men took note that they "had been with Jesus." No, they were not Jesus; but their lives had been touched and it was the Spirit of Jesus radiating forth from their faces.

Quietly there breathed forth the humble prayer: "Lord, let this be Thy Temple through which Thou canst radiate that all may see Thy beauty."

EVEN SO, LORD JESUS, LET IT BE!

We Cann

(Brother Cornelius Wall is principal and an instructor in the European Mennonite Bible School in Basel, Switzerland. In addition the Walls spend much of their time ministering at Bible conferences, youth retreats, and to scattered Mennonites and refugee groups in Germany. The Walls are from Mountain Lake, Minn.)

A child four years of age, the European Mennonite Bible School is a reality although somewhat feeble up to this time. But now it suddenly begins to stretch and make itself known. And its "family" is already being heard to say: "We can't be without it." Of necessity the school is bilingual—German and French. This causes some difficulty but makes work much more interesting.

This year's term closed January 29. Seven weeks of school is not much of a term but it is more than the school ever had, so we are grateful for what we have and look for longer terms in the future.

The student body numbered 29. It was a very happy, orderly, considerate, and studious group. Since the school was housed in the already-crowded MCC center in Basel, the orderly conduct of the students was greatly appreciated.

Our students found lodging with the families of the two Basel Mennonite churches. They were guests of these families, entertained free of charge with two meals a day on top. Reception was very warm at every place. As an expression of appreciation for the unusual hospitality, the students prepared a Christmas program primarily for their "parents." During school days the noon meals were served in the MCC center. Fellowship and work were real pleasure to all of us. With grateful hearts we recall the splendid cooperation received from the personnel of the center, the help in the kitchen and the student body, but particularly Mr. and Mrs. D. C. Kauffman of West Liberty, Ohio, who are in charge of the Basel center.

Our little festivities will long be remembered. Birthdays were closely watched and joyfully celebrated. A trip was made into Alsace and another one into the Jura Mountains where most of the Swiss Mennonites live.

But the real purpose of the school is work and once more work, interspersed with periods of wonderful Christian fellowship, particularly during devotional periods and prayer meeting. Let us have the students themselves tell what the school meant to them. May I introduce to you two young men who by their testimonies represent the school:

"It seems that the seven weeks have just started and now they are already past. This time of blessing has passed all too quickly.

"Even though I had the opportunity to come to Bible School in fall, I did not want to come. This was the impression I gave from the outside. My inner longing, however, was that I learn to know my Heavenly Father now. I came to school with great anticipation and was not disappointed. Today I can testify that I have received that for which I was looking. I learned to know Jesus as my personal Savior. I gave myself to Him and He took me as His own. How thankful I am for it!

"I was very richly blessed during these seven weeks of Bible School. Whether it was in the Old Testament studies, in meditations, in Ethics, Christian Living, Church History, or in the Sunday school class, so much was offered, and I could learn much. How many truths were revealed to me! With this intensive studying of the Bible I realized how superficial my Bible reading had been before. All courses become living and interesting when one studies them carefully. Through all this we felt the nearness of the Lord, beginning with the morning devotions and prayer hour until the last school lesson of the day.

"I would not have received all this if I had not come to the Basel Bible School. I am thankful with all my heart to all those who made it possible to have a Bible School. Especially do I thank our teachers who spared no effort to give to us the Word of Truth clearly and plainly.

"We received very much for our future life. What we received here has made our lives richer. And that is why I wish to encourage everyone if it is at all possible to come to the Basel Bible School. It is truly worth while and it is not lost time."—Roland Nussbaumer.

"I consider it a special privilege that I was able to come to the Bible School. Looking back I realize all the blessings I received. My greatest experience was that it is here that I met my Savior. The school

Mennonite Youth attending the European Mennonite Bibl School in Basel, Switzerland, ready to make a tour int Alsace. Twenty-nine young people attended the 1953-195 seven-week session.

Without It

exceeded my expectations because I am going away a different person.

"The teachers instructed in such a way that one felt as though they were speaking to the heart. What was discussed in the class period spoke to my heart. Honestly speaking, these things made me feel uncomfortable at first. We were taught in such a way that we could do nothing else than to examine ourselves. That is exactly the purpose of the school. We are to learn to know ourselves. They want to make better persons of us. My eyes were opened through struggles. I knew very little of the things of God and knew still less how insignificant I was. I am very thankful the teachers were here not only for the class periods but that they were willing to help us with problems at any time. We had the feeling that we belonged together. The morning devotions and the prayer hour made us aware that we grew closer together spiritually.

"We discussed our questions together with real understanding. The teachers did not have a superior or unsympathetic attitude to our questions. On the contrary they made special efforts to give clear answers. They remembered when they were young and had the problems that sometimes make our heads hot. If things didn't go right in the Sunday school class hour, we were not criticized but were helped and told with love: 'Next time you will do better.'

"We as students learned to understand each other. Obstinancy had no place and the conviction of each one was respected. If there was a difference of opinion, a good remedy was found by saying: 'You are correct but perhaps the other one is not wrong either.'

"I could never complain that I did not have enough work. There was no time to be lazy. The contrary was more correct. Often my head would go round and round when I thought of all that I should know when I left the school.

"I must mention my hearty thanks to everyone who helped this school become a milestone in my life. I appreciate the sacrifices that have been made. You have done it out of love for our Savior. The Lord bless you for it.

"I also realize the responsibility which is now placed on me. I do not dare to keep it to myself but I must give it to others by word and deed. In this way we may be workers and witnesses for building the Kingdom of God. We thank the Lord for t."—Otto Funck.

Already at the closing exercises we were led to think in terms of next year. One of the reasons for such continued attention on the school was the fact that on January 25, a few days before the close of school, a house was bought by MCC which is to be the future home of the Bible School. Its location is very suitable. The house is comparatively new and will serve our purposes very well. We are grateful for this new development. We will take possession July 1. However, we are now planning how to arrange and equip our new school. The Swiss churches are also manifesting great interest in the project. They are anxious to find ways in which they can help in furnishing the school. And our student body before leaving requested that a student association be organized which would have a part in building up the school. All these are signs of life and keen interest.

But not only here we see a growing interest in our institution. Also from America come evidences that Brother C. F. Klassen's plea in the interest of the European Mennonite Bible School made while touring U.S. and Canada does not go unheeded. We are very grateful for responses from the churches at home and hope that our Lord will enable us here to redeem the opportunities we have. May all our efforts result in building the Kingdom of God and aiding the Mennonite churches in Europe in their efforts to effect spiritual growth and consecrated Christian living.

Camp Landon

Our church papers bring many interesting reports of the work that is done by the Mennonite Central Committee and its helpers. Many people are interested in the various types of projects that are being undertaken today but to see a unit in operation is far more enlightening than to just read about it. And what is even more valuable, one soon catches the spirit in which the workers perform their work.

Camp Landon is but a little "lighthouse" beside the road where about a dozen young people live in rude barracks and make it possible to maintain the spirit of a Christian family. Everyone is considerate of the other and all are interested in the welfare of their fellow men. You do not hear them talk of themselves. The pronoun "I" is hardly ever heard in the Camp. The campers are not interested in themselves but rather in the service that they can give to others in the name of Christ.

The buzzer goes at six o'clock in the morning and breakfast is served at six-thirty. After breakfast the morning devotions follow. They are conducted in a special place in the dining room. The campers all take turns in leading in the devotions. A real worship atmosphere is prevalent. Then the dishes are done and all are off for the day's work—some in the workshop, some in the office, some at the Community Center, some in schools, some in private homes. At five-thirty the happy family gathers around the supper table.

Many little seeds are sown of which perhaps not all will grow and bear fruit but undoubtedly some

(Continued on page 415)

Elim Gospel Beach

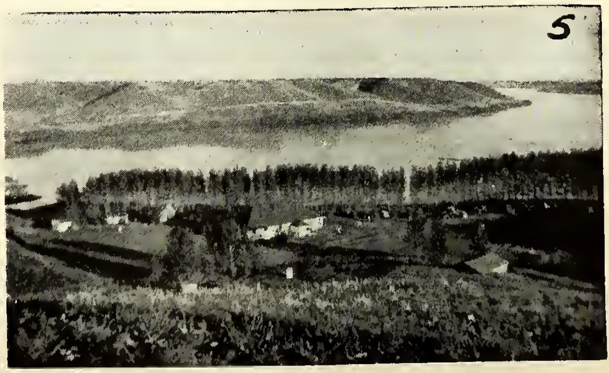
Traveling south from Swift Current on No. 4 highway some twenty miles and then eight miles west you will, without warning, drop into a valley which is watered by the clear waters of Lac Pelletier. The lake extends one and a half miles south and is approximately one half mile wide. It lies sprawled out on the bald prairie with an occasional shrub bordering its fringe but on the northern end is a profusion of trees and lawns and is known as Elim Gospel Beach. It is a Christian resort dedicated to the cause of Christ.

The word "Elim" denotes the fact as in Exodus 15:27 there are three score and ten poplar trees. Also the refreshing waters of Elim become so necessary after the bitter waters of March and the trials and discouragements of the journey. "Gospel," because it is dedicated to the sending forth of the good news. "Beach" because that's what it is. The water is shallow on the perimeter of the lake and then very gradually deepens until at points there is sufficient depth to accomodate fish measuring up to twenty-six inches. For the amateur, the smaller perch can be caught from the shore in plenteous quantities. Boats and equipment are for hire. For the more active lake enthusiast there is swimming and diving, surfboarding, water skiing, and racing speedboats. To encourage patrons, especially low rates are offered for cabin rentals.

Special Sunday services are arranged and held in the Tabernacle. Speakers from outlying districts assist and share in the privilege of sending forth the Gospel. Retreats, camps, conventions, and conferences form an important part of the program. It is in this field that the purchase is mainly justified.

In some respects the Beach has been a little disappointing. Mennonite industry makes no provision for summer camping. Consequently the resort isn't utilized to the ultimate extent during the week, and on Sunday the accomodation is overtaxed.

Elim Gospel Beach is debt free, has clear title to one half section of land with more than one half mile of lake front. It is operated by the Saskatchewan Mennonite Youth Organization with a local committee for five members, four of whom are appointed. The excellence of the resort offers vast opportunities. Much has been accomplished but much more remains to be done. The effective support of its many friends will prove what God can accomplish through yielded vessels.



—**P. R. Derksen**

Appropriate Advertising

W. L. Mustard, who operated the MODEL SALOON in Washtucna, Washington, had the following statement printed on the back of his business card:

"FRIENDS AND NEIGHBORS: I am grateful for past favors, and having supplied my store with a fine line of choice wines and liquors, allow me to inform you that I shall continue to make drunkards paupers and beggars for the sober, industrious, respectable part of the community to support. My liquors will excite riot, robbery and bloodshed.

THEY will diminish your comforts, increase your expenses and shorten you life. I shall confidently recommend them as sure to multiply fatal accidents and incurable diseases.

THEY will deprive some of life, others of reason and all of peace. They will make fathers, fiends wives, widows; children, orphans, and all poor. I will train your sons in infidelity, dissipation, ignorance lewdness and every other vice. I will thus "accommodate the public"; it may be at the loss of my never dying soul. But I have a family to support—the business pays—and the public encourages it.

I HAVE paid my license and the traffic is lawful and if I don't sell it somebody else will. I know the Bible says: "Thou shalt not kill," "No drunkard shall enter the kingdom of heaven," and I do not expect the drunkard maker to fare any better, but I want an easy living and I have resolved to gather the wages of iniquity and fatten on the ruin of my species.

SHOULD you doubt my ability, I refer you to the pawnshops, the poorhouse, the police court, the hospital, the penitentiary and the gallows, where you will find many of my best customers have gone. A sight of them will convince you that I do what say."

—The Spotligh

WHEN SHOULD A MINISTER RESIGN

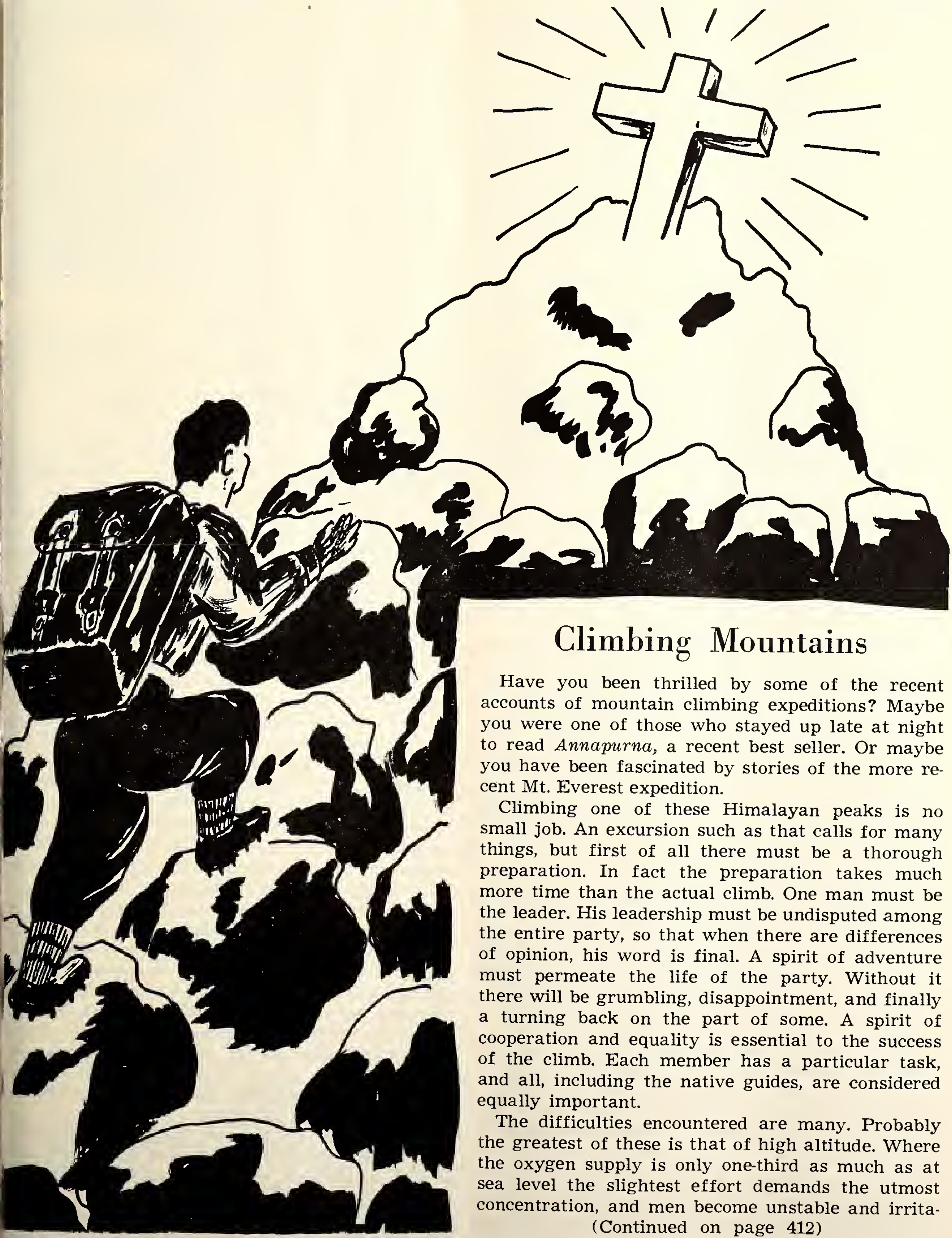
(Continued from page 405)

A gracious departure, whatever may have happened backstage, is always a victory for the min ster. If he keeps sweet, he will have the respect of the people. And in a year or two they will star tacking up a halo over his head.

Reprinted by permission, from "Protestan Church Aministration and Equipment."

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas.



Climbing Mountains

Have you been thrilled by some of the recent accounts of mountain climbing expeditions? Maybe you were one of those who stayed up late at night to read *Annapurna,* a recent best seller. Or maybe you have been fascinated by stories of the more recent Mt. Everest expedition.

Climbing one of these Himalayan peaks is no small job. An excursion such as that calls for many things, but first of all there must be a thorough preparation. In fact the preparation takes much more time than the actual climb. One man must be the leader. His leadership must be undisputed among the entire party, so that when there are differences of opinion, his word is final. A spirit of adventure must permeate the life of the party. Without it there will be grumbling, disappointment, and finally a turning back on the part of some. A spirit of cooperation and equality is essential to the success of the climb. Each member has a particular task, and all, including the native guides, are considered equally important.

The difficulties encountered are many. Probably the greatest of these is that of high altitude. Where the oxygen supply is only one-third as much as at sea level the slightest effort demands the utmost concentration, and men become unstable and irrita-

(Continued on page 412)

Peace Retreat at Camp Mennoscah

The annual W.D.Y.P. Peace Retreat, which is sponsored by the Peace and Educational Committee of the Western District Conference, was held May 28, 29, 30 at Camp Mennoscah, which is located near Murdock, Kansas.

Registration began at 2:00 p.m. Friday and before it was completed 150 young people and leaders were registered. After the evening meal a message was given by Rev. Wm. Stauffer, from Sugar Creek, Ohio. Later a peace play was presented by the Bethel College Young People's Fellowship. Before retirement a campfire message was given by Rev. W. F. Unruh the Field Secretary for the Western District Conference.

A Morning Watch was conducted before breakfast Saturday and a short message was given by J. J. Voth. Following breakfast the morning message was given by Rev. Wm. Stauffer.

After the talk by Rev. Stauffer the young people were divided into six discussion groups, and each group was assigned a leader. This leader was to lead and supervise the discussion of the group to which he was assigned. Some of the questions which were discussed are as follows:

1. How do we get the doctrine of love and peace across best?
2. Do the young men go into 1-W service because they get paid?
3. How can we get the Conscientious Objector stand across to other young people?
4. Is it easier to be a Conscientious Objector in a big city?
5. Why do people graduating from college usually find jobs in Non-Mennonite communities?
6. How can we correlate the Old Testament with the New Testament?
7. Is the full stomach the answer to the problem of peace?
8. Is there a need or a place for the Mennonite Church?
9. Is the relief program worth while?
10. Should a Christian take part in government?
11. Why do we have Peace Retreat?

The noon meal followed these discussion periods and the rest of the Saturday afternoon was devoted to free time and supervised recreation. The young people had a choice of softball, volleyball, fishing, or swimming.

After a picnic across the river, the reports of the discussion groups were read, and then a short message was given by Rev. Wm. Stauffer. Later in the evening a film, "A Time for Greatness," was shown and then the campfire service was conducted by Harry Martens.

The Sunday Morning Watch was conducted by P. P. Tschetter. After breakfast the Sunday school lesson was taught by Rev. Willard Claassen and was followed by the morning worship service which wa in charge of Rev. Stauffer.

Following the morning service the noon meal wa served and the entire camp was then adjourned. A of the meals were in charge of the Eden Peac Group, who did a wonderful job.

Courtney Hiebert, Newton, Kansa

How Gentle God's Commands

How gentle God's commands!
How kind His precepts are!
Come, cast your burdens on the Lord,
And trust His constant care.

While Providence supports,
Let saints securely dwell;
That hand, which bears all nature up,
Shall guide His children well.

Why should this anxious load
Press down your weary mind?
Haste to your heav'nly Father's throne,
And sweet refreshing find.

His goodness stands approved,
Down to the present day;
I'll drop my burden at His feet,
And bear a song away.

—Taken from the **Mennonite Hymnary**

CLIMBING MOUNTAINS

(Continued from page 411)

ble. The only way to conquer this difficulty is to let the body adapt itself gradually to this condition Lastly there is the urgency of the situation. The peak must be reached before the fury of the mon soons reaches the mountain. There is no time to waste, so that each one must keep from doing things that don't really help the climb.

Living the Christian life is like climbing one o these mountains. What is there that takes so much preparation as a spiritual victory? Spiritual impact demands spiritual preparation. The right leadership is absolutely essential. Where Jesus Christ is not given complete authority there will be disappointment and possibly turning back. And speaking of adventure, where is anything to compare with the Christian life, filled with anticipation and unexpected experiences? When the tough knocks come, it is an opportunity to run away or to adapt ourselves to it, permitting real growth to take place. And where is there time to waste? God's will in our life i urgent! No one else can do it for us, and if we don' get it done, it remains undone.

"I press on toward the goal for the prize of th upward call of God in Christ Jesus." What is tha goal? For Paul it was "that I may know him and th power of his resurrection and may share his sufferings, becoming like him in his death."

Orlando Schmidt (Assistant Pastor, Bethel Mennonit Church, Mountain Lake, Minnesota)

(Art work by John Hiebert, Mountain Lake, Minnesota)

Farming - A Christian Vocation

Farming is one of the oldest known professions of man. In fact, it goes back to the time when God made the earth, the animals and plants, and man. God designated man to care for these animals and plants by providing food and shelter for the animals, caring for the plants, as well as providing for himself.

Farming as a Christian vocation also has many opportunities besides tilling the soil. As farmers our job is to feed the people of the world who, without our farm products, would starve to death. Also we have the spiritual lives to feed for many more people are starving from a lack of God's word than from a lack of food to keep them going physically. In his everyday life the farmer meets a wide variety of people. Someone may be wanting to buy a cow, another is trying to sell a new tractor. When he looks at another man for the first time he usually forms his opinion of that man right away. As a farmer talks freely with salesmen or buyers, he may discover that the individual is not a Christian. The farmer could do his small part in spreading the word of Christ. This may take courage but he will be rewarded for a job well done.

On the farm there is enough variety of work to be done so that it seldom gets very tiresome. There s mechanical work on machinery, tilling the soil n the fields, and working with livestock. I don't believe one could ask for better working conditions o spread the word of God as a Christian occupation. When the farmer is out working in the fresh air, unshine, and cool breezes, he has an inward feeling of the nearness of God.

It has been said that what you do with your hands and mind together sticks by you and becomes a part f you for your whole life, while much of what you learn by reading or lecture escapes you. In arming is evidenced this worth-while combination f work with the hands as well as with the mind. On he farm one always has a job, something worthwhile to do the year around. There is nothing that makes for contentment like the certainty of contructive work in the presence of God.

The farmer has a feeling of security and perma-ence. He has his children around him. They have close contact with each other as the farmer rains his children, works with them and plays with hem. He has something to eat from his own fields, orchards, gardens, and barns. He has a house to ve in and fuel to keep him warm.

Farming may be a strenuous life with relatively ow income, but strong men and women are bred and reared there. Had we life to live over again we would not give up striving for financial success on the farm, but we would stress more living each day, more social life with the family and neighbors, more recreation and play, more time to stop, see, and enjoy the world of nature with which God has surrounded us on every farm.

In closing I would like to leave with you a short poem which depicts the life of the farmer and his nearness to God. It is entitled:

THE FARMER

Have you lived the life of the farmer,
Begun work with the rising sun?
Have you noted the modest income
That was his when the year was done?

Have you sat in the family circle,
Helped plan the crops for a coming need,
And noted the hope eternal
That's part of the farmer's creed?

Have you seen him at work in the furrow,
Shared his joys at the family hearth,
And felt the truth of the saying
That he is the salt of the earth?

Away from the crowded city,
Alone with his flocks and herds,
Refreshed by the winds of heaven
And the music of singing birds?

He finds growth for the soul within him,
Sees life in the o'erturned sod,
And while tilling the crops he has planted
He humbly walks with God.

C. B. Smith

NELSON GALLE (Moundridge, Kansas; Student at Kansas State College; Past President of Kansas Future Farmers of America.)

YPU FINANCIAL

REPORT FOR MARCH-APRIL

Cash balance, February 28, 1954	$ 392.82
Receipts, for March-April, 1954	306.25
Receipts, January 1-April 30, 1954	1,407.23
Percentage of $5050 budget	27.9%
Cash Balance, April 30, 1954	$ 427.20
General Fund	$ 17.97
Missionary Education Fund	245.17
Notes Payable	200.00
	$ 427.20

MCC News Notes

PSYCHIATRIC SOCIAL WORKER AT KINGS VIEW HOMES

Walter J. Drudge of Dakota, Ill., will begin employment in July as the psychiatric social worker on the staff of Kings View Homes, Reedley, Calif., and will be responsible for patient-family relations in this position.

Working under the supervision of the Kings View psychiatrist, Mr. Drudge will be responsible for contacts between the hospital and patient families during hospitalization. In this position he will do such things as interpret hospitalization treatment to members of the family, compile patient case histories, and aid patients as they prepare for normal home and family life.

Kings View Homes emphasizes foster home care—a practice whereby patients are placed in temporary homes. In such sheltered environment patients are able to complete their rehabilitation without hospitalization. Families in West Coast Mennonite communities take patients into their homes until they are able to join their families.

Mr. Drudge brings to this position the training he received at the University of Tennessee from which he was graduated this month with a master's degree in psychiatric social work. He is a graduate of Goshen College and served in the Voluntary Service program in Mexico from December, 1947, to June, 1949.

MEAT CANNER TO BEGIN OPERATION IN OCTOBER

Plans are being made for the MCC portable meat canner to operate in Pennsylvania, Virginia, New York, Ohio, Indiana, and Illinois during the 1954-55 canning season. If time permits, the canner will also operate in Iowa and Minnesota.

A goal of 160 tons of meat and fats has again been set for the coming season. Churches and communities interested in providing food for the world's hungry in this way should write the Mennonite Central Committee, Relief Section, Akron, Penn., for information in setting up a canning program.

Arrangements for the use of the MCC portable canner should be made by Sept. 1. In addition to the use of the portable canner, it will be necessary for communities to make use of local canning facilities. The Akron Relief Section welcomes reports of interest in canning and is ready to aid communities in setting up canning projects either with the use of the portable canner or local canning facilities.

The tentative schedule for the coming season: October and November, Pennsylvania, Virginia and New York; December, Ohio; January, Indiana; and February, Illinois. March is being left open so the season's operations can be finished during that month. Should the canner have completed work in Illinois by the end of February, it is possible it would be in Iowa and Minnesota during March.

ORIE O. MILLER REPORTS ON TRIP IN HOLLAND, GERMANY, AND FRANCE

In describing the first stretch of his commissioner trip to various countries in Europe, Africa, and Asia, Orie O. Miller reported great interest on the part of the Dutch Mennonite brotherhood to aid their brethren in Germany's East Zone.

"We were stirred these days to note Holland brotherhood concern to contact and help Germany East Zone brethren and their eagerness to join forces with MCC and Mennonite relief committees in other European countries in relief and refugee services," Brother Miller wrote. He also said a representative meeting to explore and plan these possibilities has been set for early July **in Basel, Switzerland.**

After spending June 3 to 5 in Holland, the MCC executive secretary spent June 6 with the Luxemburg Mennonite congregation. A baptismal service was held that Pentecost Sunday. With the eight persons baptized the Luxemburg Mennonite Church membership is now 52.

On June 7, Brother Miller met me in Frankfurt, Germany, with MCC workers from Bremen and Berlin, Germany, and Austria to plan the ongoing program. "We missed Brother C. F. Klassen at every turn," he said of that meeting. It was agreed at this meeting to close the Bremen office and combine its services with Frankfurt. Commenting on conditions in Austria, Brother Miller said "The need and opportunity here warrant some expansion of personnel and services."

Menno Heim concept and service in Berlin are to continue indefinitely, Brother Miller reported. Plans were made for the construction of a community center in Kaiserslautern.

In Valdoie, France, Brother Miller met with French Men nonite Church leaders and MCC workers to review the MCC program and its continuing goals. Commenting on this meet ing, he said: "Relations with the French churches and brethren have always been warm and cordial. Andre Trocme European secretary of the International Fellowship of Recon ciliation, and Orley Swartzentruber, Mennonite missionary i Paris, had come from the French capital city to discuss Mis sion-MCC interests. The needs of North Africa and the oppor tunities in Algeria were laid heavily on our hearts and th need to Algerians in France."

Brother Miller is combining a trip in the interest of MCC and the Eastern Mennonite Board of Missions and Charities Purpose of the trip is to review current activities and pla the future of such services.

It has been my lot in life, living in the wildernes as I do, to be out in storms a great many times. never knew one that did not do me good. For storm, whether it be physical or spiritual, is alway a challenge; and there is something in the hear that rises up to meet it. No other kind of occasio calls it forth. Storms rend and mar; but the strengthen, they build, and they may bring fort serene and changeless beauty.

We are prone to lament that the world is n better. Yet the fact that it is full of trouble afford us our only chance to spend our hearts. And it not in times and places of peace that we find ou heroes and heroines; not in ballrooms and on bat ing beaches, but in the places of danger and dar ness, in frontline trenches, there valor is foun there where men fight and die—heroes with the heads beaten in and the blood running out of the eyes. A time of prosperity is a dangerous time; t soul loafs and grows fat. Times of storms and pe are the ones that show what we are made of. Lo and grief are always life's summonses to us to great.

Archibald Rutledge in
BEAUTY IN THE HEART

(Fleming H. Revell Company)

CAMP LANDON

(Continued from page 409)

will. Results are already seen in the Sunday school, in church, and in various homes.

Much work still remains to be done. Part of the field still needs to be plowed and cultivated, part of it needs to be sown, and part of it is already ripe unto harvest.

May the Lord grant that the various conference groups may not get weary in supporting the work of the Mennonite Central Committee by their prayers, by sending financial gifts and by sending more young people to help with the work that is begun. And may the Lord richly bless the unit leader and his family, all the workers at Camp Landon, and all other workers who are rendering a service of love in the name of Christ.

H. B. Schmidt

Jottings

—**First Church, Reedley, Calif.:** A number from our church ttended the Calif. S.S. and C.E. Convention over the week nd of April 25 at the Downey Church. The same week end he Fresno-Madera C.E. Convention was held in Fresno. On aster Sunday, twenty-six persons were received into our hurch, either through baptism, confession, or letter. The endition of THE MESSIAH, given in our church that evening, vas also broadcasted over a local radio station. Choir memers wore new choir robes for the Easter Season, which were ecently purchased. The week of pre-Easter services brought o us by Andrew R. Shelly, were climaxed by a Youth Banuet. Midweek Bible classes for children were discontinued in pril; however, prayer and Bible study for adults continues rough the summer. Worthwhile Circle had installation of ew officers on April 26 and the annual May breakfast on ay 4, with guests from other churches in Reedley; Paul oering, Upland, was guest speaker. On Mother's Day, a onsecration service was held for 13 children and their arents. The Immanuel Bible Academy choir of Reedley ave a program in our church on May 23. John B. Jantzen, issionary on furlough from the Congo, brought both morning orning and evening messages on May 30th.—Mrs. Ray oossen, Corr.

-**Lorraine Avenue Church, Wichita, Kan.:** The June 1 jotting hould have stated a record attendance of 350 instead of 5 attended the Easter morning service. On May 9, fourteen ildren were consecrated during the morning worship serve. The annual Family night program was held recently. any children and some adults participated in this proram. The offering was for the Carl Johnson family at raibi, Arizona. This was to aid him to pipe water to his ome. May 11 the Friendship Circle Mother and Daughter nquet was held in our Fellowship Hall for a large group. thers and sons served the dinner. A program by the chilen and some of the mothers followed. May 19 was the osing session of the week day church school. Many visitors tended this last session. May 25, the Men's Brotherhood vited the ladies and children to hear the Wichita Police epartment present an interesting and instructive film and dission relative to safety. Light refreshments were served. ay 23, our Church History course conducted by our pastor as concluded with the film strip, "The Living Church." any of our people are attending the Institute of Intertional Relations being held June 3-11. Some of the ladies m our church served the daily afternoon tea on June 11.—s. John H. Gaeddert, Corr.

First Church, Nappanee, Ind.: Work is in progress on the building of our church. June 13, we worshiped in the buildg for the last time until autumn. June 20, we went to mp Friedenswald for our annual church retreat. For the mainder of the summer we shall hold services in the comnity park building. On June 13, five children were consented. The Sunday school worship service was in charge primary and junior departments, in recognition of Children's Day. Our church cooperated in the community vacation Bible school. There was an average attendance of 245. Elva May Schrock served as general director; Zola Bosh as director of worship, and Ruth Ellen Salzman as an assistant teacher.—Elva May Schrock, Corr.

—**Garden Township Church, Hesston, Kan.:** In May our church accepted the privilege of paying one-half support of Mrs. Alvin Bergen, our missionary nurse, who hopes to leave with her husband for Ethiopia, Africa, this summer, the Lord willing. Her sister, Verna Vogt, is our missionary to Japan. The Bergens were ordained in April. There were 46 children in D.V.B.S. with five teachers and one helper teaching this year. Children of several denominations were in attendance. Miss Betty Mae Vogt married Richard E. Oller June 3, in our church. The young couple are busily occupied in a Bible Camp near Huron, South Dakota. The Christmas bundle project is underway at present.—Corr.

—**Saucon Church, Coopersburg, Pa.:** It was with rejoicing to witness the ordination service for our pastor, Samuel Frank Sprunger, to the eldership, which was held May 23, at Saucon. Devotions and remarks by our elder, A. H. Schultz; duet by Mrs. Samuel Sprunger and Mrs. John Sprunger; charge to the congregation was given by Lester Janzen, pastor of the Bethel Church, Perkasie; solo, "My Task," by Mrs. Clark Bloser; charge to the pastor was given by his older brother, John F. Sprunger, assistant pastor in his home church, Berne, Ind.; ordination by A. S. Rosenberger, pastor of the West Swamp Church, and president of the Eastern District Conference; consecration prayer by Robert Landis, pastor of Springfield Church. The service was well attended; the parents also being present. Our pastor held special services June 6-13 in North Dakota.—Corr.

—**Meadows Church, Colby, Kan.:** P. K. Regier, executive secretary of the General Conference, was in our church May 30. He was en route to Vona, Colo. Sixty-three pupils are enrolled at vacation Bible school this year. Our church joined other Western Kansas churches at the annual festival at Garden City, on June 6. Miss Elma Nickel, daughter of Mr. and Mrs. Arnold Nickel, was united in marriage to Eldon Becker of Monument. Mr. and Mrs. Frank Goossen have announced the engagement and approaching marriage of their daughter, Leona, to Roland Saltzman. The wedding will be June 20. Roy Nickel has been sent overseas from Washington State.—Mrs. Homer R. Goertzen, Corr.

—**First Church, Beatrice, Neb.:** The Festival of the Christian Home was observed on Mother's Day. Nine children were brought for consecration. On Pentecost, five members were received into the church by baptism. Mr. and Mrs. Ralph Weber are with us for the summer months. Mr. Weber is the assistant to our pastor. Mrs. Weber, an R.N., is helping at our hospital during their stay here. May their work here be a blessing to all.—Margaret Albrecht, Corr.

—**First Church, Clinton, Okla.:** Mr. and Mrs. H. D. Penner, Lillian, Cherry, and Manette, and Mr. and Mrs. A. J. Nickel, Eugene and Whynema, all left on June 6, for a visit with friends and relatives in Canada. On June 13, Mr. and Mrs. W. Regier from Colby, Kan., were in our midst. Brother Regier gave a good object lesson for the boys and girls before bringing the morning message on "We are not our own." Mr. and Mrs. Andrew Holliman and three daughters are at present visiting their friends and relatives here. Brother Holliman and daughter Patsy, sang the wonderful song, "Constantly Abiding." C. L. Jantzen is on the sick list at this time.—Mrs. G. H. Bergen

—**Bethesda Church, Henderson, Neb.:** Upon the confession of their faith, 42 young people were baptized and received into our church as members on June 6. Also one by letter and two as associate members. In the evening, Holy Communion was observed. We are planning a special dedication service for the Christmas bundles which will be brought in on the evening of June 27. Visual aid material, available from MCC (slides showing the distribution of relief and Christmas bundles in foreign countries), will be shown. The remainder of the program will be given by the children, including the children's choir.—Mrs. Ruben H. Friesen, Corr.

—**Friedensfeld Church, Turpin, Okla.:** June 4, we had a very nice combined Bible school program in our church with our neighboring Church of God Church. June 6, we dismissed our morning church services to attend the annual singing convention at Garden City, Kan. June 13, we had a basket dinner picnic with our neighboring church in Forgan

(Continued on next page)

Oklahoma Park. This is an annual event which usually follows the Bible school program.—Corr.

—**Inman Church, Inman, Kan.:** May 9, several children were consecrated. Elmer Ediger of Newton ministered to our congregation the Sunday our minister, Ben Rahn, was at the mission station at Oraibi, Arizona. Our men's chorus took part in the Song Festival at Newton, May 30. One Sunday recently, the Misses Lehman, Liechty, and Burkhalter of Berne, Ind., told of their work among the children in the school in Tennessee. One carload of men spent three days at Meeker, Okla., to help in the tornado stricken area. Mr. and Mrs. Abr. R. Regehr celebrated their golden wedding anniversary June 6. Twelve young people were baptized and 19 people were received into membership of the church; Holy Communion was served that evening.—Corr.

—**Herold Church, Bessie, Okla.:** Four young people were baptized and accepted as members into our church the morning of Pentecost; also Mrs. H. G. Kliewer was accepted as a member by testimony. Rev. and Mrs. Menno Kliewer of Caldwell, Idaho, are visiting here. Brother Kliewer brought us the message Sunday evening, June 6. The "Go Ye" D.V.B.S. Association had school in six places, the first ones beginning May 24. Norman Schmidt, a graduate of Grace Bible Institute of Omaha, has moved to Lenox, Iowa, with his wife and three children. He has accepted the ministry in a church there. In our morning service, May 9, three babies were dedicated to the Lord. The marriage of Lonnie Schmidt to Clara Jewel May took place April 4. Homer Mouttet of the "Go Ye" Mission, was in our church Sunday evening, May 23. On May 19, Mrs. J. E. Rempel had to submit to surgery for the second time because of a broken bone just below the hip. She is now out of the hospital since June 2, and taken care of by her sister, Mrs. L. Horn. Harvest is in full swing; wheat is yielding well.—Mrs. Margaret Horn, Corr.

—**Walton Church, Walton, Kan.:** P. K. Regier preached in our church June 6. Elmer Ediger was the speaker on June 13, when we had church services in the Peabody Park as part of our observance of Children's Day. About 75 children from at least six churches attended the D.V.B.S. sponsored by our church and the Walton Methodist Church. Children's consecration services were held on May 9; baptism on May 30.—Harold Peters, Corr.

—**Immanuel Church, Downey, Calif.:** The Women's Missionary Society met May 6, with ladies of the Upland Church as special guests. Miss Laura Best, from Africa, was the special speaker. Many of the members of our church attended the sessions of the L. A. County C. E. Convention which was held at the Church of the Open Door, May 7-8. Five small children were presented for dedication on Mother's Day, May 9. May 16, at a combined C. E. Hour, Miss Amy Petter, well-known missionary and translator of the Montana mission field, showed pictures of the work there. Rev. Don Aeschliman, who formerly served our church as interim pastor, was in charge of the evening service May 16. He and his family plan to visit the West Coast churches before leaving for the mission field. A roller skating party was planned for our May Fun and Fellowship which was very well attended.—Lorraine Regehr, Corr.

Education and Evangelism

"Decision and commitment are of the very essence of personality. Pascal said that to make no choice was to make the worst choice. Men do choose, even though they say they do not choose! It is in decision that the direction of life is determined. The power of decision is of the very essence of human nature. We become what we choose...

". . . genuine evangelism accompanies and is a part of all Christian education, or it is not Christian. Evangelism is not only the spirit in which education is done, but it is also the work of bringing individuals to decision and commitment regarding Christ. The Christian educator cannot uncritically accept into the Christian field a law of growth which has been developed in the secular field, for he as a Christian educator is constantly dependent upon the Holy Spirit for the success of his work. The Christian life does not grow so gradually as we are sometimes led to believe. It is a life of constant decision and commitment through various experiences, each of which is but a new beginning to more growth. . . .

"Education and evangelism in the Christian sense are not incompatible; they are two aspects of the same process. When divorced from each other they work for a one-sided method in and conception of the Christian life. Christian education is not evangelism, but it must be evangelistic and rest upon the Evangel. Evangelism is not education, but it must be educational and also rest upon the Evangel."

—Homrighausen, E. G. **"Choose Ye This Day,"** pp. 25, 50-51.

Have You Ever Known --

A man to lose his job because he drank too little?

A doctor to advise his patients, "Your chances would be better if you had been a drinker?"

An employer seeking a man for a responsible place say, "Give me a drinker every time?"

A wife to explain, "My husband would be the best man in the world if he would drink more?"

A husband to say his wife would be a bette mother to the children if she spent more time a the cocktail bar?

A defendant in a court to seek acquittal with a plea "If I had been drunk I never would have done it?'

An insurance company to offer reduced premium on drinkers?

The value of a business or home to rise when tavern is opened next door?

A community that listed its taverns, beer parlor and roadhouses among its advertising assets?

A chief of police who advocated more liquor-sellin places as a means of reducing crime?

If not, why drink?—Bulletin, First Church, Wes Point.

Into the Beyond

MRS. ANNA RUPP, of Halstead, Kansas, an member of the First Church was born May 1 1865, and died May 12, 1954.

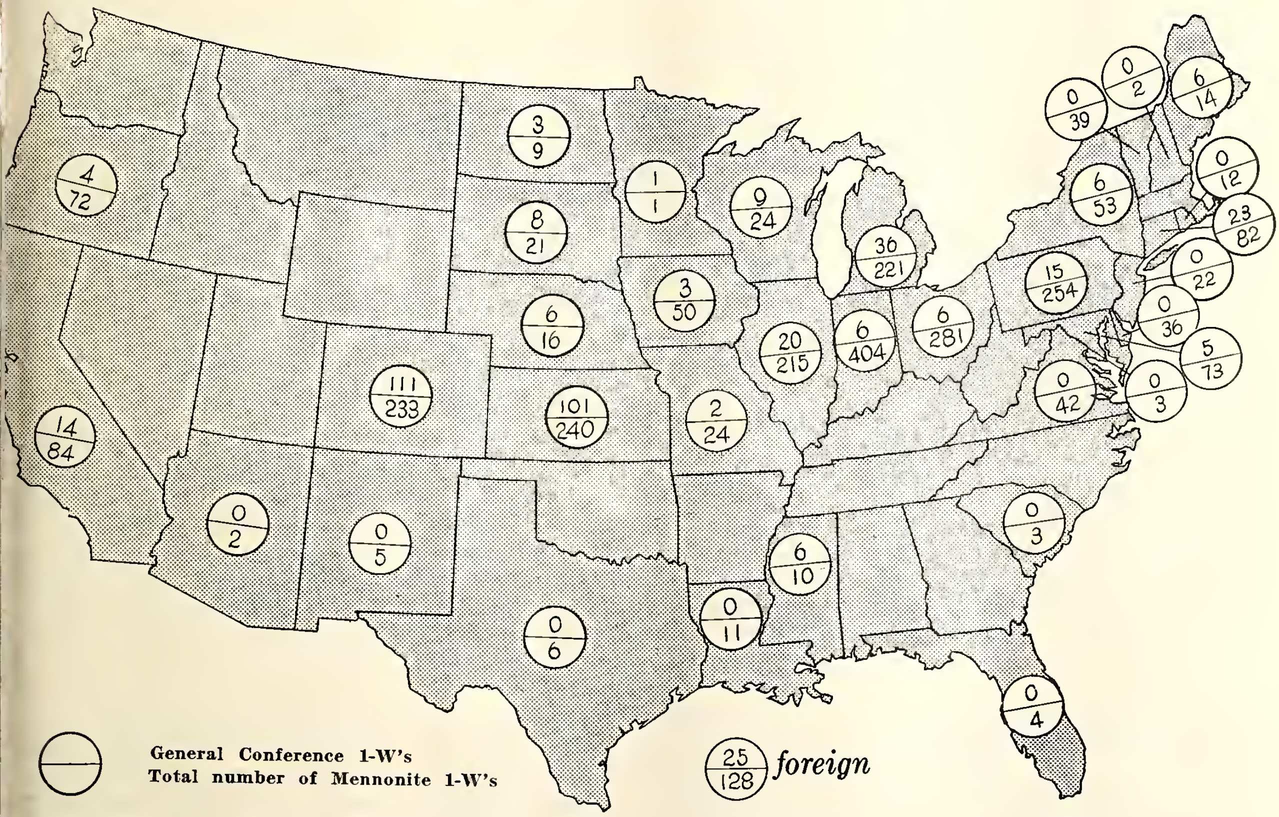
JOSEPH PREHEIM, of the Bethel Home for th Aged, and member of the First Mennonite Churc Pretty Prairie, Kansas, was born aboard ship c way from Russia to America, August 9, 1874, ar died June 13, 1954.

THE Mennonite

MENNONITE LIBRARY BIBLICAL SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ.

Where General Conference 1-W's Serve


4/72
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2/24
9/24
20/215
6/404
36/221
6/281
6/10
0/11
0/3
0/4
15/254
6/53
0/42
0/39
0/2
6/14
0/12
23/82
0/22
0/36
5/73
0/3
25/128 foreign
General Conference 1-W's
Total number of Mennonite 1-W's

Jesus said: Ye are the salt of the earth;
but if the salt have lost his savor
wherewith shall it be salted?

Special 1-W Number

Volume 69 Number 27 July 13, 1954

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PASTOR STRICKEN WITH POLIO

Ellis Graber, pastor of Zion Mennonite Church, Souderton, Penn., was stricken with polio on June 20, and taken to Montgomery Hospital, Norristown. The paralysis seems to be confined to the legs. The active stage of the disease seems past, and there is steady improvement in regaining the use of his muscles.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. E. Smucker, Maynard Shelly, Willard K. Claassen.

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The Reader Says --

Dear Editor:

I want to let you know that I appreciated Rev. P. K. Regier's article in the June 8th issue of *The Mennonite* entitled "Our Conference Responsibilities to Spanish-speaking People in the United States."

For the past year, through the Mennonite Central Committee Voluntary Service program, I've been working among transient people known as migrants and approximately one-half of these are of the Spanish - speaking Americans. Of course the children, through the schools, have learned to speak English, but most of the adults speak Spanish.

Since towns are scattered in this area very few of these people have the opportunity of attending church services. Then too because of their suspicion of the white people and language difficulty they do not feel "at home" in these churches.

We have worked with the Mexican people along with the Anglos and Negroes and have learned to appreciate and love them very much. In fact we are proud to have them consider us their friends. There are many different religious groups that go into the camps for services for perhaps a few weeks and then leave for other parts, still leaving the camps without a church or help for their spiritual growth and oftentimes because of lack of root they fall back and their condition is worse than it was at first. II Peter 2:20-21 "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."

We have Bible Club for the children and special classes for the women, but when people become Christians they need something that will help them in their spiritual growth. They need to join a church and to fellowship with other Christians. I am Mennonite and would therefor invite them to join the Mennonite church but the nearest on is some forty or fifty miles awa and you cannot expect someon to drive that far to attend church service, and I am sur that very few of us would d this. Besides that there is stil the language difficulty. No, th church must be taken to them It is true that we would find ver few names such as Garcia, Gon zolus, Domingus, Gaton, and Mo ellas on the list of names a members of the General Confe ence Mennonite Church of Ame ica.

Some of our children hav said to us, "We like only you kind of church." They like thi because they have learned to lov us and realize that the teaching from the Word of God hav helped to feed their longing an searching hearts. What a wo derful opportunity for a missio

Sincerely,

Neva Siemer

Of Things to Come

Retreats at Camp Friedenswald. Mich. (Middle-Central Districts)

July 12-18—Intermediate Retreat
July 19-25—Senior Retreat
July 26-29—Pre-Junior Retreat
July 30-Aug. 1—S.S. Workers Retreat
Aug. 2- 6—Family Retreat
Aug. 9-15—Chicago Churches Retreat
Aug. 16-22—Ministers Retreat, planned by General Conference Committe and local men for ministers and their families.

Retreats at Camp Mennoscah, Kansas (Western District)

July 11-15—First Intermediate Retreat
July 16-20—2nd Intermediate Retreat
July 21-25—Senior-Adult Retreat
July 26-31—First Young People's Ret
Aug. 2- 7—Second Young People's Ret
Aug. 8-12—Senior Young People's Ret
Aug. 12-15—Young Family Retreat

Retreats at Men-O-Lan (Eastern Dist.)

July 11-17—Intermediate Retreat
July 17-23—High School Retreat
July 23-25—Adult Retreat

July 26—First Quarterly Conference Eastern District, Men-O-Lan

July 26-31—Oklahoma Retreat, Hydro Oklahoma

August 8—Peace and Service Representative Retreat, Men-O-Lan

September 4-6—Labor Day Bible Conference, Men-O-Lan

Editorials

Elmer Ediger, Guest Writer*

THIS SPECIAL 1-W ISSUE

The 1-W program is two years old this summer. As of about May 7 there were 416 General Conference 1-W's, 2696 Mennonites of all groups, 4300 of all denominations. Most of us know something about the 1-W program but we need an over-all and a cross section view. We need to be clear how Voluntary Service and PAX fit into the 1-W picture. For this issue we have used 1-W men, unit leaders, area pastors, and Akron staff to present the picture. Because the program is so new we have leaned in the direction of presenting a basic picture even though it may be quite elementary to those close to the program.

AS A CHRISTIAN CHURCH WE SAY

"We believe that war is altogether contrary to the eaching and spirit of Christ and the Gospel; that therefore, war is sin . . . . Because we cannot support military conscription in any form we seek to find alternative patterns of service that both satisfy and transcend the demands of the states. We pledge ourselves to the sacrificial support of these alternative services." —1953 Portland Peace Statement, General Conference Mennonite Church.

ON THIS OUR GOVERNMENT SAYS

"Any person claiming exemption from combatant raining and service . . . if he is found to be conscientiously opposed to participation in such noncombatant service, in lieu of such induction be ordered by his local board . . . to perform for a period equal to the period prescribed in Section 4 (b) such civilian work contributing to the national health, safety, or interest . . . ." Section 6 (j) The Universal Military Training and Service Act of 1951.

A CONSCIENTIOUS OBJECTOR SAYS

"The 1-W program to me is an opportunity to erve Christ and the Church and at the same time ulfill obligations to the government. I believe that hrough this program I can be of more value to God and country than if I were in uniform. I pray hat the love of Christ may work through me. As a esult of my 1-W work I have certainly caught a glimpse of the actual needs of many people."

Reinhart Peters

WHY CALL IT "ONE-W"?

During the previous draft we had an alternative rogram known as CPS, Civilian Public Service. his present program has taken its name from the classification which Selective Service gives the man n alternative service. The "1" (one) category of classification includes the 1-A's who are available for military service, the 1-A-O's who are available for noncombatant military service and the 1-O's who as conscientious objectors are available for approved civilian work. The alternative service man receives a 1-W when he enters the approved "work" while the combatant and noncombatant soldiers receive 1-C's when they enter the armed forces.

THE WORK: INDIVIDUAL JOB OR CHURCH VOLUNTEER SERVICE

The presidential directives regarding this 1951 law provide for a broad scope of "approved work" under public or private nonprofit agencies. The first question a 1-O faces as he seeks a place of "approved work" is whether to get an individual earning assignment or to go under MCC into some form of church volunteer work. When the program began MCC anticipated that 30 per cent would serve in PAX and Voluntary Service, 70 per cent in the earning type of assignment. Today our General Conference (and other Mennonite groups) actually have only about 15 per cent (instead of 30 per cent) in the church volunteer program. What will be the trend for the future? Our Portland Conference urged that we increase our 1-W witness through the MCC volunteer program.

RELIEF, VS, PAX, AND A.S.: WHAT'S THE DIFFERENCE?

Relief work in contrast to other church channels mentioned is generally for those 24 years and older. It may include the giving of food and clothing while these other services do not. Just a few 1-W's are on a regular relief worker basis.

Voluntary Service in contrast to relief began as an avenue of service for younger people. There is a program for summer and one or two year volunteers. The longer term program developed when there was no draft and it is hoped it will continue longer after the draft. About one-half of those in MCC-VS today are 1-W's.

PAX (meaning peace in Latin) was also developed before C.O.'s were being drafted and generally speaking as a foreign service for C.O. men. It was hoped that in case of a draft the U.S. government would approve it as a foreign service and they did. PAX is not limited to 1-W's; we do have Canadian young men in the program who are not drafted.

Alternative Service or A.S. is an unofficial term sometimes used to specify that part of the 1-W program covering all the individual earning positions. Technically speaking 1-W's in PAX, VS, or relief are also in alternative service.

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*General Secretary, Board of Christian Service.

Our 1-W's in Voluntary Service

Thank God For VS

CARL YODER*

I thought I had reached a climax in spiritual growth upon becoming a convinced C.O. But how utterly mistaken I was. How immeasurable are the spiritual blessings in store for those that love and follow the Lord. I thank God that I consented to work for the Mennonite Central Committee on a Voluntary Service basis for the duration of my twenty-four months service. Voluntary Service has been for me a gateway to spiritual blessings I had never known before. My 1-W work no longer seems like an obligation; it has become an opportunity to serve Jesus Christ.

We all hope to continue to maintain a consistent Christian life, demonstrating our way of love. That is why Voluntary Service is such a rich blessing to me. It clarified nonresistance, which is not merely a word or a doctrine, but a way of life expressed in love toward fellow man. Our spiritual life grows and becomes immeasurably more valuable to us as we continue to daily put our convictions into practice. It is a definite challenge for all Mennonite young men, to put our way of life into daily living. If you have courage enough to do so your spiritual life will be richly blessed and you will never regret your decision. I have never regretted mine.

The Christian fellowship we experience together is wonderful and uplifting. Our prayer meetings and devotional periods draw us closer to our Lord and the pleasant conversations around the dining room table and in our rooms draw us closer to each other and to our common purpose of service. I am experiencing that true joy of Christian fellowship.

The Christian strength derived from such fellowship is invaluable. It enables us to rise over rough spots and endure problems. It is a vital part of Christian life. At Franklin and Marshall College I had very little Christian fellowship and never realized how much I missed out on until now. That is why I plan to finish my college career at a Mennonite institution despite the athletic and scholastic honors that beckon me at Franklin and Marshall. There is no earthly joy comparable to that true joy in Christ. All you Mennonite young people have the opportunity to experience that joy. I have found it in Voluntary Service; so can you.

An Earning Position or VS Which?

ELMER EDIGER

As a General Conference we have a total of 26 men and 12 women in one or two years of Voluntary Service. Of the 1-W men in VS, 5 serve in Paraguay with STICA; 4 in Gulfport; 3 in the State Mental Hospital, Whitfield, Mississippi; 4 in the General Hospital, Portland, Maine; 2 at McKims Boys Haven, Baltimore; 4 at Boys Village, Smithville, Ohio; 2 at Wiltwyck School for Boys, New York; and, 1 each at Baptist Home for Children, Bethesda, Maryland, and North Topeka Community Service.

Most 1-W's in Voluntary Service heartily recommend VS as a good avenue for giving two years of 1-W service. Some fellows and couples now in 1-W earning positions wish openly they had taken the VS road rather than regular alternative service earning assignments. When quizzed on their thinking such folks give answers which can be summarized under three general headings:

1. *"Voluntary Service is the logical and moral alternative for Christian objectors to war."* Their reasoning generally is that "In a world of war many people are required to make sacrifices whether they want to or not. For this two year period should we as 1-W Christians be content to have normal jobs and pay but simply live in a different community? Are we giving enough for what we as Christians want to prove and promote?" An uneasy feeling that we could give more for our cause particularly when much of mankind is making greater sacrifices can be a legitimate beginning point for Voluntary Service motivation.

2. *"Voluntary Service is a group commitment and discipline which helps me to do what I want to do as a Christian."* Through good individual commitment

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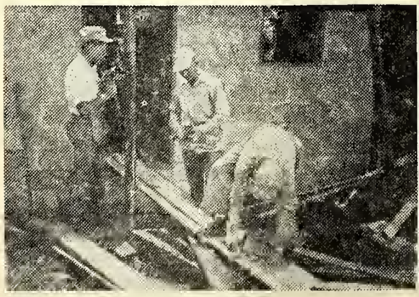
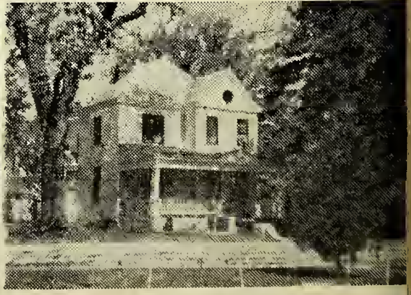
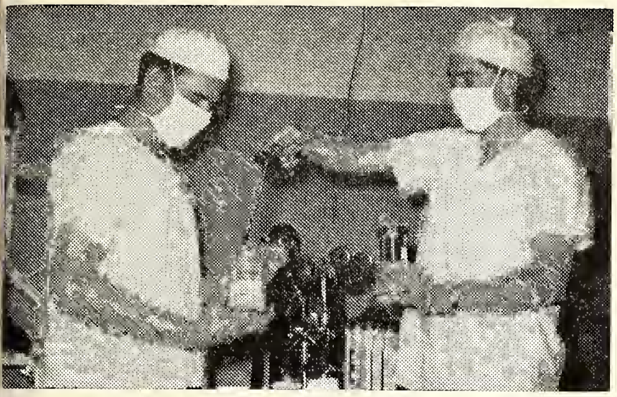
*Member, Bethel Church, Lancaster, Penna. Operating room Technician, Portland, Maine. Also on All-American Soccer Team in '52.


The North Topeka Reconstruction Unit working on a church damaged by the flood several years ago.

Community Center for North Topeka providing class and craft room for young people.


Polk Street house in Topeka which has served as a center for unit activities both for VS and other 1-W's.



The eight Mennonite Voluntary Service operating room technicians in Portland, Maine, General Hospital include James Unruh of Galva, Kansas, and Robert Miller of Nampa, Idaho, pictured above.

and discipline the 1-W in an earning position can also render a real Christian service and testimony on and off the job. "The problem," some 1-W's have said, "is that we don't do enough about it." Our church should help 1-W's in earning assignments to fulfill their sense of mission as much as possible but it is well to note that VS is a program specifically designed for that sense of mission.

3. *"VS provides a better opportunity for spiritual growth."* As VS'ers constantly stretch toward a common goal they learn to draw more deeply upon spiritual resources. A close kinship in service is most helpful. For most 1-W earning situations we have not yet found sufficient ways to utilize comparable opportunities for spiritual growth. One VSer said "Nonresistance has become a way of life with which we challenge each other every day," and so others have referred to a new appreciation of evangelism and similar Christian concerns.

There are 1-W men with financial and family obligations who ought to be in earning service. There are other good reasons for being in 1-W assignment which happens to be of the earning type. Are we not agreed however that it would strengthen our church witness and service if more were in VS? As a church we may need to admit that we have not sufficiently explained the real opportunities of VS. And, have we as parents too readily said, "Our boy might as well earn and help to pay for his pickup?"

We need more volunteers with a sense of mission—both men and women. May the Spirit guide young people facing such decisions.

Our I-W's in PAX and Relief

For Christ, Country, Neighbor

WILLARD STUCKY*

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable, unto God, which is your reasonable service."

We see all about us a struggle and a seeking for might and power, for physical and intellectual supremacy, and a tremendous striving between nations for these things. The words of the Apostle Paul can present a tremendous challenge to us as Christian young people in this generation. As Christians we also strive but for something different and greater. Our Ideal, the very One on whom we base our whole life and conscience, places our relation to fellow persons, groups, and nations on a new basis.

It has been my privilege to spend three years in our PAX services in Europe. Two of these years were spent in Greece where effort is being made to help rural communities in the mountainous border country to better their means of livelihood. Not with great amounts of money or material aid, but merely a starting with the few meager possessions and methods which these people have we are slowly helping them to better ways of making a living.

It challenged us to see how these people have been eking an existence from their land for years with primitive methods and limited knowledge. We were put right into their situation, teaching and demonstrating information and methods, common knowledge to us but entirely new to them.

As I thought over our entire 1-W PAX program it revealed to me a threefold responsibility.

First, to Christ. Having given our lives to His service and way of life, accepting discipleship under His name, it remains our duty to transfer it to others and to "prove what is that good, and acceptable, and perfect will of God."

Second, to our country. We are citizens of a nation which has given us honors and privileges because of our beliefs. We can be proud of that citizenship and in turn feel responsible as good ambassadors wherever our service may take us.

Third, as individuals to be good neighbors. Nations are built of individuals, and a harmony of the nations will have to begin on an individual basis. That places the good-neighbor responsibility directly on each one of us as Christians.

(Continued on page 422)

PAX men helping in flood clean-up in Holland.

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*Member, First Mennonite Church, McPherson, Kansas.

FOR CHRIST, COUNTRY, NEIGHBOR

(Continued from page 421)

Paul challenges us to service for God and fellow man. Let's accept that challenge and prove ourselves strong enough to uphold the responsibility.

What are Christians Doing About It?

HARRY MARTENS*

There is a total of 22 General Conference men in PAX and relief service with 12 in Germany building refugee houses, 4 in Greece for village rehabilitation, 2 in Jordan and 1 in Austria for refugee work, 1 in Iraq for health work, 1 in Korean relief, and 1 in the Paraguay leper project. (5 are in Paraguay under VS)

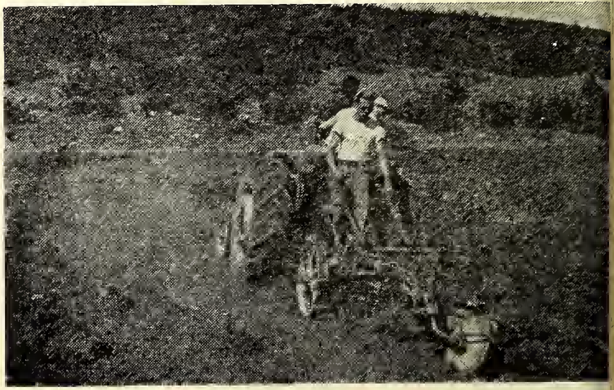
Millions are living in sin, ignorance, poverty, and disillusionment. Millions have been disappointed in all kinds of "isms," Utopian ideas, false doctrines, false gods of power where peace, security, and happiness were sought but were not found. Communism is knocking at many of these doors and offering its solution. What does the Christian have to offer?

The message of Jesus Christ clearly tells us to preach the gospel to all the world and for every area of life. If those in sin, ignorance, poverty, in disillusionment, yes those in search of a new hope and faith are to have their prayers answered, it depends to a great extent on you and me. Jesus tells us to love our fellow men as He has loved us. To show our love to the Master we are to serve and love "the least of these." Matt. 25:40. The time is long overdue when more Christian laymen need to heed the call to go into all the world giving testimony of their faith as they minister to those in need materially, physically, and spiritually.

PAX services has opened the door for Christian youth, as laymen, to give several years of consecrated and dedicated service to God. The purpose of this program can best be given by summarizing the four aims outlined in the PAX Services Handbook, namely:

1. We aim to provide projects that offer opportunities to alleviate human need and tension, to give encouragement to those less fortunate in undeveloped areas of the world, and to help resettle and rehabilitate displaced peoples in various parts of the world.
2. We aim to provide opportunity for personal growth of the worker through working with his hands, helping a people in need, and working with a people of another culture.
3. It is our hope to help promote international goodwill and understanding through this work with citizens of other countries in a spirit of sharing and brotherly love.
4. It is our hope that PAX services will help our church constituency to get a fuller realization of the suffering and the hopelessness found in a soul-sick world, and in contrast to see our own spiritual opportunities and our abundance of material wealth which we so often take for granted.

In the light of the continuing need in various parts of the world, the far-reaching impact of these services in promoting goodwill and understanding among peoples of many lands, and the opportunity and privilege this provides to give testimony of our faith in Jesus Christ as Savior, PAX should remain a strong part of our church Voluntary Service program indefinitely, even after the requirements in 1-W services have ceased. "As the Father hath loved me, so have I loved you: continue ye in my love." —John 15:9



PAX men plowing in stony Greece. Loss of horses during war prevented cultivation of urgently needed crops.

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*Visited European PAX while on year's leave as Bethel College business manager.

Our I-W's in Other Alternative Service

"W" Means Work

REINHART PETERS*

The most important phase of the 1-W program is that of the actual work. It is through the work that we can prove ourselves true, concerned, and cooperative Christians as well as conscientious objectors.

When the 1-W is hired he is just another employee to the employer, excepting that he's been committed to the employer by Selective Service for twenty-four consecutive months. The 1-W men are employed in many types of work including, general and mental hospitals, welfare agencies, sanitoria, dairy herd testing, medical centers, and others. There are 336 General Conference 1-W's in general and mental hospitals, 18 in Mennonite institutions, 7 with delinquents, 6 in children's homes, 6 in dairy testing, and 6 in miscellaneous types of work.

Attitudes toward his employer and his work will determine how well he gets along with each. If his attitudes are Christian he will have little if any trouble. Most employers accept the 1-W comparatively well and treat him with respect. The impressions the boss and other employees receive largely determine their attitude toward conscientious objection as a whole. Those who work closely with employees and others such as orderlies and attendants have real opportunity to witness for Christ. Good discussions are common. Frequently we learn that the 1-W's work, attitude, and the happiness on his face make others realize he is committed to Christ. This opens the door for further witness to 1-W's who are ready for it.

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*Bethesda Church, Henderson, Nebraska, 1-W service in Denver; now at Newton offices of the Conference.

In many communities where hostility toward the 1-W program initially existed a more favorable attitude has grown. Most communities now accept the 1-W and appreciate his work. The Superintendent of the Camerillo Hospital, California, said men from our group have something other workers do not have which is needed in their work. The hospital has just initiated a new type of treatment for patients which they admit could never have been carried out without our men.

In general the employers are well pleased with the services of 1-W men. Occasionally this is not true. There is danger also that some 1-W's nearing the end of their terms may "let up" in giving their best.

How the Alternative Service Men Live

ELBERT KOONTZ*

The men serving on individual assignments in the alternate service program usually provide for their own living quarters. In some cases the institution where they work has dormitory housing with private or semi-private rooms. Most of the men, however, live away from the institution where they work. The single men usually get together in groups of two to five and rent basements of large houses or third floor apartments where they can do light housekeeping and share expenses on utilities, food, etc. This provides an economical and enjoyable arrangement.

Trailer houses provide homes for quite a number of the married and a few single fellows. Frequently there is a concentration of 1-W's in the same trailer court which enables them to get together more frequently and share transportation to work, church, and unit activities.

A few 1-W men prefer to live entirely by themselves. They stay in a rooming house and spend their off-duty time by themselves and with their own interest.

The interests of 1-W's is seen in the things that they do when they are not at work. One boy had his room literally filled with model steamships, wagons, cars, etc. He worked at this during the evening and days off. Another in Colorado, is making a collection of rocks for his own study and in his profession as a schoolteacher. Some are making leather billfolds and belts. A number interested in mechanics, work on their own and others' cars. One boy even has a "hot-rod." Several are interested in woodworking and have purchased power tools. Some of these things were learned while in 1-W service, but others are a carry-over from their homes, schools, and communities. In fact it is interesting to note how spare time activities of men reflect more or less what they did at home.

Quite a number of boys are working on two full-time jobs. It appears that work is the only thing they have known before and they continue it now. When this is done it is quite obvious that there is not time nor energy for other activities, either religious or social.

1-W's Get Paid?

The 1-W's in earning positions are given an average salary of $130 to $190 a month depending upon the location and the type of job he has. He is on his own financially. From this salary it is his responsibility to provide food and shelter for himself.

The 1-W has living expenses which take up most of his money and in many cases all of it. He must buy his clothes. If he has a car he must keep it operating which may take a considerable part of his money. Some are going to school, others have a hobby where they spend much of their time. These in addition to his board, room, and charitable contributions leave him with very little money. Although they will have little, if any, money left many will have an experience for which they wouldn't trade all the wealth in the world. . R. P.

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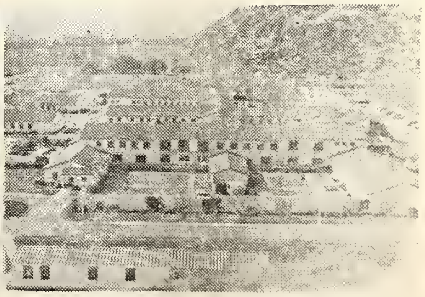
*MCC Area Pastor for 1-W's.

Seventh Day Adventist Church which is rented by Topeka 1-W's for Sunday worship.

A Topeka softball team in action.



Treatment Center, Camerillo State Hospital, Camerillo, Calif. Nine Mennonite 1-W's (3 G. C.'s)

Charitable Contributions From 1-W Earnings

Since men in alternate service receive wages, some are faced perhaps for the first time with making contributions from their earnings. This necessitates a personal consideration of where they should give and how much.

To what extent 1-W men make financial contributions to their home congregations and conference is a hard thing to estimate. Some feel that the 1-W program is a challenge for them to give all that they earn these two years for Christ and the church. This they do. They live very simply. Each month some send to their home congregation a certain amount for the total work of the church. One couple is sending the home church $25.00 per month! Most of the boys also contribute to the church they attend while in service. This is as it should be. *In summarizing the financial contributions of the* 1-W *men it could be said that they give as they have been taught at home.* However, the challenge of the Portland meeting of our Conference is before all of us, that we encourage our 1-W men "to consider seriously giving a tithe or more as a further aspect of their service." E. K.

Plus Service Projects Of A.S. Men

Some 1-W men have been challenged by the opportunities for additional service in the places where they are. For the first time many have encountered many nonchristians, have seen the need of people in the slum areas, those in desperate financial straights, and children in need of playgrounds. In various places 1-W units have responded individually and as a group to such opportunities.

In Newtown, Connecticut, where we have 17 General Conference men, they volunteer time for regular assistance and several nearby missions. Last summer and again this summer they are conducting a vacation Bible school.

In Denver the unit was challenged to help in a Spanish section of the city. A number gave financially, helped with craft work and Bible story hours with the children. The challenge also came for them to sponsor a Protestant chaplain for some of the hospitals in Denver. They responded and a Mennonite chaplain has been employed.

In Topeka the unit accepted a number of projects that called for financial support. Among these was helping the Salvation Army; helping repair living quarters for a lady in North Topeka; sponsoring a Christmas party for some of the boys at the Industrial School; redecorating the Unit Center at the Polk St. house; sending contributions to Korea.

Many of the 1-W groups accepted the opportunity of helping to build Prairie View Hospital. The total contribution of $4,154.79 from all the 1-W men both in the larger units and smaller ones was gratifying. E. K.

Area Pastor Looks at Religious Life

When in a new place and in strange surroundings some of the 1-W's have begun to think in a new way what their religious faith means to them. Some have never known personal freedom as they now have it and do not know what to do with it. Others are making a real contribution to the unit and community where they are. A good number are active in the churches they attend. They sing in the choir, in quartets, give topics at C. E., teach Sunday school, and take part in midweek meetings. Some of them are doing house-to-house visitation work inviting people to church and to accept Christ as their Lord and Savior. All of these things are good and help to enrich the lives of those who are active in them and render a plus service.

The number who are active in this way in the 1-W program is relatively small. The religious life of the 1-W men is not essentially different from what it was in the home community. There is a growing concern among the 1-W men themselves that "something" is not happening to their personal religious life as they had anticipated. It is common to hear expressions that they are not getting anything out of the program because it is really no sacrifice for them.

A 1-W group in the basement of the Old Mennonite Church in Denver preparing for tract distribution.

It does take a lot of personal discipline and the grace of God to make this program a total Christian service. There are many opportunities to render a real service but the number who were accustomed to take initiative at home are relatively few. Somehow they are not prepared to do the things that they see need to be done. This they see; they want help to do these things. Frequently they have been challenged by a task presented to them, but have somehow felt they could not accept such responsibilities.

Perhaps we in our home churches need to be conscious of this fact and examine our own purposes in the church, community, and life as a whole. Perhaps we have not fully committed our ways twenty-four hours a day to "Christ and His way." Somehow these 1-W men are beginning to feel a need of something more and are seriously seeking an answer to some of their individual religious problems. This experience is leading more to consider seriously how they might best serve Christ and their fellow men following the 1-W service. E. K.

Spiritual Difficulties

What follows is a letter from a sincere Christian who allowed himself to weaken while in 1-W. We publish this for several reasons. It reveals spiritual difficulties confronting young men in 1-W and others of us. May we thank God His Spirit continues to work seeking to restore us to a closer fellowship. Also we hope that sharing such a letter will encourage understanding and spiritual helpfulness rather than negative gossip which comes all too easily. E. M. E.

"If you would ask the 1-W's here 'Do you enjoy your vork?' I'm certain that the majority, if not all of them, would ay yes. The morale of the group seems to be good. Most of he boys seem happy with their situation.

"But—I must say there is something vital missing here. his, I believe is not giving the Holy Spirit a chance to work vithin them. Why? One reason is that there are too many vorldly things to distract us from God and from doing His vill. Another reason for this is that we are not organized as ve should be . . . .

"The longer I observe members of our scattered, wide open ublic unit, I see it this way. Those who were strong Chrisans when they came here are becoming stronger; and iose who were weak Christians when they came here I'm fraid are becoming weaker. I'm sorry to have to say this bout some of the men but that is the way it appears. I ope it isn't true.

"I could probably site myself as an example of this. With ts of money and lots of time, I, of course, looked for someing to do as is almost natural. I got into the drift somehat of the other employees here and soon I was wasting oney and time on worthless entertainment such as movies, c. The more time I spent in entertainment of this kind the ss I cared for unit activities, church work, and salvation souls. I found it difficult to attend even one of our unit rvices per week. This kept getting worse until one day I ought back to . . . and I was shocked to think how I had ipped backward since I came into 1-W service. I realize y error now and have finally yielded to God and plan on ishing college and consecrating myself to fulltime service r God. I am sincerely hoping that God will convict other W men of their errors as He did me. I might say here that have received much help and many blessings from the nisters that the General Conference has been sending us, so of the Old Mennonite ministers. We really do appreciate e interest of our church in us."

aplain Glenn Martin, a Mennonite, ministers to young l older patients in Denver, Colorado, hospitals. He is supported by the Denver 1-W unit.

Administration building of Topeka State Hospital. 104 Mennonite 1-W's (53 G.C.'s)

Group Activities

Regular *religious meeting opportunity* is the first concern of MCC for group activities. In one place the Old Mennonite Church has graciously served as the center. For a time the men in Topeka scattered to different churches for Sunday but had a midweek meeting. Since this did not meet their needs, a Seventh Day Adventist Church has been rented for regular services and Sunday school. The Home Mission Committee of the Western District has taken a major responsibility in supplying the pulpit.

In smaller units the men continue to worship at different places and then have "unit" religious meetings at other times, not necessarily weekly. We must recognize that where men are so scattered and sometimes in small numbers there has not always been enough leadership from within or from without to provide regular religious meetings. The MCC area pastor is to assist in this organization but that too becomes difficult when two such traveling pastors are to cover all the 1-W places in the U.S.!

The *retreats* have been stimulating and spiritually uplifting for those who chose to attend. Some retreats evaluated the 1-W program, others discussed subjects on psychology and Christian Faith. The concern at another retreat was how to become more effective witnesses.

In a number of units members have gone out to give programs in churches of the neighborhood and sometimes to other 1-W communities.

In the larger units there are many organized athletic contests. In some places the 1-W men have taken part in the city recreation program and have done very well. During the winter, the Denver unit had nine different basketball teams. Other 1-W communities had similar activity. There are other group activities such as singspirations, ice skating, roller skating, softball, picnics, retreats, and skiing.

The educational part of the program is greatly different. Where the 1-W units have a unit center, there are certain church magazines and newspapers, etc., that are available for those interested, but there is little help beyond this in the educational field. There are individuals who are attending school or

(Continued on page 428)

Summary of General Conference and MCC Services With I-W's

GETTING RIGHT CLASSIFICATION

The Mennonite Central Committee has an important role in serving General Conference and other Mennonite 1-W men. These services begin when the C.O. attempts to get his 1-O classification from which he is assigned to 1-W service. If a man has difficulty in securing the 1-O classification, assistance may be given by his pastor or an area counselor appointed by MCC. The MCC stands ready to assist through the Peace Section in helping on appeals for proper classification.

INFORMATION ON WORK OPPORTUNITIES

After the young C.O. has received his 1-O he has to either find a job that is approved for 1-W service or he is assigned to a job by his local draft board. The Counselors in his area who are kept informed by the MCC Peace Section each has a list of institutions employing 1-W men.

CONTACTS WITH SELECTIVE SERVICE

MCC also concerns itself with the relationship between the draftee, the draftee's employer, and Selective Service. Constant contact with Selective Service on the State and National levels is maintained. Problems relating to the man's period of service after receiving the 1-W classification are also dealt with by MCC through the State and National Selective Service offices.

PROVIDE LEADERSHIP

There are about 220 General Conference 1-W's who are in units such as Denver and Topeka who have a leader appointed by MCC. These unit leaders work with the men and help them arrange recreational, educational, and religious activities. The services of these unit leaders are supplemented by area pastors. They often serve as the go-between for the employer and the 1-W, but their primary purpose is to help the men grow in their Christian experience.

1-W PAPERS AND OTHER MCC SERVICES

The "1-W MIRROR" is edited and printed by MCC in Akron, Pennsylvania. This paper is to present "reflections for and about Mennonite and Brethren in Christ 1-W's." It is distributed without cost to all these men and is an important link binding 1-W's together and bringing significant information to them.

The 1-W Service Office also compiles lists of all Mennonite 1-W's. These lists are sent to conference offices and serve to keep them informed on where their men are located. This office also has produced a booklet entitled, "Proceed with Caution," to orient the men to their period of service. This booklet is available to pastors and is to be used by them in counseling prior to 1-W service. Information on educational, recreational, and other opportunities available to 1-W men is also available from the MCC office.

GENERAL CONFERENCE PASTORAL VISITATION

The Board of Christian Service office in Newton, working with representatives of district peace committees seeks to arrange periodic General Conference pastoral visits to all of the men located in their respective district. Following is a list of men taking the lead for their peace committee area:

East Coast	—William Snyder, Akron, Pa.
Ohio, E. Mich., E. Indiana	—Carl Lehman, Bluffton, O.
W. Mich., W. Ind., Ill., S. E. Wisconsin	—David Habegger, Carlock, Ill.
Wisconsin, Minnesota	—Orlando Schmidt, Mt. Lake, Minn.
Iowa	—Vernon Neufeld, Pulaski, Ia.
Nebraska	—Arnold Nickel, Henderson, Neb.
Kansas, Colorado	—Elmer Ediger and Albert Gaeddert
Dakotas	—Orlando Goering, Freeman, S. D.
Washington	—Willard Wiebe, Ritzville, Wash.
Oregon	—Paul Roth, Canby, Ore.
Idaho	—
California	—Aaron Epp, Reedley, Calif.

These pastoral visits are to represent the home congregation and conference fellowship. The program has not been equally effective in all areas. Some areas as in Connecticut have a monthly contact with most of the men; a few have probably not even had a visit.

"THE MENNONITE" AND OTHER MAILINGS

Very early in the 1-W program it was agreed to send the church paper so everyone of our men would have access to it. In general this has meant one subscription to a man or to those staying in the same room. For those in Voluntary Service this generally means a copy to the unit library. Unfortunately it often takes months even with the best of effort before the man's name and address trickles to the Newton office. "The Mennonite" inasmuch as it is used can help to bind us together and strengthen us for our total mission. The Newton office of the Board of Christian Service also aims to make mailings of special leaflets and a general letter about four times a year.

WHY OUR CONGREGATIONS HAVE OFFERINGS FOR 1-W

To meet the minimum 1-W needs the Board of Christian Service at its December meeting set a budget of $31,000 for General Conference part of the total 1954 1-W program. Monthly we have been expending these funds as follows:

$ 750 for MCC administration
$ 650 for 1-W's in Voluntary Service
$1,500 for 1-W's in PAX

NEED $1.00 PER YEAR

Roughly speaking this 1-W program requires General Conference contributions averaging $1.00 per member per year. With some heavy giving in the last several months we got sufficient income during 1953. For the first six months of 1954 we are again in the red by about $8,000.

In order not to use disproportionately from the

(Continued on page 428)

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas.

The Status of the C.O. in Germany

CURTIS JANZEN*

At the time of this writing the German parliament has approved German participation in the European Defense Community. It remains, however, for the Allies to give approval of actual German rearmament before Germany can begin to draft its young men for military service. At present there is an organization composed of approximately fourteen thousand volunteers known as the federal border protection (BGS) which is the extent of German military strength. (See *Life*, May 10, 1954). Ever since the Allies, especially the U.S.A., have been talking of rearmament for West Germany, an office known as Büro Blank has been laying plans for the new German military and the drafting of men.

Throughout this period various organizations interested in the problem of the C. O. have kept in contact with Büro Blank in order to influence its planning in regard to C. O.'s. The German constitution states that no one shall be forced to perform military service contrary to the dictates of his conscience. At present no law has been passed that would define exactly what this means. Does conscience mean only Christian objections to military service or does the term allow for philosophical, humanitarian, or political objections as well? The law, which has yet to be framed or at least made public by the office of Theodore Blank, needs also to define whether objectors will be given the alternative of a service completely civilian in nature or whether only a noncombatant type of position will be recognized.

Organizations varying from youth sections in labor unions or political parties to the organs of the church have expressed concern in the matter. The most active, of course, have been the church organizations in which the German Mennonites are also represented. Very active also are several different international voluntary work camp organizations whose chief interest is the promotion of peace and international understanding. Their hope is that they may some day be the channel for organizing civilian service projects for C. O.'s.

In their work on the C. O. question these agencies have three major concerns. 1) That of getting the C. O. recognized, both as a complete objector to military service of any kind, or as a noncombatant. Along with this they hope to establish the fact that a person can arrive at the C. O. position even after beginning military service and that changes desired can be made at that point in line with the new conviction. 2) That of a counseling service for C. O.'s on both a local and a national level—as provided by our ministers and by NSBRO. The local level will be most difficult since ministers do not generally take the C. O. position. 3) That of providing a constructive avenue of service for C. O.'s such as refugee housing construction like our PAX men are doing. Projects in other countries or with C. O.'s of other countries are one of their objectives, thus making their work international in character and so promote the cause of international peace. In representing their cause these agencies have plainly stated that their planning does not constitute approval of plans for remilitarization in their country. They are planning since they forsee the coming of rearmament in spite of their opposition to it.

It is difficult to estimate how many C. O.'s Germany will have. Numbers from 2,000 to 2,000,000 have been suggested. Finally, the number depends on exactly who will be recognized; on what his position will be—civilian or noncombatant; on what benefits he will get for himself or for his dependents—financial pressures will be great. Amongst the German Mennonites, the choice of the nonresistant position will be one of individual decision. How much support, financial or moral, will be forthcoming from the church remains to be seen.

German tradition has left little or no room for the C. O. position. In Nazi Germany it was unknown or at least impossible to take without risking one's life. In this sense we as American conscientious objectors have much for which to be thankful. It has become almost too easy to adopt the position, and many of us have gone on so light-heartedly because of our tradition. I have often asked myself what I would have done if my life were in the balance as it would have been in Germany, or if prison were the alternate as presently in France and Switzerland, or even if the term of service were one and a half times as long as military service is in Holland. It may be that even now we are being weakened and tested, because we don't have to face issues so squarely and consequently, don't remind ourselves of the reason for the faith that is in us. Let us be sure that when severe testing comes we will have the grace and power to follow through our position, and let us be sure in the present situation where we stand, for "we wrestle not against flesh and blood (therefore flesh and blood are useless resistance) but against principalities, powers, rulers of darkness, spiritual wickedness in high places." Germans, in seeing what happened in their own country, have realized the truth of the Apostle Paul's insight. We need to remind ourselves that our position is a calling to that end and to pray to God that He will keep us faithful.

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*Fresno, Calif., MCC Leader in PAX and VS in Europe.

SUMMARY OF SERVICES WITH 1-W'S

(Continued from page 426)

general board funds even if they were available, we are urging these special offerings for 1-W. Some congregations and districts have taken this as a genuine opportunity to express their fellowship and service with the men in 1-W.

Financing Voluntary Service

Our Conference pays MCC $25 per person monthly. In migrant work MCC provides for all living costs. In some institutions MCC supplies only the $10 per month allowance and in a few institutions volunteers receive regular wages which are then turned over to MCC and to help pay for other projects needing support. The $25 we as a Conference pay is the average cost per person.

Cost of PAX

Transportation, maintenance for two years and a $10 allowance costs MCC an average of $75 per volunteer monthly. This is underwritten by the Board of Christian Service for men of our Conference. To send as many as possible with available board income applicants and their families are asked to contribute according to their ability and interest. Some families sacrifice considerably to pay $25 a month, a few cannot pay anything and some pay as much as $75.

NOTE: Special thanks are due the Youth Section for giving its pages to this special issue on the 1-W program.

Extra copies of this issue are available from the: Board of Christian Service,
722 Main, Newton, Kansas.

GROUP ACTIVITIES

(Continued from page 425)

An action shot taken during a basketball game between two of Denver's nine teams.

taking correspondence in their off duty hours. All of this is on an individual basis and there is little help on this for the group.

The organizational setup for the 1-W program is not geared to take care of a lot of the details that should be taken care of and promoted. Much more needs to be done by our Conference and by the MCC in order to make the 1-W alternate service program what it could become. We need to support it more financially. We need to be willing to sacrifice more of our own time and energy for it and for the best things. We need to become less concerned about how far men will be from home and what our boys will be paid for the service. E. K.

Our Schools

BETHEL COLLEGE

Dr. Ronald Rich is co-author of an article appearing in the May issue of the "Journal of the American Chemical Society" entitled "Catalysis by Platinum (III) of Exchange Reactions of Chloroplatinite and Chloroplatinate." Dr. Rich is instructor of chemistry at Bethel College.

Dr. Erland Waltner served as adult counselor at the Student Volunteers' children's camp for the Wichita project children held at Camp Mennoscah, June 11 to 13.

Harry Martens and his family left June 18 for Old Mexico for a three-week assignment under the MCC and the Board of Christian Service of the General Conference. He will visit the Mennonite settlements around Cuauhtemoc. He will help to work out some problems in this area regarding hospital service and other problems relating to the difficult financial situation experienced by Mennonite settlers there because of the prolonged drought.

The vocal ensemble returned June 28 from a month's tour of northern and western states of the United States and two provinces in Canada. They gave some thirty concerts enroute and covered a distance of about 6,800 miles. They report a very generous reception wherever they sang and speak very appreciatively of the cordial hospitality they received in the homes. The ensemble is under the direction of Elvera Voth. The other members of the ensmble are: Joan Banman, Glen Goering, LaVera Schrag, James Waltner, Lenore Pankratz, Marles Preheim, Norma Jean Voran, Florine Voran, and Harvey Hiebert.

Dr. Erland Waltner is a member of the Goshen Mennonite Biblical Seminary summer session, June 28 to July 10. He is teaching a course on the Petrine Epistles.

The first session of the summer school came to a close on June 29. The second session began on June 30 and closes July 30. The enrollment for the second term is over eighty. The second term is under the direction of Dr. Eldon Graber. Other faculty members of this term are John Kliewer, Honora Becker, Menno S. Harder, P. R. Kaufman, R. C. Kauffman, E. G. Kaufman, and Henry A. Fast.

Virginia Toews, Dean of Women, arrived on the campus June 29 from a tour of the north and west in the interest of the new women's dormitory.

FREEMAN JUNIOR COLLEGE

College Choir Returns

Early Tuesday morning, June 15, a diesel powered chartered Inter-City Bus returned to the Freeman College campus and unloaded 22 tired choir members and their equally weary staff members. The Freeman A Cappella Choir had arrived home from their 13 day tour.

By this time the tour is only a memory. A memory of fellowship with generous Christan people who opened their homes and hearts to the choir. Perhaps most vivid in their memory was the visit to Rosthern Junior College. The activities of the day included a visit to the Rosthern Youth Farm, a friendly softball game which was lost to the Rosthern players, and a fellowship supper with the student body of Rosthern Junior College. After the supper both school choirs sang for each other. Solos and ensemble numbers were also exchanged. It was a day that will long remain in the hearts of the Freeman College Choir members.

Almost at the close of the tour the choir encountered serious bus trouble which forced the reluctant cancellation of concerts in Bloomfield, Montana, and Arena, North Dakota. Earlier in the tour the concert in Drake, Sask., had to be cancelled because of extremely heavy rain.

The choir, its director, Mr. Jost, and the accompanying staff members wish to take this opportunity to thank very heartily all those who may have had a part in the hospitality during the choir's stay in the various communities. The generosity of our hosts was deeply appreciated.

The Northern District Young People's Retreat was held recently at Swan Lake near Viborg, South Dakota. Several college staff members served in various capacities. Erna Friesen and Phyllis Mueller were working in the kitchen. Harold Thieszen and Rosemary Linscheid were counselors. Howard Heise was in charge of the music. Retreat speakers included Russell Mast, Orlando Schmidt, T. A. van der Smissen, and Herbert Fretz.

Harold Gross and his family spent the last weeks of June visiting relatives in Kansas.

MCC News Notes

AMP LANDON SPONSORS NEGRO YOUTH RETREAT

"I didn't exactly understand what Rev. Paul meant when e said we must be dead before we can really live. Can ou tell me what he meant?" a Negro girl asked after one f the evening worship services of a four-day Christian life etreat sponsored by Camp Landon Voluntary Service, Gulfort, Miss.

Her question was indicative of the spirit of the 33 Negro ouths who attended Camp Landon's second summer retreat une 7 to 11. The retreat was an occasion for these young eople to commit themselves to Christ, to discuss their spirual problems, to understand the place of the Church and its utreach, and to receive instruction regarding the Scriptures nd the home.

The high point of the retreat was considered to be the evening worship services at which time Paul Holdeman, assistant pastor of the Gulfhaven Mennonite Church, told of what it meant to be a Christian. At the conclusion of the last evening meeting 13 retreaters either made commitments or renewed their commitments to Christ.

In addition to worship services, the retreat consisted of classes, craft work and recreation. T. B. Brown, pastor of the local Mt. Bethel Baptist Church, taught a class on the place of the Church, and Mrs. Brown taught a class on courtship, marriage, and the home.

The General Conference Mennonite Church aided with personnel and finances. Frank Enns, missionary to Belgian Congo, taught a missions class, and Curt Boese, pastor of the Walton, Kan., Mennonite Church, directed a Bible study.

BACKNANG, GERMANY, CHURCH BUILDING UNDER CONSTRUCTION

Construction of a church building for the Mennonite congregation being established in Backnang, Germany, where American PAX men are building housing for Mennonite refugees, began after ground-breaking services Sunday, May 30.

As soon as the basement has been excavated by members of the congregation, PAX men will start construction of the building. The excavation is being done with the use of shovels and wheelbarrows, resulting in a reduction of construction costs.

Beginning of construction was much later than had been hoped. Lack of money and indecision as to the size of building were causes for delay.

Plans had been for C. F. Klassen to participate in the ground-breaking service May 30. The development of this group of Mennonite refugees into a Mennonite congregation which could be of witness and service in southern Germany was a fond hope and dream of Brother Klassen. Those in charge of this service were D. Chauncey Kauffman of West Liberty, Ohio, who succeeds Brother Klassen as European MCC director, and a German, Bruno Gotzy.

Mennonites in the United States and Canada who wish to assist their brethren in Germany in the construction of church buildings such as the one at Backnang can send contributions to their conference headquarters or to MCC, Akron, Penn. A fund has been opened in Akron for contributions to assist European Mennonites in the building of simple church halls.

Backnang PAX men are working on a second set of 10 houses. There is a possibility that five of these houses will be ready for occupancy by fall.

In addition to aiding the Backnang Mennonites in their church life, the PAX men there are interested in such witnessing activities as tract distribution and jail services.

In Wedel, Germany, where refugee housing is also being constructed, PAX personnel are conducting Bible study classes for German youths. Boys and girls classes meet separately. One of the special activities of Wedel PAX men in their spare time was the building of a small barn for a Freie (Free) Evangelical family. They report that this service has left a favorable impression and witness in the community. Among those inquiring why they performed this service was a Communist youth who couldn't understand why the American PAX men serve without pay.

In Enkenbach, Germany, PAX men are constructing a fifth house. Some of the apartments are already occupied.

(Continued on page 430)

MCC NEWS NOTES

(Continued from page 429)

BRETHREN-FRIENDS-MENNONITE STUDY CONFERENCE JULY 15-18

Program plans for the Brethren-Friends-Mennonite study conference to be held July 15 to 18 on the Bluffton, Ohio, College campus are complete.

Approximately 150 representatives of the three historic peace churches will meet to discuss the subject—"The Meaning of Christian Love." Purpose of the conference is to study the implications of Christian love in personal and community relationships and the relationship of Christian love to the whole social order.

This will give the General Conference eleven of the fifty designated for the Mennonites. These are being chosen by the Board of Christian Service to be geographically representative of our Canadian and United States leaders. The names of representatives will be published in "The Mennonite" in a later report on the conference.

The opening address on the conference subject will be presented by Clarence E. Pickett, honorary secretary of the American Friends Service Committee, Philadelphia, at 1:30 p.m. Thursday. The Thursday evening speaker will be Vernon H. Holloway, minister of the First Congregational Church, Geneva, Ohio. His subject will be "The Implications of Christian Love."

Harold S. Bender, dean of the Goshen College Biblical Seminary, will preside at the Thursday evening session. Don. E. Smucker, associate professor of Biblical Theology and Christian Ethics at Mennonite Biblical Seminary, Chicago, will make one of the responses to the evening's address.

Topic for the Friday discussion will be "Christian Love and the Social Order." Ward M. Shantz, president of Emmanuel Bible College, Kitchener, Ont., and chairman of the Ontario Conference of the United Missionary Church, will lead the morning worship. Guy F. Hershberger, professor of history and sociology, Goshen College, will be a member of an evening panel discussion.

On Saturday the discussion topic will be "Christian Love in Personal and Community Relationships." In the evening there will again be a panel consisting of a representative from each of the peace churches. Paul Peachey, associate professor of sociology and church history, Eastern Mennonite College, Harrisonburg, Va., will be the Mennonite representative.

The Sunday morning Bible study and worship will conclude the conference. C. N. Hostetter, Jr., MCC chairman and president of Messiah College, Grantham, Penn., will lead the Bible study. Harry K. Zeller, Jr., minister of the McPherson, Kan., Church of the Brethren, will present the worship sermon.

Attendance at the conference is being limited to 50 persons from each of the peace churches. Attendance at this conference, however, will be the largest since the first Brethren-Friends-Mennonite meeting in Newton, Kan., Oct. 31 to Nov. 2, 1935. The conference is aimed to be an exchange of thinking largely through small discussion groups. It is to enable the conference to meet this objective that its attendance is limited to a designated number.

The Newton meeting resulted in the formation of a Continuation Committee which consists of a representative of each of the peace churches. This Committee exists as a vehicle whereby the three groups keep in touch. As occasion presents itself, the Committee calls meetings such as this summer's study conference to discuss and study problems of common concern. Such meetings—usually in small groups of 20 to 30 persons—have been held about once a year since 1935.

THREE VOLUNTEERS BECOME "GUINEA PIGS"

The assigning of three men in the June orientation school as "guinea pigs" to the National Institutes of Health, Bethesda, Md., marks the beginning of a new Voluntary Service project.

Walter Dale Horst of Blue Ball, Penn.; Norman Kennel of Iowa City, Iowa; and Melvin Lehman of Ephrata, Penn.; are submitting themselves to various experiments in government-sponsored basic research in human diseases. The Mennonite Central Committee and Brethren Service Commission have been asked to supply personnel for this project.

National Institutes of Health is very anxious to get more personnel. Information on this project can be obtained by writing to MCC Voluntary Service, Akron, Penn. The project is approved for the employment of 1-O men.

A total of 12 young people attended the June school held at MCC headquarters. They have joined the 130 other young people in the year-round VS program contributing their services to Christ and the Church.

Two of them—John Shertzer of Lancaster, Penn., and Evelyn Eberly of Dalton, Ohio,—are working at Prairie View Hospital, Newton, Kan. Three volunteers—Inez E. Bender of Parkhill, Ont.; Violet Leis of Tavistock, Ont.; and Dorrance Martin of Castorland, N. Y.,—have been assigned to Brook Lane Farm, Hagerstown, Md.

Richard Musser of Mohnton, Penn., works at a Heifer Project collection center near Los Angeles. The other assignments include Ruth Ensz of Beatrice, Neb., to Good Shepherd Home, an institution for the aged and crippled children, Allentown, Penn.; and Dora Steury of Berne, Ind., to Junior Village, a home for underprivileged children near Washington, D. C.; Kathleen Janzen of Arnaud, Man., who was unable to attend the orientation school has joined the V. S. team working among the migrants in California's San Joaquin Valley.

WORKER SAILS FOR GERMANY

LaMarr Kopp of Ephrata, Penn., sailed from Hoboken, N. J., July 6, for Frankfurt, Germany, for a two-year term of service. He will participate in the European Mennonite youth program.

Jottings

—**North Star Church, Drake, Sask.:** The junior choir rendered a Mother's Day program on Mother's Day. Funeral services for the late Mrs. J. H. Funk were held May 19. A quarte from Rosthern Bible School presented a program on June 9 Twelve young people were baptized and accepted into the church, June 6.—Mrs. Milton Ewert, Corr.

—**Woodland Church, Warroad, Minn.:** John R. Dick of Grace Bible Institute, with his Gospeltones Quartet, presented us with a very fine program in gospel and song, May 29. The wedding of Lynda Heppener and Kenneth Unruh took place June 1, with Sylvia Unruh and Jordon Heppner as attendants. Pastor and Mrs. Ortmann attended the Northern District Conference at Freeman, S. D., June 11-16. Jake Unruh was in charge of the morning service in their absence. The Ladies' Aid packed Christmas bundles at the meeting a D. S. Heppeners, June 11. Mr. and Mrs. C. I. Krohn celebrated their silver wedding anniversary June 14. In the evening reception was held for them in the church parlors. May God bless them in the coming years. We had a very severe storm here June 7, with granaries and barns torn down and many trees uprooted.—Mrs. Nick Fast, Corr.

—**Fairfield Church, Turpin, Okla.:** June 10, at the Ladies Aid meeting, 28 Christmas bundles were packed. We hope these gifts will bring much joy and blessing to the boys and girls in other countries. The evening of June 20, a film strip entitled, "The Holy Land from Jericho to Nazareth," was used in the service. Pastor Levi Koehn gave three reasons why these pictures should be of special interest to a Christian. Bible references were read as different pictures were shown.—Mrs. Chester Windsor, Corr.

—**Bethel Church, Inman, Kan.:** Mr. and Mrs. Howard Schierling were blessed with a third daughter, Donna Jane, on June 10. Mr. and Mrs. G. A. Pauls celebrated their twenty-fifth wedding anniversary June 13. The work on our new church building is nearing completion. At this time of writing the finishing work is being done. The Lord has been gracious to us during this time and has answered many prayers in the planning and guiding of the work. We do want to give Him all the honor and glory for it, and pray that it might truly be the "House of God."—Mrs. A. F. Enns, Corr.

—**Brudertal Church, Hillsboro, Kan.:** Children's Day was observed with a program by the children during the morning service. At noon the Sunday school had their annual picnic dinner in the church basement, with recreation and visiting in the afternoon. On June 6, the church had a welcome for the Walter Stucky family, who recently moved into the community. On Mother's Day nine children were dedicated during the morning service. Harvey Jantz, pastor of the Friedenstal Church, exchanged pulpits with our pastor on May 30. Our vacation Bible school was held May 3-21, with 4 teachers and 33 pupils. A closing program was given he evening of the last day. June 9, the Brotherhood observed Family Night with a wiener roast. J. W. Fretz of Bethel College was the guest speaker. The young people took part n a work-day project in June with proceeds to go for Camp Mennoscah.—Mrs. John Andreas, Corr.

—**Grace Hill Church, Whitewater, Kan.:** A children's consecration service was held on Mother's Day. In the afternoon of May 9, Mr. and Mrs. Abraham J. Penner celebrated their golden wedding anniversary. A program was given in the old church at 2:30, followed by a reception in the basement of the new church. The congregation was invited. The annual vacation Bible school began May 3 and continued for three weeks. June 6, ten young people were baptized and accepted nto the church fellowship. Caroline Schmidt was also received into the membership of the congregation. The annual C. E. program and picnic was held in the Peabody Park, Sunday afternoon, June 6. Menno Penner underwent major surgery, June 10. We all wish him a speedy recovery. Communion services were observed Sunday, June 20. Recent births: Susan Kay, born to Mr. and Mrs. Henry Janzen; Karl ohn, to Mr. and Mrs. Melvin Klaassen; Ronney John, to Mr. and Mrs. John Penner, but passed away shortly after birth. The June 2 missionary meeting was held in the evening and was observed as a family night. Miss Honora Becker of Bethel College was the guest speaker.—Corr.

—**Bergtal Church, Pawnee Rock, Kan.:** Daily vacation Bible chool began May 24, and continued through June 4, with 0 pupils enrolled. There were 6 teachers and 2 assistants. A picnic at Rudiger's Park was held the closing day; the rogram given Sunday evening, June 6. The Mission Workers' Mother-Daughter Tea was held May 30, with Miss Honora Becker of Bethel College as guest speaker. She also howed pictures of her "literary pilgrimage" to England. aptismal services were conducted Sunday, June 6, when 12 oung people were received into the church. Communion ervices were conducted Sunday, June 13. Sunday, June 20, ine children were brought forward for consecration.—Mrs. aVerne Unruh, Corr.

—**Bethany Church, Freeman, S. D.:** The wedding of Dr. lvaro Tieszen and Jeanne Kleinsasser took place in church t 5 p.m., April 10. Communion Service was held Thursday vening in Holy Week. J. Herbert Fretz was our speaker for he Easter Sunrise Service and J. E. Hartzler for the morning ervice. Dr. Hartzler spoke to us each evening during the eek from April 18-25. The church has invited him back for nother series of lectures next year. On May 2, in connection ith our Saengerfest, we gave a farewell reception for Mr. nd Mrs. Wm. Isaac who are leaving our community to eside in Aberdeen. Ladies from the Salem-Zion Church gave program for our Women's Missionary Society May 8. wenty-nine Christmas bundles were sent to MCC for overseas shipment by our Missionary Society. A Junior Choir as been organized recently with Miss Gloria Hofer in charge. Ronald von Riesen, president of Freeman Junior College, gave the sermon May 16. Ascension Day service was held May 27. Hugo Mierau, a former pastor of Bethany, was our guest speaker May 30. Two weeks of summer Bible school ended with a program June 11. The enrollment was 66. The Freeman College Choir presented its home concert in our church in the afternoon of May 30. Winifred Tschetter and Robert Schmidt, Denhoff, N. D., were married June 6. Ten young people were baptized and received into the church on Whitsunday. Herman Wipf and Susie Wipf transferred membership from another church. Our pastor, Lester Hostetler, submitted to an emergency appendix operation on June 9, at our local hospital. He is recovering nicely. The Northern Dist. Conference convening in Pioneer Hall, June 11-15; held Communion Service in our church Saturday morning. Walter Gering was our guest speaker June 13. It was 22 years ago that very Sunday that he began his ministry here. Ronald von Riesen preached for us June 20, and Wm. Gering June 27. On June 27, at 6:30 p.m., Quinton Groves and Goldie Fast were united in holy matrimony in the church. You are invited to worship with us when in Freeman.—Ben J. Waltner, Corr.

—**Newport Church, Newport, Wash.:** The closing program of the daily vacation Bible school was held June 11. There were about 42 children attending. Mr. and Mrs. Earl Roth had a service in our church June 9; they are on the way as missionaries to the Congo in Africa. On Sunday, June 13, Harvey Driver, secretary of the Congo Inland Mission, spoke to us at the morning service; in the evening he showed two films on the life and work of the missionaries in Africa. Rev. and Mrs. Schmidt attended the Pacific District Conference at Pratum, Ore.—Mrs. Henry Hiebert, Corr.

—**Woodlawn Ave. Church, Chicago:** With the closing of the Seminary work of the year, many of our associate members and friends have left us to take up their duties in other churches and localities. We miss them here, but we bespeak for them much joy in service and many profitable experiences in their new places of ministry. The Junior Church at Woodlawn has been replaced by a shorter period of worship during the Sunday school hour only, for the children of the church and community, for the summer months. Daily vacation Bible school is conducted under the leadership of Miss Erna Fast. With the departure of former attendants, the church has not remained empty. Summer groups are with us. The Voluntary Service workers are here; also the group of missionary candidates and returned missionaries, who are meeting in the Orientation Course, which is being held from June 16 to July 11, at the Mission Center. We welcome the many visitors who come to our church from time to time, and cordially invite any who may be stopping over in Chicago to meet with us.—Corr.

—**First Church, Bluffton, Ohio:** Dr. Marthe Ropp, French Mennonite medical missionary to Indonesia spoke to us on April 25, in the closing service of our 1954 School of Missions. Our Lenten offering for the Basel Bible School amounted to $499.66. An overflowing house greeted the Men's Chorus from Berne, and the Swiss Male Chorus from the Bluffton-Pandora vicinity when they gave a joint program at our church, Sunday evening, May 2. An impressive service of ordination was held for Robert and Alice Ruth Ramseyer as missionaries of the General Conference Mennonite Church to Japan. L. L. Ramseyer, father of Robert, preached the ordination sermon and S. F. Pannabecker, father of Alice Ruth, performed the ordination. A reception was held in the church basement following the service. Our annual Children's Day program was held on June 20. At this service our Goodwill Christmas Bundles were dedicated. The relief committee reports that 100 bundles were sent to the MCC headquarters at Akron, Pa.—Mrs. H. J. G., Corr.

—**Eastern District Choir Festival:** A capacity audience enjoyed the Choir Festival presented by the churches of the Eastern District on Sunday evening, June 20, in the Souderton (Penn.) High School. Choirs and musical groups from ten churches rendered anthems and feature selections. Following this all choirs joined together in a mass choir of 200 voices to sing four selections under the direction of Mrs. Ellis Graber. A special conference committee consisting of Norman Gahman, Stanley Fretz, Mrs. Harry Rick, and Mrs. Graber planned the program.

You're Not a Coward

You're not a coward, let me say,
When from the wrong you turn away,
Although the wicked class you so,
And maybe deal you blow on blow;
Or say you are a simple fool
Because you learn not in their school,
And go not in the way they walk,
Nor talk and talk just like they talk.

You're not a coward, honest youth,
When you both act and speak the truth,
And choose a good and noble name,
And take the manly road to fame;
Although the masses pass you by,
And speak against you on the sly,
Or say you're missing lots of fun
Because with them you do not run.

But when the crowds that call you names,
Since you refuse to play their games,
Have passed beyond this earthly shore,
Unknown, unwept for evermore,
Who never blest their land or state,
Nor helped to make the nation great,
You'll just be coming to the dawn
Of that great age when you'll live on.

It takes a hero brave and strong
To go against the wicked throng,
And do the blessed will of God,
And go the way great men have trod;
Then leave upon the shores of time
The mark that makes your life sublime,
And writes your name on history's page
Along with that of saint and sage.

Walter E. Isenhour

An Opportunity to Visit Europe

American Mennonites who for many years have cherished the hope of seeing and visiting Europe and the Holy Land with their many points of Mennonite and biblical interest will be able to fulfill that dream this fall through a conducted tour being arranged by Menno Travel Service, Akron, Penn.

Sailing from New York City, Oct. 20, this group will travel with the services of a tour conductor, thus assuring them of seeing a maximum of church, historical, and cultural interests during an eight-week period. When the group returns Dec. 13, they will have been in six European countries and six countries in the Middle East.

The tour this year will lay more emphasis on the Holy Land section. Bible study sessions will be part of the visit in that area. The tour conductor is expected to be Abner Stoltzfus of Kinzers, Penn., pastor of the Maple Grove Mennonite Church. Should personal responsibilities make it impossible for him to make the trip, another qualified person will serve in this capacity. Brother Stoltzfus is a Bible scholar and is much interested in the Holy Land. He participated in the 1951 Menno Travel Service tour to the Holy Land.

Cost of the tour which includes transatlantic transportation, land transportation, lodging, meals, sightseeing, visa fees, and the services of the tour conductor is $1,260. More information and tour arrangements can be obtained by writing to Menno Travel Service, Akron, Penn.

The tour will include such points of cultural and historical interest as Westminster Abbey in London; Menno Simons monument at Witmarsum, Holland; Cologne Cathedral in Germany; Leaning Tower in Pisa, Italy; the pyramids and Sphinx in Egypt; and Mars Hill and the Acropolis in Athens, Greece.

Major MCC centers and Mennonite settlements and churches will be visited. At several places tour members will stay overnight in Mennonite homes and have opportunity to become better acquainted.

MCC relief work in Jordan will also be observed. Places to be visited in the Holy Land include the Garden of Gethsemane, Mount of Olives, and Jerusalem with its Wailing Wall and Solomon Temple area. A new feature in this year's tour will be a visit to Mount Nebo.

SUMMARY OF GENERAL CONFERENCE WORKERS IN RELIEF SERVICE

(*These figures are approximate as of July* 1, 1954)

38 in MCC Relief
28 in MCC PAX
34 in MCC Voluntary Service (1 or 2 years)
23 in MCC Mental Hospitals
50 in MCC Summer Service
29 in MCC offices
3 in 1-W leadership

268 Total

—from the Board of Christian Service

HELP WANTED

Retreat time is here! No doubt many have plans made for summer vacations, but why not join the retreaters as a camp helper this summer? At Camp Mennoscah we need cooks for five of the seven retreats scheduled and a handy man throughout the entire period. The plan is to have three cooks per session and these may choose their session as they desire. All sessions are open for cooking help with the exception of sessions one and three. Please volunteer your services to the camp dietician, Bernice Ratzlaff, Camp Mennoscah, Murdock, Kansas.

THE Mennonite

MENNONITE LIBRARY BIBLICAL SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ.

Photo by THE CHICAGO SUN-TIMES

Children at Sunday school, Woodlawn Mennonite Church, Chicago. (Robert Ramseyer, right)

The World Council of Churches

By the Associate Editors of "THE MENNONITE"

When the Foot-fall of God is Heard

S. T. Moyer

Volume 69 Number 28 July 20, 1954

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TEMPTATION

There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it. —I Cor. 10:13

The Mennonite

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The Reader Says --

. . . In the June 22 issue I found your editorial on "Stray Shepherds" timely and to the point. Every kind of religious belief and expression is rampant in South California. Too many people support religious radio programs which never give a financial accounting, but which make fervent pleas for funds "to spread the Gospel." The support of these free-wheeling, non-denominational programs is often at the expense of our own church and denominational program. There are many "stray shepherds" on radio and T.V.

This diversion of support from the church to "stray radio shepherds" can be discouraged by emphasizing our primary loyalty to the mission and task to which God has called us as a General Conference Mennonite Church, and warning against operators who do not have their books audited and do not have to give an accounting to others.

Appeals from nonconference organizations have been discouraged in our church by a simple device adopted some years ago, and that is to divide the offering from a nonconference appeal between that organization and the Conference. Any program which helps them helps our own too . . . .

Paul Goering,
Upland, Calif.

Of Things to Come

Retreats at Camp Friedenswald, Mich. (Middle-Central Districts)

July 19-25—Senior Retreat
July 26-29—Pre-Junior Retreat
July 30-Aug. 1—S.S. Workers Retreat
Aug. 2- 6—Family Retreat
Aug. 9-15—Chicago Churches Retreat
Aug. 16-22—Ministers Retreat, planne by General Conference Committe and local men for ministers an their families.

Retreats at Camp Mennoscah, Kansas (Western District)

July 21-25—Senior-Adult Retreat
July 26-31—First Young People's Re
Aug. 2- 7—Second Young People's Re
Aug. 8-12—Senior Young People's Re
Aug. 12-15—Young Family Retreat

Retreats at Men-O-Lan (Eastern Dist.

July 17-23—High School Retreat
July 23-25—Adult Retreat

July 26—First Quarterly Conference Eastern District, Men-O-Lan

July 26-31—Oklahoma Retreat, Hydr Oklahoma

August 8—Peace and Service Repre sentative Retreat, Men-O-Lan

Aug. 14-21—California Young People Ret., Camp Gaines, Lake Sequoi

September 4-6—Labor Day Bible Cor ference, Men-O-Lan

The Person Next Door

Miss Manning loved a missionary. Before he left for India, he wrote her and asked her to marry him; if she sent no answer, he would consider it a refusal.

She wrote her acceptance at once. Since it was a pouring wet day, her brother offered to take the letter to the post office.

She never saw her lover again. Later she heard he had married someone else. Twenty-five years later the Manning family moved to a new house; in the moving, an old coat of her brother's was found. When the pockets were turned inside out, there was the letter, yellow and crumpled; it had never reached the man sh loved.

God has given every believe a love letter to the person nex door. Is it still in your pocket

Give a copy of the Gospel o John, or a New Testament, o even a tract, telling of God's lov in the gift of His Son.

It is possible for that neighbo to be united to Christ by fait The Apostle Paul said: "y should be married to anothe even to Him who is raised fro the dead . . . ." (Romans 7:4)

Possibly the neighbor does n know that God loves him an that "Christ died for our sins and that salvation is by grac through faith, without works.

The letter that remains in you pocket will do no good. Take out, give it away with a praye for God's blessing on it. —*NO*

Hast thou not known? has thou not heard, that the everlas ing God, the Lord, the Creator o the ends of the earth, faintet not, neither is weary? there is n searching of his understandin

—Isaiah 40:28

Editorials

THE SECOND WORLD ASSEMBLY

The spotlight of Christian attention, the part of 161 separate church bodies (denominations) in 48 countries of the world, will be focused on Evanston, Illinois, this coming August. Northwestern University has placed its campus and facilities at the disposal of the Second Assembly of the World Council of Churches. The First Assembly was held in Amsterdam in August, 1948, after a ten year delay caused by World War II.

The theme which has been adopted for this year's world-meeting is significant: "Christ—the Hope of the World." While peoples and nations the world over are searching for some permanent hope, and are placing their trust in all kinds of shakey securities, it is refreshing to note that representatives of the Christian faith are directing their attention to the only real hope of the world, namely, Jesus Christ.

Since in general churches of Europe and Asia are more biblical than their American friends, they may well speak to us of the positive need of placing all our hope in Christ, and not in our wealth, or our power, or in our bombs.

The Associate Editors of *The Mennonite* have discussed the advisability of issuing some statement on this coming Assembly that will help readers give a proper perspective to this world gathering. We hope readers will study carefully the article found on another page and thereby be better prepared to evaluate this meeting correctly.

Some may be tempted to pass judgment on this meeting with a closed mind. We need to remember that when the disciples at one time were ready to condemn a group they did not like, Jesus made the significant statement that those that were not against Him were for Him. Where so large a representative group from the churches all over the world meet to consider how Christ can really become the hope of the world, we should be slow to condemn without a fair hearing.

Nor, on the other hand, should we be ready to unconditionally approve all that may be done at this great religious gathering. But we should give unprejudiced attention and an unbiased hearing to what will be done at Evanston. Articles will appear in an attempt to give an evaluation and proper appraisal of this Second Assembly of the World Council of Churches.

"STEWARDSHIP GLEANINGS"

Under this heading, in the column known for a year as "Flashes of Thought," Rev. Andrew R. Shelly begins a series on the general theme of "Stewardship." We expect that from this weekly column there will come many new and helpful insights from this very important theme.

It will not be a column designed to **"beg" for** money. The topic of Stewardship deals with much more than money. We hold in trust, because of the goodness of God, our own lives as well as our possessions. It is our task to prove faithful to God to *all* that has been entrusted to us, whether it be life, talent, ability, influence, money, or other possessions.

The opposite of "stewardship" may be designated as "selfishness." But a Christian is expected to be above selfishness because he has committed all he is and has unto the Lord. The Christian is not the one who thinks first of self and what he may get out of a situation for himself. He thinks of the various ways by which he may glorify God with all that has been entrusted to his care.

The writer of this new series is well known in our churches and communities. Having spent some years as a pastor, he has now for some years been connected with the Mennonite Biblical Seminary and traveled widely in its interests. He knows our people and their ways. He has given this particular subject much careful thought and detailed study. We welcome him as a regular contributor to *The Mennonite.*

RETREAT FOR GROWTH

This is the season of retreats. The number grows year by year as well as the number of people attending them. Not so long ago there was about one retreat a year for the youth group of about high school age. Today there are retreats for the various age groups as well as for adults and for those of special interests, such as the ministry, Sunday school, family, peace, and others. They continue to grow in popularity and interest.

A retreat means a change. Usually in some quiet wooded spot, perhaps by a body of water, away from the rush of life, a quiet week is spent together. This very change itself is restful and helpful in regaining a proper balance of life, with a good program of study, recreation, and fellowship.

But retreats should mean much more than just a pleasant "change" from the daily routines of life. It should be a time for a definite deepening of the spiritual life. Fortunately, for many people it has been just that. Young people have gained a new concept of the Christian life and have made commitments to Christ that have re-shaped their whole life. Retreat leaders sometimes wonder if their programs may be "too religious." But in the short time that retreaters are in camp there should be a very positive influence toward spiritual growth and renewed consecration to our Lord. Retreats are more than places to have a "good time." They are meetings designed to face the questions and problems of youth and Christian solutions offered. They are meetings designed to bring the soul face to face with God, and a time to accept His way of life wholeheartedly.

(Continued on page 446)

When the Footfall of God is Heard

S. T. MOYER*

In Psalm 103:7 is the statement: "He made known His ways unto Moses." The significance of these words did not come to me until I examined the Hindi, and thought over the life of a fellow-missionary whom God seemed to use in a most fruitful way. In the Hindi language, the word "ways" contains the root which means "goings, march, motion." The meaning clarified—"God was on the march." He was on the move. His footfall was heard in the land. (Psalm 85:13) He made this known to Moses. The initiative was His. And then—Moses joined in with this holy going, this holy march, and a marvelous work for God stretching out over the years resulted.

I.

The outstanding pieces of evangelistic work which have occurred in India, north and south, east and west, in Assam, in the Panjab, in Telegu Land, in Chota Nagpur, in Madhya Pradesh, have been those when God and His chosen servant have come into a holy partnership, and have gone forward. In India, in the first instance, the human agent has not always been the missionary, but rather, some humble unknown follower of Christ, who with a burden for his own people, has gone to the missionary, and plead for help. History will also show that the missionary thus favored, has not always responded. At times he seems to slam the door in the face of God. At other times, the missionary seems to be especially raised up to work with the humble believer. Thus when the Baptist Board planned to close their Indian field, Dr. Clough plead that the Lone Star Mission be kept open. And then the glad day came when Dr. Clough could witness the baptism of 2,222 converts in one day. The same was true of Samuel Martin in the Panjab, who following the pleadings of a despised tanner of hides, Ditt, became the spiritual father of hundreds of churches, and tens of thousands of believers.

Such big movements need not overlook the fact that often where the Word of God has been faithfully taught and preached, in ever so many solitary individuals, God has raised up outstanding converts, as those in the time of Henry Martyn, and many in the smaller churches, and men like Sadhu Sundar Singh.

II.

What are the characteristics of the human agent?

In the life of Elijah they come out in these words, "I have done ALL THINGS at Thy Word." When he could say this, then the fire fell, and thousands turned to the Lord. Too many of us want to do things according to our way, and not according to the Word of the Lord. Too many of us are unwilling to do all things,—we want to save life, instead of expending it.

In the life of Isaiah it is put thus, "Woe—Lo—Go." Woe, because of the burden of the situation upon his soul. It haunts him day and night. He canno contain himself with things as they are. As this goes on he realizes that he is living in the midst of sinfu people of whose sins he himself partakes, and h cries out before God for cleansing, until God finall answers, "Lo, this has touched thy lips." And the the divine drive comes, "Go!" And he goes forth driven, as a Livingstone, as one sent of the Lord Upon such is a burden for the work which is long sustained, not a mere flash in the pan.

Most of us cannot attain the stature of an Isaiah or of an Elijah. And yet, when these characteristic are found in some degree in the human agent, foreign or national, God opens human hearts, and converts do come.

III.

And the very ones who receive this special baptism of fire from heaven are the ones who at time may err, and think they are the only ones who ar doing the work of the Lord. If there is anythin which evangelism in India teaches us, it is tha nurture MUST follow baptisms. To bring a man t Christ, and not provide for a full nurture program i folly. St. Paul emphasized this when he wrote to th Colossians,

AS ye have received Christ (conversion)
    SO WALK in Him
        BUILDED up in Him
            ROOTED in Him
                ESTABLISHED in Him, even a
                ye were TAUGHT
                    Abounding in Thanksgiving
                        (2:6, 7

Bringing a convert to Christ is of primary importance. But it is only the first step. The work dare nc stop there.

One of the most interesting marches and campaigns of history was that of Alexander the Grea before 300 B.C. From Greece he marched throug to India, opening up highways; cutting directl across the Jews of the Dispersion. Over these highways the Jews traveled westward, and eastward. I Greece they settled down, and became the seedbed in which St. Paul planted the seeds of eternal lif (I Peter 1:23) and churches sprung up. In the eas they became seedbeds in which St. Thomas plante the same seed. But these facts are not those mos closely connected with our subject. The salient fac is this:

Unless Alexander had left able and loyal genera or administrators in charge of every conquere kingdom, his campaign would have immediatel collapsed. So too, in the ongoings of God, when me and women are brought into captivity to Christ, complete nurture program must be set up at onc lest all this work collapse. Luke 11:25, 26; II Pete 2:20. This implies syllabi, teachers, pastors, leade

(Continued on next page)

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*Missionary to India.

Northern District Conference Report

The sixty-first session of the Northern District of the General Conference Mennonite Church met June 11-15, at the Freeman Junior College, Freeman, South Dakota. The seven Mennonite churches and pastors of the surrounding area who were the hosts for the conference were as follows: Bethany, Lester Hostetler; Bethel, Harold Thieszen; Bethesda, T. A. van der Smissen; Hutterdorf, P. J. Stahl; Hutterthal, Jacob B. Hofer; Salem, J. Herbert Fretz; and Salem Zion, Russell Mast. The delegates and visitors appreciated the hospitality extended to them by the pastors and members of these churches.

The conference sermon was delivered at the opening service on Friday evening by the President, L. R. Amstutz. He spoke on "The Divine Scrutiny," basing his meditation on the words found in II Chronicles 16:9, "For the eyes of the Lord run to and fro throughout the whole earth to show his might in behalf of those whose heart is perfect toward Him."

The conference speaker for this year was brother John W. Miller, professor of Old Testament, Goshen College, Goshen, Ind. He delivered five inspirational messages on the conference theme, "Salvation," entitled, "The Pillars of Salvation," "The Need of Salvation," "The Crisis of Salvation," "The Way of Suffering," and "Come Lord Jesus." He used the life of Jacob as presented in the book of Genesis as the basis for the meditations.

Other messages given included those of John Thiessen, P. K. Regier, Arthur Isaak, and Miss Agnetha Fast.

The Laymen's Organization and the Ladies' Mission Society had their separate meetings on the afternoon of Monday, June 14. The next day the services were especially for the young people, with the closing of the conference by the President, Rev. Amstutz, at the close of the evening service.

The Executive Committee chosen for the coming year includes L. R. Amstutz, Mt. Lake, Minn., President; D. G. Regier, Alsen, N. D., Vice President; H. M. Harder, Butterfield, Minn., Secretary; and H. P. Tieszen, Marion, S. D., Treasurer.

The Executive Committee: L. R. Amstutz, pres.; H. P. Thieszen, treas.; D. G. Regier, v. pres., H. M. Harder, sec.

Delegates and visitors for young people's day.

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ship, Eph. 4:11-16, and all that is implied in producing these.

IV.

A study of evangelism in India from which great churches have been established reveals other important leads and guides—

Prayer: None of this work has been accomplished without men and women great in prayer. Praying Hyde of the Panjab is an outstanding example.

—The nascent faith of the new believer must be harnessed. For a previously written article for *The Mennonite* I once used this word "nascent," and it was stumbled over. I dare to use it again. The nascent faith of the believer should be so guided and encouraged that II Tim. 2:2 will result.

An adequate presentation of the full message of Christ. Sooner or later, the individual won for Christ must find satisfaction in a well-rounded life in Christ. His mental and physical needs as well as his spiritual must have attention. The spearhead of advance is the resurrection power of the crucified Christ. When this power touches any individual soul, he will be born again. But it cannot stop there. This power must ramify his whole being. Those in charge will fail unless this is provided for.

The corporate witness of the church is very important. Said Chas. G. Finney, "If I had the strength to go through the churches again, instead of preaching to convert sinners, I would preach to bring the church up to the gospel standard of holy living."

A great feast in the gospel is prepared,—better than anything the world can offer. The Spirit and the Bride say, "Come."

At the Feet of Jesus

JOHN P. SUDERMAN*

As one meditates upon the above subject, one is reminded of Mary, the sister of Martha and Lazarus. The Bible brings to us three pictures in which Mary sat at the Master's feet. As we read the account in Luke 10:38-42, Jesus is in the lovely home of the two sisters. We read, "And a certain woman named Martha received Him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard His word."

Later when Martha was cumbered about many things and spoke to Jesus about Mary helping with the serving, Jesus said to her concerning Mary, "she hath chosen that good part which shall not be taken away from her." The first time Mary sat at Jesus' feet, He was to her the prophet. The prophet's word was precious to her. He spoke with authority and not as the scribes.

It is a needful thing for us to sit at Jesus' feet and listen to Him. No one ever spoke like the Master. No one ever prayed as He prayed. We need to sit at His feet and with His disciples say, "Lord, teach us to pray." We need to sit at His feet and hear His commandments before we can teach others to observe, "everything I have commanded you." Yes, He is to us a prophet.

The second time Mary is found at the feet of Jesus is at the time of Lazarus' death. Jesus had spoken to Martha, who at this time had come to believe in Him. Jesus had said to Martha, "I am the resurrection and the life . . . whosoever liveth and believeth in me shall never die. Believest thou this?" Upon this she said, "Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world." Martha needed this.

But Mary, who had previously known that Jesus is the Christ, came to Jesus with a different purpose. "Then when Mary was come and saw Him, she fell down at His feet, saying, Lord, if Thou hadst been here, my brother had not died." Jesus was to her now the Priest who Himself could take part in her infirmities. For He Himself suffered and died for her. She could come to Him for comfort. She believed that He was the resurrection and the life.

Jesus, who is our High Priest, performed His supreme sacrifice yonder upon Calvary. Now He calls out to the world, "He that cometh unto Me, I will in no wise cast out." As Priest, He is Savior and therefore we, too, need to fall at His feet and present ourselves as a living sacrifice to Him. We are bought with a price, which was the precious blood which He shed on the cross.

Now let us look again. In John 12:1-12, there is the account where a supper is prepared for Jesus. Martha again served, while Lazarus sat with Jesus at the table. In the third verse of that chapter we read: "Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the odor of the ointment."

This time Jesus was to her the King. Though Jesus said that Mary had anointed Him for His burial, she had looked beyond and seen Him as her King. The kings in Judea were anointed for their office before they were recognized as kings. In Matthew 26:6-13, we note that Mary poured the precious ointment upon Jesus' head. Both were done, as the Scripture hath said.

Notice, however, the reaction of Judas. He was not pleased at the act of Mary and called it a waste, and made the suggestion of selling the ointment for three hundred pence, and giving the money to the poor. We are told that he really did not care for the poor, but that he was a thief.

Jesus praised Mary for her act, for it was done against the day of His burying. Notice also how the Holy Spirit reveals a striking contrast between Mary and Judas. The precious ointment was worth three hundred pence which represented a whole year's wage. This was Mary's gift. Judas, however, sold Jesus for only thirty pieces of silver.

This anointing took place in the house of Simon. Judas was Simon's son. Mary brought the ointment in a box, while Judas carried the bag. She came as a worshiper, whereas he stood there as a thief. Mary drew everybody's attention to Jesus, while Judas drew their attention away from Christ and to the poor.

Prophet, Priest, and King! Mary recognized Jesus in all three offices. Jesus is that for us today. Let us listen to His message; "faith cometh by hearing." Let us go to Him, for He is fulfilling His priestly task at the right hand of the Father. His work of intercession must go on. He is continually cleansing us. While we work, while we play, while we read, preach, sing, or pray, He cleanses, cleanses, cleanses. He never stops. Let us also place ourselves at His feet for He is our King. His orders are, "Follow Me:" "Go ye into all the world and preach . . teach all nations"; "Thou shalt worship the Lord Thy God, and Him only shalt thou serve."

The Passerby

I am a Passerby,
And yet of all a part;
Of earth, and sea, and sky,
For deep within my heart
I find Life's Roamer goes
With me—and leads the way,
Till all around me glows
With what all things would say—
"L-O-V-E!"

—R. W. Berky

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*Pastor, St. John Church, Pandora, Ohio.

Christ Crucified

Paul used his best efforts to portray the crucified Christ to the Galatians (3:1). Yet he felt that he had failed. And what does "Christ Crucified" mean to us?

CHRIST CRUCIFIED MEANS *REDEMPTION.* The Crucifixion is a historical fact. And what Christ has done for people in setting them free from evil and self is also a fact inescapable. The law made Paul feel impotent. And so does much Christian preaching, unless it portrays Christ crucified. Christ's life was a ransom that set us free from our guilt. (3:13)

CHRIST CRUCIFIED MEANS *SUBSTITUTION.* (3:13; 1:4; 2:20) Just as surely as Christ took Barabbas' place, so He also has taken our place. Christ became a curse for us. It was needless for him to do so. But He did it because He loved us.

CHRIST CRUCIFIED MEANS *RECONCILIATION.* (4:4-7) We are changed from slaves to sons by the Cross. The Cross is reconciling because it reveals God. The prodigal son in his former experience with his father knew him to be a reconciling father, so he quickly returned. The Cross of Christ shows us God's best picture of himself. It tells us of God's estimate of sin, but it is also an essay written in blood of God's love for man. We can easily and quickly go to a God who loves us that much.

CHRIST CRUCIFIED MEANS *DISCIPLINE AND EXAMPLE.* (6:12, 14, 17; 2:20) The Cross of Christ becomes a way of life for the redeemed and reconciled ones. Where the law of the Old Testament "restrained," the Cross "constrains" us to live the good life. Not force, even the moral force of the Jewish law, but the winning and drawing love of Christ wins our consent to be cross-bearers. And not even an inspired epistle can fully indicate in words what Christ on the cross shows us about the cross-bearing life. It is the example of the nonresistant life in suffering for evil (I Peter 2:23); it is the life of love practicing sacrificial forgiveness; it is life lived beyond the Golden Rule.

ONLY CHRIST CRUCIFIED wins us from a life of sin to a life like that . . . a life of love.

—Maynard Shelly in Church Bulletin

What He is to Me

"What the hand is to the lute;
What the breath is to the flute;
What the fragrance is to the smell;
What the spring is to the well;
What the flower is to the bee—
That is Jesus Christ to me.
What's the mother to the child;
What's the guide in pathless wild;
What is oil to troubled wave;
What is ransom to the slave;
What is water to the sea—
That is Jesus Christ to me.

—*C. H. Spurgeon*

Stewardship Gleanings

ANDREW R. SHELLY

"Lord, what wilt thou have me to do?" —Acts 9:6.

A Christian man, who had lived many years in the fellowship and service of His Lord, asked me the crucial question of life: "How can we know when we have done enough?" The sermon had dealt with the thought that not only should we be genuinely grateful for the sacrifice of Christ on the cross for us, but we should be willing to live for Him.

Another way to state this central fact of stewardship is to sincerely ask the question St. Paul did at the time of his Damascus Road experience: "Lord, what wilt thou have me to do?" The "Thou" and the "me" give us the hint: it is a matter of fitting into His plans for me.

The beginning of an understanding of God's will for me is the recognition that He has a rightful claim over my life. Basically it is not a generous gesture on my part to order my life according to His pattern for me, but rather it is the right and normal path.

God has a claim on my life through creation and redemption. "In the beginning God created the heavens and the earth." Gen. 1:1. "The earth is the Lord's, and the fulness thereof." Whatever I use, including myself, has been created by God. One of the many passages telling us of God's ownership because of redemption is I Cor. 6:19, 20: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price . . . ."

The word *steward* carries the meaning of a person who is in charge of the affairs of another person. When we read in medieval history of the "steward of the manor" it, of course, refers to the person in charge for, and in behalf of, the owner. He has only delegated authority.

The *Christian* steward administers his life for the owner. The term with which we are most familiar bringing out this thought is "the will of God." This simply means that God, the owner, has a "plan" for His possession. The discovery and fulfillment of God's will is the greatest single challenge the Christian faces because this is at the root of any other we may mention. To serve Him is our highest duty and privilege. (Eph. 2:8-10).

All of this should be considered a very high privilege. To have His wisdom available to us is indeed wonderful. Phillips Brooks imagines a man building a ship on land and telling the ship that it will never be subjected to water, but will always be kept beautiful. The ship replies that it can never be happy unless put in water with all its dangers; for that is its purpose. So, we can say confidently, there can be no greater joy than to fulfill our stewardship.

"Take my life and let it be
Consecrated, Lord, to Thee."

The World C

BY THE ASSOCIATE

Part I

During the last two weeks in August Christians from every part of the world will meet in Evanston, Ill., for the second Assembly of the World Council of Churches. What should be our attitude toward this meeting? What are the areas of agreement and disagreement in relation to it? What are the actual relationships of some Mennonite branches to this assembly?

These are typical questions which come to mind at this time. Believing that the readers of *The Menenonite* would welcome aid in answering these questions, the associate editors have prepared the following statement by way of explanation. No attempt is made to answer all the questions. The primary objective is to assist the reader to make an intelligent appraisal of this large gathering as the publicity increases through the summer months.

I

First of all, let us start with facts that are not controversial. In a second section more controversial aspects of the matter will be dealt with.

1. None of the Mennonites in America belong to the World Council but the Union of Mennonite Churches of Germany and the Dutch Mennonites are official members. For example, the name of Dr. Benjamin Unruh appeared on the delegate list of the earliest in this series of conferences—the one on Faith and Order at Lausanne, Switzerland, in 1927. Dr. Ernst Crous represented the German church at Amsterdam in 1948 and Dr. Willem Golterman flew back from the Mennonite World Conferences in Goshen and Newton in 1948 to represent the Dutch Mennonites. Therefore, *some* Mennonites have been delegates to these meetings from the very beginning.

2. At the preceding World Council meeting in Amsterdam, Dr. John D. Unruh of Freeman, attended as official observer of both the MCC and the General Conference.. He submitted an official report, part of which was published in *The Mennonite* for November 23, 1948. This report expressed a favorable reaction to the testimony of the conference at many levels but questioned if our commission was to join it officially. Mr. and Mrs. Robert Kreider attended a similar meeting for Christian youth in Oslo, Norway, and still other American Mennonites have observed earlier international conferences of this type. Thus we are almost always represented by these observers, official and unofficial.

3. The sessions at Evanston will be reported in *The Mennonite* by J. N. Smucker, editor, and another conference official as yet unselected. Similarly, Paul Erb, editor of the *Gospel Herald,* will do the same for the (old) Mennonite publication. The MCC will send J. Harold Sherk and Dean H. S. Bender as observers. Moreover, a number of other Mennonites will attend on the basis of their purchase of tickets available to the general public. These tickets permit attendance at the large mass meetings—the smaller day-to-day sessions are closed small study groups based on much previous preparation.

4. The Mennonite Central Committee has had functional relationships with the World Council in limited areas such as relief, refugees, conscientious objectors, and Christian witness to European college students. An example of the latter was the work of Miss Erna Fast among teacher training colleges of Germany.

Meanwhile, the MCC has cooperated with other Historic Peace Churches in issuing a statement on the theological and biblical basis on nonresistance which was officially presented to the World Council for witness at Evanston. The original document for the statement was drafted, in the main, by Prof. Paul Peachey of Eastern Mennonite College, Harrisonburg, Va. This document is available under the title *Peace Is the Will of God* and is a notable evangelical statement with a vital message to churches struggling with the Bible and the bomb.

5. The main theme for the Evanston conference is the Christian hope as expressed in first and second comings of Christ. The original study materials released by the World Council were praised by the conservative Protestants of America as in the case of Wilbur Smith in the *Moody Monthly.* The same materials were criticized by some liberal theologians as a return to an outmoded orthodoxy. In any case, Dr. Wolfgang Schweitzer of Germany, director of the World Council study department, says that the slogan of this department is: "Let us open the Bible and study it together."

6. The doctrinal basis of the World Council appears in paragraph one of the constitution adopte at Amsterdam: "The World Council of Churche is a fellowship of churches which accept our Lor Jesus Christ as God and Savior." The Lordship o Christ is affirmed. The Deity of Christ is affirmed The saving work of Christ is affirmed.

7. The Council is organized after the pattern of congregational polity and thus does not and canno legislate for its constituent members. It is rather a advisory body which has no jurisdiction over it members. Thus, its status is quite analagous to tha of the General Conference which is advisory and no legislative.

8. The World Council includes most of the no Roman churches both Protestant and Greek Orth dox. Conspicuous in their absence are the Souther Baptists, the Missouri Synod of Lutherans, the Me

# of Churches

THE MENNONITE"

nonites of America, and most of the fundamentalist churches, and all Roman Catholics.

9. The sessions in Evanston are mainly for study, worship, and fellowship. There will be areas of agreement and many areas of disagreement. The following represents a summary of these areas of agreement and disagreement in the World Council, as seen by the late Dr. Clarence Tucker Craig of Drew Theological Seminary:

1. We all believe that the church is God's creation, not man's. God's design for the world includes the gathering of a people for Himself. This began in Israel and was fulfilled in a New Israel.

2. We all believe that the redemption of this people centers in God's act in Jesus Christ, who died for our sins, was raised from the dead and became the Lord of the church.

3. We all believe that the church is marked by the presence of the Holy Spirit, by the preaching of the Gospel, which is the Word of God's love for needy and sinful humanity and by the administration of the sacraments of baptism and the Lord's Supper.

4. We all believe that the church has been set apart in holiness as a worshiping community, to ive in love according to the example and power of he crucified and risen Lord.

5. We all believe that the church is related to wo worlds: she is composed of forgiven sinners, but at the same time her members are heirs of the kingdom of God.

6. We all believe that the church is served by a ministry which is equipped by God with various gifts of the Spirit for the building of the body of Christ.

7. We all believe the church is one in very nature. Since God is one, there cannot be more than one people of God. This people is composed of all those whom He has redeemed in Christ.

Consider now five basic areas of disagreement in he World Council:

1. The relation between the Old and New Cove-ants. All agreed there is some continuity between he covenants but there was strong disagreement n the extent to which this is true. Some (like the Anabaptist-Mennonites) see Christ as the end of the law in the New Covenant. Others flatten out the two covenants almost as one.

2. The extent to which the actual churches are the mystical body of Christ. The more formal churches elieve that the actual churches are the body of hrist. Others are hesitant to stress this figure ecause of its denial by the compromised life within he institutional churches. The second position says he Kingdom and the churches are never identical.

3. The relation of Scripture as authority to church traditions as authority. All agree that the Holy Scriptures are authoritative, but some believe that the experience of the church under the Holy Spirit is just as authoritative. Others insist on scriptural authority only.

4. The location of authority for the local congregation. Some believe that the congregation, under Christ, is sufficient; and is not subject to controls by higher church bodies or officials. Others say that local congregations must be governed by higher church bodies. On this question Mennonites themselves are divided with congregational, presbyterial, and episcopal (Bishopric) systems of government.

5. The relation of the church to the twelve apostles. Episcopalians and Eastern Orthodox claim that their ministry literally goes back to the twelve apostles. Most others say that their continuity is directly with the Living Lord Jesus Christ and that *wherever* Christ reigns in the hearts of men, there is the church.

6. There is division on the question of war. Most are willing to support war—though with a heavy heart. Others are nonresistant.

Thus, this summary suggests basic agreement and disagreement on questions familiar to most of us.

(Concluded next week)

The Offering is "Lifted?"

Sometimes it takes only a small thing to bother a person very much. A tiny piece of stone in the bottom of one's shoe or a very small fly in one's ointment can easily do it. Sometimes it can be something even more tangible than that—perhaps just a word!

And one word that dithers me is "lift" when used in the expression "we shall *lift* an offering" or "an offering was *lifted.*" It has even driven me to the dictionary. Here I find a good many uses for the word, almost all of them having to do with elevating or bringing up from a lower level, but none of them seeming to fit this new usage which is heard so much in recent months. Webster's dictionary lists a colloquialism "to steal." Heaven forbid!

And then, from what I have seen of church collections, the lifting of them should be nothing to write about. No weight lifter would be needed. The treasurer can usually slip them into a pocket and carry them home without too much effort. I have often thought that I should like to see a picture of our trustees tugging and straining while *lifting* an offering!

Why not continue to *receive* our offerings as we have always done? Away with this new-fangled business of *lifting* them! Who started this funny modernism anyway?

—G. J. Linstedt in "Covenant Weekly"

Laying of the Cornerstone

in the Mennonite Church, Neuland, Paraguay

The third Easter holiday will go down as a very memorable day in the history of the Mennonite Church at Neuland. On this day we, as the church of the whole colony, were permitted to lay the cornerstone of the first church in Neu-Halbstadt. A great many Christians had gathered for this celebration, who had made preparations for this festival with prayerful hearts, for whom this festival was of great importance also as an answer to prayer.

At hand of the word from I Cor. 3:8-13, Elder Hans Rempel spoke on the value and significance of this hour. In brief outlines that which preceded this cornerstone laying was mentioned by him. The sacrificial cooperation of the North American churches and their leaders, and not as the last thing, also the many prayers which have ascended for this work. His sermon brought out that many difficulties also had to be overcome before this cornerstone laying could come to pass.

After the sermon the document was read by the overseer of the work of construction, Jakob Neufeld. A copy of it follows here:

DOCUMENT OF THE CORNERSTONE LAYING

Glory be to God the Father, the Son and the Holy Spirit forever, Amen!

It is twenty years since the doors of the churches in Russia were closed. It is twenty years and more since our ministers and many other men and women had to go into exile for the sake of our faith. Twenty years since the great fight for the faith, which our churches in Russia had to fight, was nearing its end. And the victory seemed to be on the side of the enemy . . . . *For ten years,* the last ones in our old mother country, *we were without the proclamation of the gospel and without worship services.* And darkness overshadowed the people.

Then the Lord took mercy and heard the cry of those who were threatened with annihilation. He saved us from the great distress of the times before and during the second world war, gave us a new place of refuge, a new home and a new church.

In September of the year 1943 we left Russia and moved toward the west, fleeing before the enemies of God and the church. In 1947 we went from Europe (Germany) to Paraguay in South America. Here we were permitted to remain and live according to our faith. By the grace of God we have again become a church here. Here we are again permitted to laud and praise the goodness of our God. After seven years of our sojourn here we are today permitted to lay the cornerstone for the erection of a new house of God. And the precious name of Jesus has again become the comfort and joy of our weary soul, after having become nearly lost to us. The inheritance of our fathers has been granted to us again. To our fathers and to us, the descendants, a fragment of history has been given, which, sealed with the blood of the martyrs of our people, speaks to us of the grace of God up to the present time. Therefore we would found the house on the name of God and for a dwelling place of the glory of His name.

In the year 1949 we were visited by A. J. Neuenschwander and J. E. Kaufman out of the United States, from the General Conference, and by their loving encouragement they awakened in us the thought of building a house of worship. In the year 1950 there came also Brother and Sister J. J. Thiessen from Canada, and through their visit the idea took shape more and more and became more real Other brethren, too, like J. W. Nickel, encouraged us Thanks above all to the help of God and the activ assistance on the part of the churches in Nort America we were permitted to lay the cornerston today. The friendly attitude of the Fernheim an Menno colonies to us, who have assisted us faithfully in our work, has contributed too. May Go bless them all!

The past has taught that everything on this eart is perishable. This structure too, whose foundatio we are today laying, will not remain forever. Go who has given beginning, also knows the end. Bu when at some future time our descendants shall se this day in history, then they shall know: "Th fathers sought the glory of God and the salvatio of their soul in Christ." And He has always an everywhere acknowledged this. Thanks be to Him

This writing lies walled in twenty feet from th northern corner and twelve feet from the middle c the northern wall of the house. It is in a small bo of the size of a brick made of red quebraco. Th indicated place is below the pulpit. The copy of th document is in the archives of the Mennonite Churc at Neuland. May this serve as a witness to comin generations, and may God bring it to pass. Lord, ou Father in heaven, give us thy blessing and the pro pering of this house, for Jesus' sake, Amen!

Rev. Jakob Neufeld has been asked to take charg of the construction. The procuring of materia especially is connected with very many difficultie Thanks to the diligence of Brother Neufeld, it nevertheless now possible to begin with the work construction.

After the document had been read, (giving) in few sentences the history of our fathers and th coming into existence of our church here in Neulan it was signed by all members of the church counc After it had now been signed by all, it was wall up by Jakob Neufeld, in charge of construction.

It was a forenoon that was richly blessed. Throug this day we as a church have been bound togeth anew. "Ye are God's husbandry, ye are God's buil ing." This word was revived through the laying the cornerstone.

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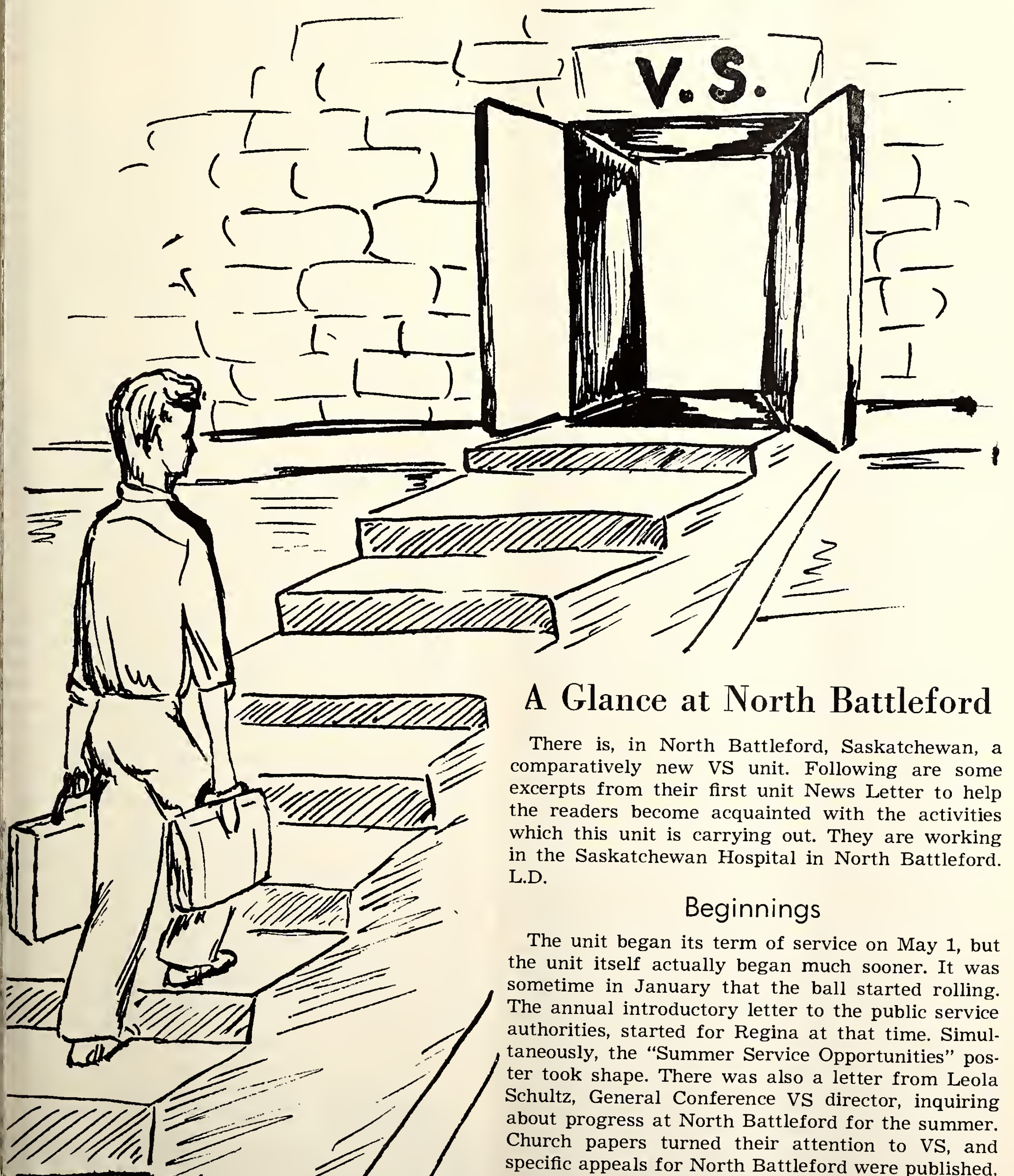
Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas.



A Glance at North Battleford

There is, in North Battleford, Saskatchewan, a comparatively new VS unit. Following are some excerpts from their first unit News Letter to help the readers become acquainted with the activities which this unit is carrying out. They are working in the Saskatchewan Hospital in North Battleford. L.D.

Beginnings

The unit began its term of service on May 1, but the unit itself actually began much sooner. It was sometime in January that the ball started rolling. The annual introductory letter to the public service authorities, started for Regina at that time. Simultaneously, the "Summer Service Opportunities" poster took shape. There was also a letter from Leola Schultz, General Conference VS director, inquiring about progress at North Battleford for the summer. Church papers turned their attention to VS, and specific appeals for North Battleford were published, Mr. Harvey Toews, MCC director, traveled through

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BEGINNINGS

(Continued from page 443)

the provinces, addressing Bible schools, colleges, and Mennonite institutes, on the VS cause.

Then the results came in the form of inquiries from interested young people. Eight, nine, ten girls applied, some withdrew, others wrote in. February 28, the final date came. There were about half a dozen applications from girls, but none from the boys. There were some visions of arm wringing although this was not actually indulged in. Yet, it seemed as though the young men were letting an opportunity slip through their fingers. The request was for seven boys and eight girls, finally two men applied. Although both were after the final date, they were thankfully accepted.

Another phase of VS in North Battleford needed attention. This was the living quarters for the unit. In other years this had been a real problem. Last year for instance the unit started out in auto cabins, the girls finding unfurnished rooms, which they furnished as well as possible. The boys moved in and out of a hotel and a trailer until they finally got settled. This year the unit was unbelievably fortunate. Walter Friesen, a member of last year's unit as well as this year's, tipped the unit members off as to obtaining furnished rooms with kitchen facilities. This was made possible because of a good impression left by a former VS group. "We had some rooms empty for awhile, but we didn't mind waiting for the group," was the landlord's comment.

The last arrangements were made. The unit members were told where to go, what to bring, when to be there. There was the orientation of the unit leader, Melita Loewen, at a leader's conference in Chicago. The unit arrived in North Battleford during the last days of April. At last the 1954 General Conference Summer Unit, five girls, and three fellows, were on their way to make their contribution —service done in the Name of Christ.

—Dick Friesen, Rosthern, Saskatchewan, Canada

Is There a Purpose in Our Service Here?

There is a definite opportunity to make our work a service. Motivated by a desire to serve the God we love, we expect our service to be of consequence. While we give ourselves, we are doing nothing extraordinary or unreasonable, for that is the natural reaction of a redeemed heart. There is an inclination to feel that in service of this nature, there is very little that we can do, yet then we remind ourselves, that it is not so much what we do, as why we do it. Therefore, it is our daily concern and prayer, that our motives may become and remain pure at all times. There is a need for love and peace in an institution of this nature, for the staff, as well as the patients; and when we are told of one of our group that the evidence of Christianity is written all over her face, or when we are told that patients react more favorably under our supervision than has been noticed formerly, and asked the reason for this, we thrill to know that we have a purpose here.

Friends, pray for us, that our witness may be consistent at all times.

We have divided our group of eight into four communities; Faith and Life, Service and Study, Fellowship and Recreation, and Newsprint. Already we find ourselves "warming up" to our responsibilities in these various phases of activity, and are anticipating a rather profitable summer, spiritually, intellectually, and socially.

—Melita Loewen, Glenbush, Sask., Can. (unit leader)

First Impressions

"I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, acceptable unto God, which is your reasonable service." Romans 12:1. This verse has shown me that we are not only saved to obtain salvation, but we are to present our bodies in the service of God while living here on earth. This prompted me to go into Voluntary Service where I could, with a group of other Christians, be of service in God's vineyard.

My first experience in this work was on the night shift. I had not expected that I would start on nights, so when being told to come on duty at eleven, I tried not to show my surprise.

Thinking of all the stories I had heard about the hospital, I was rather nervous the first night. The first thing I heard when coming to work was someone shouting and pounding a door. It wasn't long before she was out in the corridor and we found i no easy job to keep her in bed. The patient had a strong dislike for juniors like me, so when sh ordered me out of her room, I needed no furthe coaxing. When coffee time came, I was sent t relieve one of the nurses on the violent ward. Th mere fact that it was the violent ward was enoug to scare me. Many different noises were to be heard and every once in a while a patient would com dashing out of her room. I was always relieved whe they got back to bed again. Two patients got into fight, but it wasn't too long before they settled dow and went back to sleep. I was glad to return to m ward again, even though it was not too quiet i there either.

At that time it all seemed sort of nerve rackin but now after I have been working for awhile, have become more used to the actions of the patients, and as we get to know them, it is easy to hel and understand them. We find many who nee extra love and understanding for they are sick. M prayer is that the Lord might give me patience ar grace to do my part to help the patients to recove and show them a little of the love of Christ.

—Helen Hein, Osler, Sask., Ca

Eden C. E. Gets to Work

On May 27, several young people of the Ed (Moundridge, Kansas) C. E. went to work at Can Mennoscah to make the necessary preparations f setting up the $300 cabin which they are sponsorin Armed with hoes and shovels, they went to wor

(Continued on page 446)

Voluntary Service Personnel

General Conference Summer Service, 1954

ARIZONA: Mailing address: Oraibi, Arizona
Duerksen, Mary, Route 2, Hillsboro, Kan.
Epp, Phebe, Whitewater, Kan.
Goertzen, Alda, Peabody, Kan.
*Jantzen, Grace, Oraibi, Ariz.
Neufeld, Ruth, 20184 E. Dinuba Ave., Reedley, Cal.
Supervisor: Rev. Albert L. Jantzen, Oraibi, Ariz.

CANADIAN YOUTH FARM: Mailing address: Box 370, Rosthern, Sask., Canada
Banman, Mary, Goessel, Kan.
*Funk, Ruby, Hillsboro, Kan.
Graber, Ellen, Freeman, S. Dak.
Kaufman, Anette, Marion, S. Dak.
Mill, Joanne, R.D. 2, Perkasie, Penn.
Preheim, Ardys, Hurley, S. Dak.
Supervisor: Justina Friesen, Box 370, Rosthern, Sask., Canada

CHICAGO: Mailing address: 4614 Woodlawn Ave., Chicago 15, Ill.
*Amstutz, Harriet, 342 S. Main, Bluffton, O.
Daum, Mildred, R.R. 1, Washington, Ill.
Dick, Arthur, 199 Erb St. W., Waterloo, Ont. Can.
Graber, Vinette, Marion, S. Dak.
Janzen, Sara, R.R. 3, Newton, Kan.
Lehman, Bernard, 406 Compromise St., Berne, Ind.
Lehman, Thomas, 420 Van Buren St., Berne, Ind.
Neuenschwander, Ken, 856 Clark St., Berne, Ind.
Neufeld, Herman, R.R., 1, Carstairs, Alberta, Can.
Pankratz, Lenore, Mt. Lake, Minn.
Reichenbach, Sally, 273, N. Lawn Ave., Bluffton, O.
Schrag, Shirley, Marion, S. Dak.
Supervisors: Mr. and Mrs. Floyd Bartel, 4614 Woodlawn Ave., Chicago 15, Ill.

OLOMBIA: Mailing address: Cachipay, Cund., Colombia, S. America
Keiser, Violet, R.R. 2, Quakertown, Penn.
Langenegger, Ida, R.R. 3, Newton, Kan.
Myers, Eileen, R.R. 2, Quakertown, Penn.
Supervisor: Rev. Gerald Stucky, Cachipay, Cund., Colombia, South America

RIEDENSWALD: Mailing address: Route 3, Cassopolis, Michigan
Dalke, Edith, R.R. 2, Ft. Cobb, Okla.
Doell, Leona, Henderson, Neb.
Friesen, Linda, 115 N. Buch St., Hillsboro, Kan.
Friesen, Magdalen, Butterfield, Minn.
Gundy, Junior, Graymont, Ill.
Horsch, Byrna Mae
*Stutzman, John, Carlock, Ill.
Unruh, Annetta, 322 N. Street, Halstead, Kan.
Weaver, Eleanor, 119 Poplar St., Bluffton, O.
Woelk, Maxine, R.R. 3, Box 113, Hillsboro, Kan.
Zimmerman, Aldine
Supervisor: Rev. Robert W. Hartzler, 605 South 7th Street, Goshen, Ind.

ANITOBA HOME FOR GIRLS: Mailing address: West Kildonan, Winnipeg, Man., Canada
Regier, Edna, R.R. 3, Newton, Kan.
Supervisor: Marjorie Tobin, Superintendent, MANITOBA HOME FOR GIRLS, West Kildonan, Winnipeg, Man., Canada

MEN-O-LAN: Mailing address: R.D. 1, Quakertown, Penn.
Schmuck, Corrine, Freeman, S. Dak.
Stahl, Sylvia, Mt. Lake, Minn.
Supervisor: Lester Janzen, R.R. 1, Quakertown, Penn.

MEXICO: Apartado 404, Chihuahua, Chihuahua, Mexico
Neufeld, Marie Anna, Enid, Okla.
Supervisor: Rev. Heinrich T. Neufeld, Apartado 404, Chihuahua, Chihuahua, Mexico

MONTANA: Mailing address: Lame Deer, Mont.
Early unit:
Buhler, Sarah, R.R. 1, Townline Rd., Abbotsford, B. C., Canada
Livingston, Lora, Brodus, Mont.
Loewen, Tina, R.R. 5, Emerson Rd., Abbotsford, B. C., Canada
Mutchelknaus, Shirley, Box 75, Sugarcreek, O.
Toavs, Florence, Wolf Point, Mont.
Later unit:
Heppner, Elsie, Box 10, Waldheim, Sask., Canada
Ortman, Ruth, Wolf Point, Mont.
Peters, Dorothy, Box 20, Gretna, Man., Canada
Peters, Louise, Gnadenthal, Man., Canada
Supervisor: Rev. Alfred Habegger, Lame Deer, Mont.

NORTH BATTLEFORD: Mailing address: 1072 Arthur Street, N. Battleford, Sask., Canada
Epp, Carl, Box 163, Rosthern, Sask., Can.
Hebert, Helen, Box 60, Glidden, Sask., Can.
Hein, Helen, Box 15, Osler, Sask., Can.
Koop, Henry
*Loewen, Melita, Glenbush, Manitoba, Can.
Schapansky, Mary, Box 327, Carrot River, Sask.
Schroeder, Tena, Reyendale, Sask., Can.
Supervisor: Dick Friesen, Box 338, Rosthern, Sask., Can.

NORTH TOPEKA: Mailing address: 721 Polk St., Topeka, Kansas
Friesen, Margaret, Meade, Kan.
Funk, Phyllis, R.R. 3, Box 276-A, Newton, Kan.
Schmidt, Jennie, R.R. 2, Box 101, Newton, Kan.
*Stucky, Eldeen, Moundridge, Kan.
Supervisor: Elmer Regier, 721 Polk St., Topeka, Kan.

OKLAHOMA: Mailing address: Clinton, Oklahoma
Janzen, Heinz, Box 514, Ritzville, Wash.
Monothy, Mae, Lame Deer, Mont.
Supervisor: Arthur Friesen, Clinton, Okla.

WINNIPEG: Mailing address: 103 Furby St., Winnipeg, Man., Canada
Applications under consideration

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*Unit leader June 1, 1954

EDITORIALS

(Continued from page 435)

Adults and middle-aged people are also attending retreats designed for them. Their patterns of life may be quite set, and they unconsciously resist any change. Yet a successful retreat for this group should make them take stock of their spiritual life and habits to see where they can improve and live more devoted lives.

Whatever the age, retreats should afford a splendid opportunity for spiritual growth and restored souls.

LAYING OF THE CORNERSTONE

(Continued from page 442)

Through this day we have been newly bound together especially with our dear brethren and sisters in the faith in North America. The laying of the cornerstone is again a visible sign of the seemingly never-tiring love. May the Lord reward it and give us appreciation of this love. Dear brethren and sisters, many thanks be given you at this place. May we always remain closely united through this building! May God grant it through grace!

With hearty greetings to the above named brethren and sisters, I sign

—Hans Thiessen

EDEN C. E. GETS TO WORK

(Continued from page 444)

including some general cleaning. While the girls cleaned the garden, several of the boys dug a ditch for drainage pipes.

The service committee planned a few hours of recreation for the afternoon. The social committee took care of the evening meal by planning a wiener roast.

On June 2, the C. E. held a workday in their home community. The workday was held for the express purpose of raising funds for the cabin at Camp Mennoscah. On June 4, at the C. E. picnic in Juhnke Grove, the young people turned in their day's earnings.

Following the recreation, and a wiener roast, there was a short program. Rev. Peter Dyck, who has been at the Mennonite Biblical Seminary for the past nine months, gave a short talk. Another talk was given by Rev. Abe Wiebe, who has been the sponsor of the group while Rev. Dyck was attending the Seminary.

—Twilla Gehring, Reporter

Into the Beyond

JEROME LAIRD, of the Mennonite Home, Frederick, Pennsylvania, was born February 10, 1862, and died June 22, 1954. He was baptized at the age of 89 years and became a member of the Hereford Church, Bally, Pennsylvania.

MCC News Notes

WORKER EN ROUTE TO JORDAN

Leona Yoder of West Liberty, Ohio, is on the Atlantic en route to Jordan where she will join the nine other relief workers and seven PAX men in their Christian ministry of relief and rehabilitation to Arab refugees.

Sister Yoder was scheduled to sail from New York July 11. Her headquarters will be in the Jericho center where she will aid in such MCC services as material aid distribution, arts and crafts classes, and self-help projects as sewing classes, needlework, and trade schools. This is Sister Yoder's second term of MCC service, having worked in Ethiopia previously.

The Arab refugees in Jordan continue to constitute one of the neediest peoples in the world today. With little immediate prospect for an improvement in their condition, there is continued need for the type of relief and rehabilitation which Mennonite and Brethren in Christ churches can give through their MCC.

ENKENBACH, GERMANY, RECOGNIZES PAX MEN

The city of Enkenbach, Germany, at a farewell service on June 20, recognized the PAX men who have been building houses for refugees there and who will be returning t the United States soon.

Citizens of Enkenbach expressed their gratitude for the spirit of the PAX men by preparing a plaque containing the MCC emblem and surrounding it with laurel trees. Als included in the plaque were the total number of hours whic PAX men have worked in Enkenbach which is now 27,000.

The Burgermeister (mayor) and architect presented book and "certificates of profession" to each man who was leaving. Fritz Stauffer, Ludwigshafen, represented the Mennonit settlement. The men were asked to carry the message o thankfulness to their relatives, churches, and communitie in the United States.

As the PAX men leave Enkenbach, they hope the spirit o their service will remain and that their expression of Christianity will become a part of Enkenbach and Germany. It i believed this is the first town, independent of its Mennonites which has organized to thank PAX men publicly for the services.

The Enkenbach PAX choir and quartet cooperated wit the city boys' choir and orchestra in presenting music f the occasion. Approximately 250 persons attended this far well service.

Jottings

—Friedensfeld Church, **Turpin, Okla.:** A son was born Mr. and Mrs. Arline Unruh, June 26. They have one oth son. June 27, Levi Koehn spoke on the subject, "Livi for Tomorrow." This was a very good message, especial for the young people. This same evening a committee three was elected to take care of the special music on Su day mornings and for special occasions. These three a Mrs. Paul Ediger, Miss Anna Tranzen, and Mrs. Chest Windsor.—Corr.

—**Apostolic Church, Trenton, Ohio:** The June meeting of t Mennonite Christian Sewing Group was held in the hor of Mrs. Katy Augspurger with Mrs. Robert Heltbrandt assi ing hostess. The society sent three CARE packages to Ge eral Conference Headquarters. The Young People's Leag

(Continued on next page)

sent one CARE package. June 13, Children's Day, was observed with a special program during the worship hour. June 20, during the worship hour, two vocal solos were rendered by Tom Reed of Middletown, Ohio, and Ruth Van der Mater of Trenton, Ohio. June 24, Richard Gingerich of Ft. Lee, Va., and a member of the Trenton Church, was united n marriage with Olga Paolis of San Antonio, Texas. They will reside in Petersburg, Va. June 27, Doris Jean Kimmel of Trenton, also a member of the Trenton Church, was united n marriage with George Schneidler of Middletown, Ohio. They will reside in Middletown. The pastor officiated at both weddings, solemnized in the church.—Edna Kinsinger, Corr.

—Swiss Church, Alsen, N. D.: June 6-8 were the dates for he annual Youth Conference for our local churches. The conference this year met at the Swiss Church of Alsen, N. D. Although the weather was very rainy, the attendance was fairly good. It was a challenging time for each of us, and a number of definite decisions for Christ were made. amuel Sprunger of Coopersburg, Penn., was the speaker during these days. He remained with us for evening services until Sunday, June 13. June 28-July 4, it was the privilege for nine of our young people to attend a Bible camp sponsored by the American Sunday School Union, held at Wood Lake, near Tokio, N. D. Pastor Regier accompanied the group, and also was instructor of one of the Bible courses offered there. —Corr.

—Summerfield Church, Summerfield, Ill.: We again joined with the Evangelical and Reformed Church in a union acation Bible school, held for two weeks in the public school building. Sixty-two children were enrolled and these repre-ented eight denominatons including the Roman Catholic Church. Four of our ladies helped in conducting this school. A very fitting closing program was given on Sunday afternoon, June 27. Our service on Sunday morning, June 27, was very special one. It was the dedication service of our ecently installed Hammond Spinet type electric organ. A ery fine "Service of Dedication" was prepared and was read y the minister and congregation responsively, dedicating he organ to the worship of God. Alvin F. Brightbill, professor f the Fine Arts in Religion at Bethany Biblical Seminary in hicago, was with us for the day. He is an accomplished rganist, choir director, and song leader. He delivered a ery fitting and inspiring dedication message in the morning ervice. The fundamental sphere of the organ is to be an id to create a worshipful spirit and atmosphere in the worhip service in the church. On Sunday evening he conducted n inspiring "hymn-sing" service, very appropriately entled, "The Church Worships God in Music." In this service e stressed the idea that ALL of our singing and music in e services is a part of the total worship service of the hurch. We need to pay much attention to the meaning of e words which we sing in our hymns. Dr. Brightbill also et with the church organist, assistant organist, and the hoir director on Saturday evening for a conference and scussion of their very important part in the worship serves in the church. We feel deeply grateful to Dr. Brightbill r his much needed messages.—A. S. Bechtel, Corr.

Bethel Mission Church, Winnipeg, Man.: On May 16, iss Anne Giesbrecht, who has been an MCC worker in ermany for several years, showed slides of the work there an evening service sponsored by the Ladies' Aid. Proceeds the program went for MCC relief work and for our build-g fund. Especially impressive were her pictures of the lip fields of Holland. On May 23, we held our baptismal rvice and Communion. Eighteen young people were admit-d into the fellowship of the church by baptism and several ore by transfer. Recently the Brotherhood sponsored a bate, "Resolved that we give up all attempts to preserve e German language," which was won by the negative. discussion followed. On Sunday morning, June 13, the ccalaureate service of the Canadian Mennonite Bible Col-ge was held in our church. On June 12, the annual Sunday hool picnic was thoroughly enjoyed by the children and eir parents. The Ladies' Aid have again prepared a num-r of Christmas bundles as well as several quilts for MCC ief. Our young people have a team in the church softball gue in the city. So far they are in undisputed possession last place. In order to further the missionary work that church has pledged, the Board of Missions has launched program whereby each member of the church writes to a missionary in the field requesting a picture or letter. These are then read during Sunday morning services.—Corr.

—Hereford Church, Bally, Penn.: Miss Frances Romanchuk and Ronald Forscythe were married on Saturday, May 29. Eighty-one children and 17 teachers and helpers conducted a very successful daily vacation Bible school in our church. Our minister, W. S. Shelly, has resigned and will take over the administration of the Mennonite Home for the Aged at Frederick after September 1. We pray God's blessing upon them as they take up their new work. Our deacon, Paul J. Clemmer, also has resigned and he will be replaced by Harry Park and Stanley Baumen. They were installed on July 11. Fifty men enjoyed a fellowship meal prepared by the women of the church on Saturday, June 12. Fifty-two Christmas bundles were delivered to Ephrata. These were mostly for boys 12, 14, and 16 years of age. Jay Harry, son of Mr. and Mrs. John Phillips and David Allen, son of Mr. and Mrs. James Stauffer, were consecrated on Sunday morning, June 13.—Corr.

—First Church, Pretty Prairie, Kan.: May 9 was a great day in our church with infant consecration service conducted by our pastor, Howard G. Nyce. Miss Janet Soldner, missionary to Colombia, S. A., spoke in the morning services, and three girls from the Home Section of the Board of Missions who are working in the Children's Bible Mission in Tennessee, conducted the evening service. The girls, Marie Leichty, Lorraine Burkhalter, and Lillian Lehman, gave very interesting talks and showed pictures of their work in the south. Leon Rosenberg, founder and director of the American-European Bethel Mission, Inc., spoke in our church on May 12. His work is primarily with the orphan Jewish children. On May 23, baptismal services were held with 13 young people receiving baptism, and the following Sunday communion services were held. A play, "The Challenge of the Cross," was presented to our C. E. Society by the Alexanderwohl Church C. E. Society of Goessel, Kan. On June 6, their men's chorus gave an exchange program to our congregation. The play and chorus were well presented and appreciated by those who attended. On Sun., June 13, the 1-W unit of Topeka, Kan., gave a very informative and interesting description of their work. On Sunday afternoon, June 13, a very impressive service was held when Mr. and Mrs. Calvin Flickinger were ordained as missionaries to Colombia, S. A., by our pastor, with Sam J. Goering of Newton, Kan., and John Graber of Downing, Calif., assisting. Dr. Graber, who has been in this community for two weeks gave the Sunday evening sermon on June 20. He is pastor of the Immanuel Mennonite Church, Downing, Calif. Sunday evening, July 4, LeRoy J. Stucky, a ministerial student, who will attend Grace Seminary, Winona Lake, gave the evening sermon. We had a successful vacation Bible school for two weeks in our church with 89 children attending. Five teachers with the pastor in charge, conducted this school.—Corr.

—Butterfield Church, Butterfield, Minn.: On Sunday morning, June 13, we had two visiting ministers in our midst: Walter Rupp of Salem, Ore., led in Scripture and prayer, and Leonard Harder of Glendive, Mont., brought a very stirring message. Our pastor, Edward Duerksen, commented briefly on his experiences at the Northern District Conference at Freeman, S. D. Sunday, June 27, was a day of many blessings. In the morning Miss Elsie Rupp, a local missionary to the Sioux Indians of McLaughlin, S. D., told our Sunday school about her work. Our former pastor, Paul Tschetter, delivered a farewell sermon to the congregation. Let us remember the Tschetter family in our prayer and in correspondence as they plan to make their future home in Winona Lake, Ind. They will be greatly missed by us. In the afternoon a farewell service was held for the Tschetter family and afterwards a fellowship lunch was served by the ladies in the church basement. In the evening the daily vacation Bible school program in the form of a radio broadcast was held in the local high school auditoruim. This year's Bible school enrollment consisted of a combination of 87 children from the First Church north of Butterfield and our church. On Monday evening, June 28, the missionaries, Malcolm Wengers, showed colored slides and spoke of their work among the Cheyenne Indians near Busby, Mont.—Willis Linscheid, Corr.

I Like the Simple Things

I like the simple things.
A darting goldfinch on the wing,
Blossoms on the trees in spring.
The velvet touch of a baby's hand,
Walking barefoot in the sand.
I like the simple things.
Fluffy clouds in a sky of blue,
A tender smile from a friend who's true.
The rich full moon in the sky at night,
The grandeur of a mountain's height.
I like the simple things.
The whisper of the evening breeze,
Autumn's multi-colored trees.
Soft music at the close of day,
A little child who kneels to pray.
I'm thankful for each simple thing
That lifts my heart and makes it sing.
Because the simple things are free
And God has given them to me.

—Mary Ann Stemen

Adventures For Christ in Colombia

BY HARRIET RUTSCHMAN

ADVENTURES FOR CHRIST IN COLOMBIA is a mission unit added to the series of materials for junior C. E. groups and midweek Bible study groups. This unit is designed to create and stimulate interest in mission work in that needy country.

The six lessons in this unit are planned in the form of a worship service, each having an interesting true story. Many interesting facts are included in these lessons; details concerning the people, the work, and the country. This unit is complete with useful maps and pictures.

The leader will find much help in the introduction and in program suggestions. A pronouncing glossary and a resource list are also valuable aids for the leader.

This book is available at your Mennonite Book Stores, Berne, Indiana; Newton, Kansas; and Rosthern, Sask., fo $1.50.

Announcing - - - -

Youth and Christian Love

For youth this fall - - - - A special Sunday school quarterly

- Aimed specifically to help prepare young people for a consistent and clear life of Christian love.
- To help young Christians to experience anew the forgiving love of God in Christ as the basis of salvation and a life of discipleship.
- To help believers grow in love of Christ and to follow His way of love even in spite of opposition.
- To help develop patient confidence in God' rule with a readiness to forgive and to suffe wrong rather than to inflict suffering.
- To experience, in situations of anger and cor flict, the overcoming power of love which seek always to reconcile and to establish a workin fellowship.
- To adventure forth with others in a healin work of love to those in physical, mental, an spiritual need.

FOR WHOM—YOUTH AND CHRISTIAN LOVE is written particularly for high school age youth, boys an girls, but it is usable for those under 14 years as well as those above high school age.

Single copies: 15 cents

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THE Mennonite

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Other foundation can no man lay than that is laid which is Jesus Christ.

Lake Louise in the Canadian Rockies. (Pannabecker photo)

A New Gospel Lighthouse in the Desert

PAX Men to Peru

The Expected Harvest

Volume 69 Number 29 July 27, 1954

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Rev. Walter H. Dyck, former secretary of General Conference, and during the past five years pastor of the Emmaus Church. Whitewater, Kansas, has been asked by the Board of Missions and the Board of Christian Service to spend some time among the brethren in Uruguay and other parts of South America. He has tendered his resignation to the Emmaus Church to take effect October 31. He and Mrs. Dyck plan to leave for their new work after November 1.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. E. Smucker, Maynard Shelly, Willard K. Claassen.

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The Reader Says --

Dear sir:

I was sorry to see that the series of "Flashes of Thought" is being discontinued. When "The Mennonite" comes to our house, I always open it first to read "Flashes of Thought." There were many good and helpful sermons in a few words that could be read when you just had a minute or two to spare.

Mrs. Menno Doerksen

Dear editor:

In your editorial . . . you say few people voice their opinion concerning material published in your pages. In this particular instance you were referring to the column, "Flashes of Thought."

"Flashes of Thought" is easy and simple reading and always food for thought. I would like to see it continued.

Anne Eitzen
Rochester, Minn.

Dear editor:

In the June 26 issue of "The Mennonite" it was mentioned that "Flashes of Thought" would come to a close. This, I must say, I will miss greatly. It was so personal that it even was enjoyed by our six-year-old boy when I read it to him. The rest of the family also enjoyed it. If it is possible, please reinstate it sometime in the future . . . .

Mrs. Geo. F. Friesen
Henderson, Neb.

Dear editor:

. . . Speaking for myself and our family, I can truly say that we enjoyed and received inspiration from this column (Flashes of Thought). We hope that it will again be published. The little stories and their very practical applications were one of the first articles read when "The Mennonite" was received. I would even suggest that they be compiled in book form where they could be available for helps in illustrating Bible truths.

Mrs. Waldo J. Graber
Marion, South Dakota

Of Things to Come

Retreats at Camp Friedenswald, Mich. (Middle-Central Districts)

July 26-29—Pre-Junior Retreat

July 30-Aug. 1—S.S. Workers Retreat

Aug. 2- 6—Family Retreat

Aug. 9-15—Chicago Churches Retreat

Aug. 16-22—Ministers Retreat, planned by General Conference Committee and local men for ministers and their families.

Retreats at Camp Mennoscah, Kansas (Western District)

July 26-31—First Young People's Ret.

Aug. 2- 7—Second Young People's Ret.

Aug. 8-12—Senior Young People's Ret.

Aug. 12-15—Young Family Retreat

Retreats at Men-O-Lan (Eastern Dist.)

July 26-31—Oklahoma Retreat, Hydro Oklahoma

August 8—Peace and Service Representative Retreat, Men-O-Lan

Aug. 14-21—California Young People' Ret., Camp Gaines, Lake Sequoi

September 4-6—Labor Day Bible Conference, Men-O-Lan

Oct. 20, 21, 22—Western District Conference, North Newton, Kansas

The Deeper Life

Love deep as Heaven
Offered to men

Over and over
And over again.

Words deep as Heaven
Spoken until

Anger was answered
On Calvary Hill.

Life deep as Heaven
Given for food—

Shed for our drinking—
The body and blood.

Lord, whose forgiveness
Is seventy times seven,

I am too shallow
For deep things of Heave

—Marguerite Wilkins

WANTED — Young lady, Mennonite, to join the General Conference office staff at Newton, Kansas, as typist-receptionist by Sept. 1. Full-time basis. Apply in person or by letter to Conference Treasurer, 722 Main Street, Newton, Kansas.

Editorials

A STUDY OF HOME MISSION NEEDS

Recently a committee representing the ministers of the General Conference churches of Chicago, with representatives from the district conferences, the General Conference Board of Missions and other concerned individuals, met to study the possibilities and needs of further Home Mission work in the city of Chicago.

The more the matter was studied and considered, the more apparent it became to those on the committee that there was a tremendous need of more aggressive Christian work in this Chicago community of five million souls. There are many Mennonites scattered throughout this area outside the circle of our own churches. But the challenge came principally because of those large areas where there are few church facilities of any kind, and the great multitudes of people who are completely untouched by any church.

The question arose whether this is not the time to concentrate both the district conferences and the General Conference along the direction of definite home mission work in this needy city and community.

True, there are other cities that need the gospel as badly as does the Chicago area. But because of the start already made here and because of the fact that we have somewhat of a center in the city, this could well be the next great mission field of the General Conference Mennonite Church. Further study and work in this matter is to be done with later reports, and, it is hoped, with appropriate action.

THE BEAUTY OF THE HARVEST

It is one of the joys of farm life to watch the harvest come due, and to see the completion of the growing process as it culminates in the fruitage. It is a definite reminder of the goodness of God as well as the plan of the universe.

But it is of interest to note how plants and trees tend to beautify the coming harvest. Flowers make very attractive and beautiful their march toward fruit. What beauty there is in the waving fields of grain or the rich luxurious growth of the corn. The fruit trees show their fruit with a rural beauty all their own.

Herein is a lesson for the Christian. Our lives should grow more beautiful with the years of Christian living. Someone said to a fine Christian lady ripe with years, "Why, you are beautiful." To which she replied, "I ought to be, I am seventy years old." The nearer one comes to the harvest time and the ingathering, the more beautiful of soul we should become.

BUILDERS OF THE WAY

God comes where the way is prepared for Him. He enters the life where the heart really wants Him. He takes possession of our lives when we prepare the way for Him and invite Him in. He comes into our churches when the way is prepared.

In Isaiah 40, four things are mentioned as necessary in preparing the way. In the first place the valleys or low places need to be filled in. Our indifference and apathy and pessimism may be chasms which prevent the Lord from entering. Such low places need to be built up with enthusiasm and zeal and deep concern. Despair must be replaced with hope in God. Filling the low places is important.

Next, the mountains and hills need to be leveled down. Frequently the self is such a great obstacle in the way of the entrance of God that it needs to be leveled down. To worship and glorify ourselves is to get in the way of the coming of God and block His entrance into our lives.

In the third place, the crooked places need to be straightened out. There may be insincerity and pretence and hypocrisy in our lives which makes for a crooked character. Perhaps we are too quick to compromise with evil and deviate from the straight path of righteousness. Such crooks in the way make it difficult for the full coming of the Lord into our lives.

We note also that the rough places need to be smoothed out. Too often in our lives there is unkind criticism and jealousy and intolerance that makes the going exceedingly rough both for ourselves and for others. The Lord does not travel over such roads. The way must be made smooth for God's entrance.

But we cannot build the way ourselves. "Behold, your God," says the prophet. To set Him clearly before us and to accept fully the Christ, means that He will be our helper in being the road-builders that bring Him fully into our lives. So we, with His help, build the way for His entrance.

WE NEED EACH OTHER

In the study of the early church we are impressed how the Christians were constantly found together with one accord and in one fellowship. It seemed to be one of the marks of those of "The Way." A writer of the times in describing the early followers wrote, "Behold these Christians, how they love one another."

As all church-goers know, one of the blessings of a Sunday worship service is this Christian fellowship. We might perchance hear better sermons on the radio, or read more inspiring messages from books, but this can never take the place of the inspiration of worshiping together. Who has not experienced the uplift of spirit that comes from singing together, praying together, and together listening to the message from God's Word. Our souls are refreshed and lifted when there is this togetherness of heart and mind. The Apostle's advice is still very good: Forsake not the assembling of yourselves together.

The Expected Harvest

HOWARD G. NYCE*

The text for the message is found in John 15:5 and reads as follows: "He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

As we look forth to a good harvest, so the Lord Jesus is expecting a good harvest when the Day of Grace is ended. He informs us that "without me ye can do nothing." You did the plowing and the sowing, but without God who sends the sunshine, the rain, and the wind, there would be no harvest.

Jesus also said by His Spirit, "Whatsoever ye do in word or deed, do it as unto the Lord." As the ground was plowed and as the seed was sown, how many gave it a thought that this work was done "as unto the Lord?" We are informed in this chapter that Christ is the Vine and the Christians are the branches. The person outside of Christ is compared to the grain of wheat that died in the ground and has not been quickened. In Eph. 2:1 we read "You hath he quickened, who were dead in trespasses and sins." In the second verse of the chapter from which the text is taken we read, "Every branch in me that beareth not fruit he taketh away."

What does this mean? This informs us that there are many who pass for branches in Christ, who yet do not bear fruit. In Luke 8:18 we read "Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have." Note the words "seemeth to have." Unfruitfulness may be the result of worldliness in the professing Christian. In Matt. 13:22 we read "He also that received seed among the thorns is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful."Again you have the picture of the pound hidden in the napkin. Luke 19:20. Judas appeared to have that which he didn't have and was eternally lost. The fruitful branch is purged that it might bring forth more fruit.

We might ask, what fruit can be expected of a Christian? In Eph. 5:9 we read "For the fruit of the Spirit is in all goodness and righteousness and truth." In other words the fruit of the Spirit is without defect. This fruit is catalogued in Gal. 5:22, 23 as follows: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. Each one of us ought to know whether or not we possess the fruit of the Spirit.

The Word tells us that the branch cannot bear fruit of itself, it must abide in the vine. Neither can we bear fruit except we abide in Him. The unity between Christ and His disciples, which is very close, is affected through faith, by the "drawing" of the Father. As no one can come to God unless he is drawn, so the fruit is also drawn by the sun shining upon it and giving it what is needed. As the sun draws the fruit, so we through Christ have the beauty of character drawn out because of the intimacy between the Father, whose children we are, and from whom we receive all good things. Christ said "I am the vine, ye are the branches." It is not therefore external union, but if real, is spiritual and therefore inward.

As we look at the vine, we could never detect that the nourishment is stimulated by what takes place within, even though we know it. We look at a tree in the winter and there is no evidence of life, but in the spring we see the blossoms and later fruit. The life was in the tree but hidden beneath the soil. So we may look at different people and see no difference between the Christians and the people of the world and yet there is a difference because of the intimacy within ourselves with a great influence which we call the Spirit of God. Paul expresses i by saying, "I live, yet not I, but Christ liveth in me." Christians are in Christ, and therefore able to draw from His divine fulness, all they need to enable them to bring forth fruit.

Wheat, is what farmers expect as the result of the labor and money spent for seed. Fruit, is what i expected by God as the result of union with Christ Faithfulness in the work you have done causes yo to feel that there should be a good harvest. In th spiritual realm, faithfulness in the work assigne to us by God, the denial of ourselves to all ungodliness; steadfastness and endurance in trial and temptation, produce fruit of the Spirit.

A tree pulled out of the earth and lying on th ground can bear no fruit. In like manner, apar from Christ everything is a blank. All our effort will have meant nothing when we come to the en of life's journey, if we are separated from Chris In Christ on the other hand there are infinite poss bilities of fruit bearing. Paul says, "I can do a things through Christ which strengtheneth me. Here are the negative and positive descriptions o the spiritual life: Without Christ, nothing; i Christ, all things are possible. Not my strength, bu His; not my life, but His life in me. The feebl sickly, and weak therefore can bring forth muc fruit.

How shall this power to bear fruit be attained Learn of Him, and then come into vital union wit Him through faith, and thus be strengthened to d and to bear. In every case fruitfulness will be th evidence of hidden spiritual power. In a large plan all kinds of noises are heard as large wheels ru the machinery; but there is a great motor som where that turns the wheels of the machinery.

As we think of the wheat harvest today, there wi be another harvest. We may ask ourselves, can glory in what I have at present when I stand befo His presence? We have several peach trees in ou yard. Trees look beautiful, covered with leaves, bu there are no peaches on the tree. Nothing but leave

(Continued on page 462)

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*Pastor, Pretty Prairie Church, Pretty Prairie, Kansas.

The New "Gospel Lighthouse" in the Desert

WALTER H. DYCK*

About halfway between Phoenix and Tucson, overooking miles of newly developed but now irrigated fields of cotton, stands the stately Matternhorn-ike Picacho Peak with its revolving beacon which warns fliers of its presence. The man who services this light at its top, we are told, prefers to face the crouching rattle snakes while ascending the steep slopes of Picacho in the coolness of the early morning than to be baked by the blistering noonday sun.

Today faithful "lighthouse keepers" are also "holding forth the Word of Life" at Friendly Corners, a busy intersection on the flat sandy expanse west of "Picacho Peak." They face the "blazing sun" each day. The "rattlesnakes" are the gospel-hardened indifference and unbelief of more or less homeless migrant Indians, Mexican nationals, Negroes, and whites who migrate in and out of this area about ten miles south of the frontier town, Eloy, Arizona.

It was in the years 1939-40 that the distributor for the American Bible Society, roaming over this hot and dusty desert area, felt the need for repeated visits in this Friendly Corners district. Providentially, God had led asthma sufferers from several Mennonite communities in Kansas to Tucson. Among these was Rebecca Nickel and others upon whose heart the Lord was laying a concern for the children of these migrants for miles around Friendly Corners.

Often their hearts had been made happy when "Brother Smith" of the ABS had set up his loud speaker, proclaiming the gospel in word and song, and also especially at Christmas time, distributing clothing, soap, candy, and toys.

With the encouragement and active assistance of the Arizona ABS distributor, the John P. Janzens of Tucson, and girls from the Kansas area, a more permanent work was begun. Miss Rebecca Nickel was provided with a house trailer and stationed west of Friendly Corners by the Board of Missions of the General Conference Mennonite Church.

Chapel at Friendly Corners, Eloy, Arizona, dedicated April 28, 1954.

Day by day, from camp to camp, one could hear, "Hi! Rebecca!" as the two-door Ford made its appearance. Children gathered quickly for singing and Bible stories. In her winsome and energetic, straightforward way, the hearts of hundreds of these little ones have been touched for Christ.

Since, April, 1954, the work has taken another step forward. Glen and Ruth Habegger, and little Jonathan, have joined Rebecca in reaching not only the children but also more of the adults.

Thank God! Friendly Corners with its neighborhood store, a service station, a cotton gin, a tavern, and about 100 one-room houses now also has a Gospel Chapel. They now have a "church house," as we hear them call it. Seating a hundred or more, 24 x 36 feet, it was filled on the evening of April 28, when it was impressively dedicated to the service of the Lord.

A week earlier a dozen men from Kansas had arrived to join other volunteers in building this chapel, a wash and storage house, and connecting the utilities (natural gas, electricity, water and sewage lines) for the workers now living in two trailers on the 100 x 150 foot chapel site.

Covered on the outside with asbestos siding and asphalt shingles, and paneled inside with plywood, supplied with a pulpit and benches built by the men, the ABS distributor testified at the dedication service that his prayers had been answered for the chapel was 150 per cent better than he had hoped for.

Incidentally, the cost of materials also ran 150 per cent above the $2,000 which the Mission Board had set aside to begin the project.

We are grateful to the Lord and those who are making this "friendly witness" possible to these forgotten people. We are looking forward to an increasing participation in this work. The children are paying off on a piano. The American Bible Society has supplied free Bibles for the Chapel.

Will you pray that the workers may live and witness to the sufficiency of Christ to meet the needs of families for Christ. Would you like to send a word of encouragement to Rebecca, Glen, and Ruth? Both the sandstorms and human indifference can be trying to valiant souls. Address them,

Route 2, Box 248, Eloy, Arizona.

Contributions toward the support of the workers, the cost of the chapel, teaching supplies, and special projects still needed, should be designated "For Migrant Work at Friendly Corners," and sent to the General Conference Headquarters, 722 Main Street, Newton, Kansas.

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*Pastor, Emmaus Church, Whitewater, Kansas.

PAX Men to Peru

The groanful starting of the plane's two motors. Explosive outbursts of smoke. Propellers awhirl, the LeTourneau plane begins taxiing down the runway. A crowd of 350 waves farewell and 10 Mennonite and Brethren in Christ "missionaries in overalls" are off on the first lap of a journey to the jungles of Peru.

The evening of July 1 was an unusual one at the Lancaster, Penn., airport. Seldom have American Mennonite and Brethren in Christ 1-W men been given such a send-off to a foreign land. And never have they left to enter a project just quite like the Peruvian undertaking of R. G. LeTourneau, well-known Christian industrialist.

Leaving Lancaster at 9:45, their first destination was Longview, Texas, which the pilot of LeTourneau's private plane hoped to reach by 1:30. Here for several weeks they will acquaint themselves with diesel engines and learn to handle land-clearing and road-building machinery. After arrival in Peru, their work will be the construction of 31 miles of roadway.

In exchange Mr. LeTourneau has been given a million acres of dense jungle land on the eastern side of the Andes to clear and colonize. The 31-mile road is the first stretch of the 180-mile roadway connecting the LeTourneau land to Lima, the Peruvian capital. This industrial-missionary project is typical of Mr. LeTourneau's activities in which he combines economic assistance and Christian evangelism.

Speaking at the farewell service in the Lititz Mennonite Church, Mr. LeTourneau declared the Christian who combines "witnessing with the work of his hands" to be an effective missionary. "Shame on us if we can't see missionary work in the work of our hands," he said.

The designer and manufacturer of land-clearing equipment expressed his belief in a "working religion because that's the only kind that works." Mr. LeTourneau said he asked the Mennonite Central Committee for workers because "you Mennonites believe in a working Christianity."

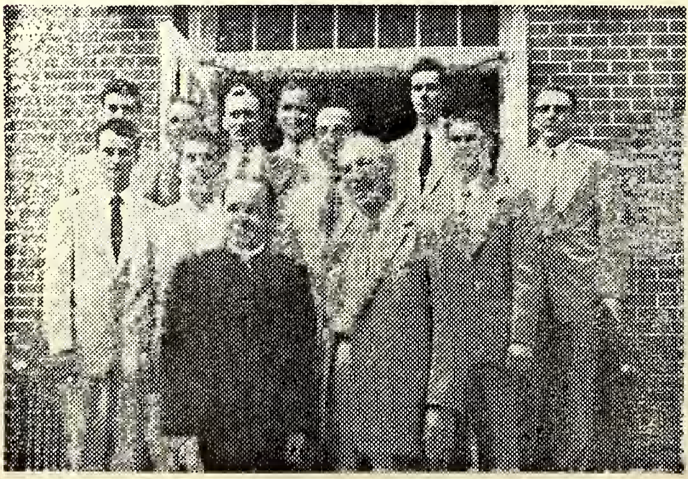
Mr. LeTourneau also emphasized that the Church must rise to aid the underprivileged and suffering. He told of how an hour's labor in America today buys twice as much as it did 25 years ago and suggested the possibility of doubling this standard again in another 25 years. But he warned that unless Christians help underprivileged natives raise their standards, "our ladders will be cut from under us."

The dedication and farewell service for the 10 PAX men was led by C. N. Hostetter, Jr., MCC chairman, who also declared in introductory remarks that "the cry of our day is to interpret Christ in everyday life. Christ must be central in every ministry. To lift Him up is our great responsibility."

Brother Hostetter in presenting a commission reminded the men they were sent forth as apostles of love and peace and charged them to live in companionship with Christ and make Him known. Brother Hostetter also prayed the dedicatory prayer.

The 10 men constituting the Peru PAX team represent a cross section of the Mennonite and Brethren in Christ Churches and communities making up the Mennonite Central Committee. The names, addresses, and conference groups of the men: Harry Bert, Newburg, Penn., Brethren in Christ; Bruce Boshart, Cucamonga, Calif., General Conference; Willard Ebersole, Warren, Ill., Mennonite; Paul Fry, Manheim, Penn., Mennonite; Jake Funk, Ile des Chenes, Man., Mennonite Brethren; Carl Hooley, Elkhart, Ind., Mennonite; William Nofziger, Wauseon, Ohio, Mennonite; Ed Ratzlaff, Mt. Lake, Minn., Evangelical Mennonite Brethren; Cloy Roth, Milford, Neb., Mennonite; and Philip Roth, Orrtanna, Penn., General Conference.

In addition to fulfilling Selective Service requirements and giving expression to their commitment to Christ, these men will gain valuable experience in the handling of land-clearing and road-building machinery. After their six months of service to the LeTourneau organization in Peru are completed, they will be transferred to an MCC project in Latin America, possibly road-building in Paraguay.



Besides transporting these men to Peru Mr. LeTourneau is providing their maintenance and a monthly stipend. This amount however, will be paid directly to MCC, which will provide the men with a $10 monthly allowance plus a clothing allowance. Their maintenance in Paraguay will be possible through earnings from the Peru project.

The sending of drafted conscientious objectors to Peru marks another chapter in the PAX program. PAX men are now working in 10 countries.

The Peru men spent several days in orientation at Akron MCC Headquarters acquaint

(Continued on next page)

ing themselves with the total MCC program and conditions in South America and crystallizing their service motives. In the few days they were at Akron, they organized a quartet which sang at the farewell service. Several of the men also presented testimonies at the farewell meeting.

Book Review

An Introduction To the Old Testament, by Edward J. Young. Eerdmans, Grand Rapids, Michigan. 414 pages. $5.00.

It is somewhat difficult to be objective when reviewing a book written by a former teacher. It is very difficult when one is no authority on the technical studies of the book. I shall be satisfied to say that this is one of the few, if not only, Old Testament introductions, written from the biblical conservative viewpoint. It treats of "certain subjects that are preliminary to the study and interpretation of the contents of the Bible" and is written for serious Bible students.

"The Literary Criticism of the Pentateuch" from pages 109 to 153 is unique in the story it tells of the scientific struggle to analyze the Old Testament as man-made human documents to be dissected and diluted. The Documentary Hypothesis and Form-Criticism is still very much alive in certain circles. The Mennonite student does well to know these hypotheses. It will help him to be critical of critics.

Of course, criticism is the minor key of the book. The solid, historical, and exegetical value of the book to preachers and students is of prime importance. I would heartily recommend it for this.

Dr. Young is a scholar and a gentleman. The writer remembers him as a teacher with passion and sympathy.

—J. Herbert Fretz

"The task of Christian education finds its outline in this overall picture; it is the continuous effort to incorporate children, youth, and adults into this system of witness, and to bring them into the great dynamic movement of confronting the world with the Kingdom. Christian education would fail in its real objective and would not make the grade as Christian education if it were to content itself with the development of a 'fine character' or a sense of churchmanship. All these can never be ends in themselves, but only the means to serve the one and all determining end of evangelism."

—Hoekendijk, J. C. in **"Evangelism Through Christian Education,"** in WORLD CHRISTIAN EDUCATION, I Quarter 1952, p. 7.

Stewardship Gleanings

Stewardship-Partnership

ANDREW R. SHELLY

"We are labourers together with God." I Cor. 3:9

Have you ever noticed that words having the suffix *ship* suggest personal relationship? *Fellowship* is another example. Someone has said "Stewardship is partnership." It is a *partnership* where both parties give all. Christ already gave His all. Likewise, we must submit our all as stewards.

Although with our lips we give quick assent to the wisdom of giving full allegiance to Christ, down deep in our hearts it is difficult to really believe God's way is always best for us. We are still tempted to think that if we could be free to follow our own ways we would get more out of life.

Some have likened our lives to many raw materials which have not yet been assembled. Some of these raw materials are time, talents, influence, and possessions. Others have said that life can be compared to colors to be used in a painting. It is extremely important how these colors are used in producing a beautiful picture. Likewise, in our lives, if we allow the Master Painter to do the painting our lives will be as a beautiful picture.

The other day we saw some films shown by one of our missionaries who just recently returned from the field. One of the scenes which impressed me the most was that of an Indian potter. It was astounding how he took the unshaped mass of clay and fashioned it into lovely vases.

Perhaps the illustration of the potter comes as close as any we could use to suggest the relationship we have with our Lord in stewardship. "Thou art the potter, I am the clay."

We often say that the gospel of our Lord Jesus Christ is a universal gospel. So it is. Sin is universal. (Rom. 3:23). So is the way of salvation. (John 3:16; Acts 4:12). So is discipleship! This we often fail to realize. "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24) Rom. 12:1 is a challenge for consecration for all believers.

The Bible knows nothing of a double standard: *all* Christians are to dedicate their *all* as good stewards. This includes all we are and have.

Jesus said: "I am come that they might have life, and that they might have it more abundantly." (John 10:10) The stewardship life releases the "abundant life." In faithfully seeking His guidance in our lives, we do not loose, but His blessings and surprises are "above all that we ask or think . . . ."

Stewardship indeed is partnership!

The World Council of Churches

BY THE ASSOCIATE EDITORS OF "THE MENNONITE"

(Continued from last week)

Part II

The installment published last week outlined facts about the World Council which are agreed upon as noncontroversial. What about the other side of the picture? What about some issues under debate—at least here in the U.S.A. and Canada? There are five in number:

1. Whether a new principle is at stake in the World Council which goes beyond our present pattern for interdenominational work.
2. Whether the genuine unity of believers can really be expressed in this organization.
3. Whether it is a super-church working for the Devil.
4. Whether its theology is biblical or modernistic.
5. Whether a so-called converted church can enter any of the more broadly organized interdenominational movements. Let us look at these, one by one.

First, whether a new principle is at stake in the World Council which goes beyond our present pattern of interdenominational work.

There is no question that our conference and most Mennonites have accepted the general principle of joining interdenominational groups. The list is quite impressive:

(a) Local and county ministerial associations with representation among a typical cross-section of American denominations, large and small, liberal and conservative.

(b) Local religious education associations for Bible teaching in public schools.

(c) State Christian organizations like Christian Endeavor.

(d) National agencies such as the Mennonite Central Committee, National Service Board for Religious Objectors, Lord's Day Alliance, W.C.T.U., and Foreign Missions Conference.

(e) Overseas agencies such as the National Christian Council of India, the Protestant Council of the Belgian Congo, the Protestant welfare agency of Germany, the Yeotmal Theological Seminary in India, the Evangelical Churches of Colombia. Most important here is that we belong to the National Councils of Churches in all of the nations of our mission fields.

The above suggests that we are now deeply involved in interdenominational work; that we are doing it all over the world; that we have been doing it for many years; that we join some groups for one issue only such as temperance, and others for a whole range of things as in the Belgian Congo. The new principle in the World Council would seem mainly to be the fact that it issues statements and publishes books. Even though these are advisory they do go beyond a fellowship into the areas of research, study, and publication. Otherwise, there seems to be no principle beyond those already accepted in local ministerial associations and county, state, national, and overseas organizations.

Second, let us consider the matter of the unity of believers. This is a difficult question. There is a unity among genuine Christian believers which is a fact. No organization can ever fully express this unity because the unity is basically in Christ and only Christ truly knows who is living *in* Him.

Moreover, the New Testament clearly teaches that real unity, must include those who are followers as well as believers. This requires not only doctrine but discipleship. This insight creates real tension with all existing church organizations.

Granted, therefore, the difficulties of expressing unity in both faith and works, the World Council does offer a broad, though imperfect place for conversation and fellowship.

Third, consider whether it is a super-church which is the work of the Devil.

It is not a super-church because it is not a church at all, but a council or aggregation of churches which is advisory and not legislative. Since it affirms the *Lord Jesus Christ as God and Savior,* the authority of the Bible, the theology of the Bible, the return of Christ, and often laments over compromised Christians, it would appear self-righteous and unfair to label it as the creature of the Devil regardless of sincere differences we may have.

On the other hand, there is a justified free Protestant suspicion of huge, streamlined organizations which is good to maintain. Machinery has its place. But it must never replace inner experience and outer practice.

Fourth, let us examine the question whether its theology is biblical.

It is the avowed purpose of the World Council study department to find biblical answers to spiritual problems. Its publications are saturated with painstaking biblical studies. Many liberal theologians have been shocked by this biblical emphasis; and many conservatives have been impressed.

There is, to be sure, much range in the *principles* of biblical interpretation. But, a fair reading of their literature shows that the biblical basis is quite solid.

Fifth and last, consider whether a converted, gathered church can ever enter into more broadly organized interdenominational movements.

The answer is that we *have* been entering many broadly interdenominational movements at many levels. If this means a kind of pale unionism the answer is that we cannot participate. If this means doctrinal and ethical compromise the answer is that we cannot participate. On the other hand, when men who name the name of Christ ask for more light on what the Bible really teaches then we ought to participate. If these same people ask what the Bible really teaches about war then we must make our witness. And, it may well be that a German Lutheran who read his Bible in concentration camp might show us what the Living Word of God means

(Continued on next page)

Why Say Ye Not a Word . . . ?

FRIEDA S. BOEHR*

These words have come up in my mind often these days, prompting me, I believe, to remind the readers of *The Mennonite* again, of the responsibility that is ours regarding the people of China. June 8, marked the third anniversary of the day when I as the last of your China missionaries to leave that field, traveled the final way, and, for the time being, looked for the last time upon a corner of that vast country. The "curtain" was now drawn closely, and we as a church group were outside! In the columns of *The Mennonite Weekly Review* we are to read soon the impassioned apology of a sister Mennonite group as voiced by one of its devoted young missionaries in the chapters of the book "We Tried to Stay." As we read, may the conviction that as a missionary group, we too had tried to stay on, help warm our hearts anew for the people behind the "curtain."

Do we as a church and as individuals need to be reminded of the plight in which China finds herself? Of the physical, mental, and spiritual sufferings our fellow Christians there may be undergoing? Could we forget? Is it possible that even we of "the old China hands" could forget, or do we say in the words of the old friendship couplet, "Some may forget you, but never will I?" God's Word tells us, "Yea, they (the mothers, the mothering group, in this case) may forget," and then follows the blessed assurance: "Yet will I not forget thee."

How graciously does He remind us that things have not come to an end in the matters of the church of the living God in China; that He loves to have us talk with Him and pray concerning our people there when He says, "If ye ask . . . I will do." As we respond to this challenge, we will realize the truth of the words of the Psalmist, "By my God have I leaped over a wall." We are sure that He does work on the other side of the "curtain-wall" in answer to believing prayer. Let us bring before our minds' eyes the different ones of the Chinese groups: the preachers, the evangelists, Bible women, teachers, students, doctors, nurses, young Christians, old Christians, faltering Christians, strong Christians, and the many children from nonChristian homes that have attended the summer children's classes. This for the double purpose of promoting persistent intercession in their behalf and of calling forth praise to God that the work in China has not been in vain. Let us pray and praise! "Ch'ing ch'ing Ch'u ch'u ti" ("clearly," to you who are not of the "old China hands") the Word assures us that the Lord does undertake and will not cause the work of past years to come to naught, in such expressions as this: "I will not forget," "My Word shall accomplish that for which I sent it," "I have graven thee upon the palms of my hands." "I in them," and "No man is able to pluck them out of my Father's hand."

In the thrilling life story of Christiana Tsai, which we find in the book "Queen of the Dark Chamber," we have an example of real fruit of China Missions. This "Seventh Daughter" in a wealthy, heathen home, is born into the family of God through the instrumentality of a missionary sister; lives and witnesses, largely as an invalid in a darkened room, so consecratedly and effectively, that many of her wealthy relatives accept the Savior, as well as many others. This same book tells how the missionary, mentioned above, succeeded in bringing into general favor, the simplified phonetic writing system, despite the almost insurmountable difficulties of illnesses, war interruptions, and strong popular prejudices. Thousands of Chinese that would not otherwise have learned to read, have thus been enabled to read the "Phonetic Bible," which she finally succeeded in having printed.

The "China tongue" of the missionary arm of our church is silent at present. In behalf of the millions of Chinese outside of the "Iron Curtain," and in behalf of the many more inside the "Curtain" who may eventually be reached for the Lord by Christian refugees returning to the homeland, let us pray that the "China tongue" may soon be loosed and become again the bearer of the message of life to waiting multitudes.

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*Former missionary to China.

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for today. Likewise, people from other nations. Despite the give and take of this kind of encounter there will always be some uneasiness at this point.

In any case, these two articles suggest that we must read the reports of these meetings in Evanston with fairness and restraint. Let us learn where there is something to be learned. Let us listen when something helpful is said. The General Conference, even though it is not a member, will be listening at Evanston through our observers. May our participation be intelligent but critical; sensitive but calm; and sympathetic yet loyal to our own vision of Gospel truth.

Associate Editors of "The Mennonite"

Willard K. Claassen
J. Herbert Fretz
R. L. Hartzler
Maynard Shelly
Paul R. Shelly
Don. E. Smucker

Sinking

As an aged saint of God was entering life eternal, one whispered softly at her bedside: "She is sinking!" With a confident smile on her face, the dying saint said: "Not so! How can one sink through a rock?" Her faith was built upon the Rock of Ages.

—Walter Knight—Selected

A Young Japanese Christain

PAUL W. BOSCHMAN

"Why did Jesus have to suffer on the cross?" "Why cannot man come to God directly without Jesus Christ?" "How can we know that Jesus did no sin?" "I know that the Bible says 'He did no sin' but how do we know that the Bible is true?" "Is Jesus the Son of God just because the Bible says so?" Such were the questions of a fourth year university student on Sunday morning after listening to a sermon on the subject, *"The Christian and Suffering."* I want to tell you a little about this young man who could well represent many university students in Japan who have come into contact with the gospel of Jesus Christ.

Thomas San is a quiet, intelligent young man, the son of an insurance agent which means that he is perhaps a little better situated financially than the average university student. Thomas San has been very much interested in Christianity for some time. His first contact came through the Seventh Day Adventist Church here in Miyazaki City, although he himself lives in a town about one and a half hours by train from Miyazaki. This church gave him a warm welcome and interest so that he soon became quite active in the program of this church. During this time he was a student in the Educational Department at the Agricultural University of Miyazaki. Being interested in the things of the Lord he joined the Prayer and Bible Study Fellowship sponsored by the local YMCA and it was through these Bible Classes that he came into contact with missionary W. C. Voth who had been asked to teach English Bible twice a week. Last February, missionary Voth had the joy of leading Thomas San to the Lord.

Do I hear you say, "A Christian and still such grave doubts regarding the basic tenets of our Christian faith?" Yes, and I believe Thomas San is truly saved too. But why so many doubts and questions? As I said before, Thomas San is typical of many students in Japan. Many American young people might have the same questions and doubts; I did, but I did not have the courage to talk about my problems too openly for fear of being misunderstood. What are some of the reasons that might account for such doubts in the life of a Japanese Christian?

An English Bible Class in Japan;
Paul W. Boschman (center) teacher.

1. During all the formative childhood years there was no Sunday school to go to nor a Godly father and mother to introduce the Savior to him. When Thomas San became a Christian he was already a young man, but in the things of the Lord he had to begin where you and I began as soon as we were able to repeat our first prayers at our mother's knee.

2. There was not the habit of attending church services and Bible classes during childhood and consequently it is difficult to see the importance of these things after becoming a Christian. Not only that but Sunday in Japan is not a day of rest which also makes it difficult for young Christians to assemble themselves together for worship and growth in the Lord.

3. Japanese Christian young people receive no encouragement, and often opposition from their parents and other members of the family. Of the nineteen members of the Miyazaki Church, all but two, who are man and wife, stand absolutely alone in their homes as Christians. Even though parents do not openly oppose the child in his or her Christian faith, Japanese custom is such that the child, unless asked by the parent, will not discuss the merits of the Christian faith in the home. I know a young man, who has been a Christian for over two years, but has not openly witnessed to his mother regarding his joy in the Lord. It would be considered a breach of conduct for the son to question the faith or conduct of the parent.

4. However, much of the above may contribute to the doubts of the Japanese Christian, the greatest reason I believe lies in the following: "Our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." Paul says that the Christian soldier must be well equipped, must be "strong IN THE LORD" because we are fighting a powerful spiritual enemy. If Satan can cause the faith of the young Christian to weaken, then he has overcome the most important armor of the Christian, his shield. It is with the shield of faith that we are "able to quench all the fiery darts of the evil one." Have you ever noticed that the sphere of Satan's activity is in the heavenlies? Does not Paul say in Ephesians that God has "made us to sit with him in the heavenly places, in Christ Jesus"? How do we reconcile the two? Before we became Christians we were living in the Kingdom of darkness and therefore no particular concern of the evil one. But now that we are seated with Christ we are in complete opposition to all that is evil and therefore the supreme object of attack by him who is the lord of the kingdom of darkness. Pau says we should pray always for all the saints. The Japanese young Christians are your fellow warriors in the Lord. Will you pray that their faith may no fail, that they might become "strong in the Lord"

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Lois Duerksen, North Newton, Kansas.

Youth and Community Service

The following article is the first in a series of four. The series deals with the responsibilities and contributions of youth to the community. —LD

The community is the frame in which we live. In this frame are set our home, our gang, our school, and our church, along with other institutions and interests, and each of them is related to the other. It is men, women, and youth of moral integrity, inner stamina, and spiritual strength who make a community great. Such individuals have a vital faith and draw upon the resources of the Almighty.

The improvement of our community relationships comes largely through the influence of Christian churches and Christian individuals. These are yeasts which often set our communities in ferment. Being Christian in our community relationships is important because (a) people within the local community are related by reason of common interest and (b) the fact of kinship implies Christian acceptance of responsibilities to others. Living in different secions of the city, attending different churches, beonging to different social groups, or having different physical characteristics does not relieve us of the responsibilities to do something about the needs of others.

Being a Christian youth in our community relaionships means throwing our support into construcive attitudes and influences which build up Chrisian values in our communities and trying to rid ur communities of destructive influences. What can we as Christian youth do in a community to support onstructive influences and facilities? We need to evelop an attitude that all destructive practices in he community are not because young people are bad, but because we have not been providing the proper outlets for their enthusiasm.

We suggest the following as means for youth to contribute to better community spirit:

1. Give youth a chance to evaluate community attitudes, practices, and activities. Perhaps youth needs to have a voice in the decisions of the community whether it be in the Chamber of Commerce, Lion's Club, or otherwise.

2. Responsibilities when placed in the hands of youth can give them something worth while to do rather than doing things of which the community as a whole does not approve. Youth sponsored recreational programs, building projects, disaster relief teams, or city beautification units may be suggested.

3. Adults must examine certain attitudes toward the youth in the community. Unaccompanied by words, their gestures, postures, silences, and expressions give them away. Attitudes are easily caught, especially by young, growing, immature persons. Your attitudes *are* showing. And, believe us, they make an impression upon young people.

4. It isn't always the adults who are negative, but young people must also learn to understand and to cooperate with adults and older people without losing their ideals.

"Father, may we as the youth in our communities, seek thy guidance in encouraging the influences and facilities in the community which are constructive of Christian values and in changing or replacing those which are destructive. Amen."

—Arthur Isaak, Henderson, Neb.

—Dorotha Huebert, Henderson, Neb.

Northern District Young People's Retreat

"Take my yoke upon you, and learn of me me; for I am meek and lowly in heart; and ye shall find rest unto your souls." (Matt. 20:29) These words explain well the reason why many young people do come and should come to retreats like those sponsored by the Northern District Young People. The purposes of these retreats are to "learn of Him," "rest awhile," and to "Draw nigh to God and He will draw nigh to you." (James 4:8)

The Northern District Young People's Retreat was held June 16-20 at Swan Lake, Viburg, South Dakota.

Registration began at 9:30 on Wednesday, June 16, and sixty-five young people were registered for the entire five-day period. Many came for only one or two days. It was an international retreat to a certain extent because on several days we had visitors from two foreign countries—one from France and two from Germany.

Retreaters at Swan Lake

By dinner time almost every one had arrived. We were officially welcomed by Bill Gering, our camp director. In the afternoon we had short samples of our classes. After our evening meal and recreation we had a very inspiring and challenging message by Rev. Orlando Schmidt, assistant pastor, Bethel Church, Mountain Lake, Minnesota. Rev. Schmidt presented all the evening messages.

On Thursday everything swung into routine for the remaining four days, rising bell at 6:30, morning devotions by one of the young people from 7:00 to 7:15, breakfast at 7:15, classes from 8:30 to 9:15, again classes from 9:20 to 10:00, 10:05 to 10:50 the song and devotional period, and again classes from 10:55 to 11:50. After the noon meal at 12:00—recreation, singing, the evening meal. The evening message concluded each day.

All the young people were divided into two groups for classes—the high school age group and college age group. Rev. Russell Mast, pastor of Salem-Zion Church of Freeman, South Dakota, taught the Bible Study Course. Some of the points which he brought out were that the Bible is a library of books, a record of experience, and an authoritative guide to faith and life; that the Bible is God speaking to man and it is a Book of Life, and that the Bible went through many stages and translations before it came to be our Bible of today.

Christian Camp, Swan Lake, South Dakota

Another course was taught by Rev. Van der Smissen, pastor of the Bethesda Church, Marion, South Dakota. In this course the young people were taught the meaning of several terms in the Bible, the many names used for certain words in the Bible and their truths. Among those words were heaven, angels, hell, and devil.

Rev. J. Herbert Fretz, pastor of Salem Church, Freeman, South Dakota, taught a very interesting course on "The Mennonite Vision"—with the outline taken from Smith's "The Anabaptist Vision." In this course the following was brought out (1) Christianity is a discipleship, (2) the Church is brotherhood, (3) Christian living is love and nonresistance with simplicity and sincerity. On Saturday, a discussion was held on simplicity in our live and in our churches, as well as on various subject pertaining to nonresistance.

The morning chapel messages were conducted b Harold Thieszen, Rev. Mast, and Rev. Fretz.

Mr. Howard Heise of the Freeman Junior Colleg was in charge of the music. He directed the choi and led all the singing. The arts and crafts an

Picnic at camp—an annual affair

From the Youth Worker's Diary

May 30—

This is a great and blessed day here at the seminary. In the morning we had the baccalaureate service followed by the commencement exercises in the evening. Many of the students took "last chance" pictures in the afternoon. As Carl Beckwith and I set the pace for the processionals a little prayer rose from my heart. "As these seniors leave our halls of learning for their various fields of service, may they always stay in step with Thee, Lord, and in unity with each other."

June 6—

Arrived at Berne, Indiana, a bit before 11:00 a.m., only to find myself entering the morning service for the last hymn and benediction. I do believe those Berne people get up before breakfast on Sunday morning. The afternoon became something of a reunion as the Howard Baumgartners, Barbara Sprunger, and I exchanged pictures of our 1949 summer student tour to Europe. Some of the recalled episodes seemed more amusing than ever.

The evening brought to fruition the primary purpose of my trip, that of speaking to the young people. It warmed my heart to see so many young people give their attention to the possibilities of Voluntary Service and the function of the Young People's Union. Such a group of young people can generate much Christian power for the Lord's work. My prayer is that many of these precious young lives will see the great opportunity in witnessing through our Conference Voluntary Service Program.

June 9-13—

(These days found your youth worker at the Iowa retreat in which the Donnellson, Eicher, Pulaski, and Wayland young people and pastors participated).

In my search for Camp Arrowhead near Ottumwa I began to realize how Daniel Boone must have felt when he tried to find Kentucky. Upon delayed arrival I found the campers just starting the supper meal. The location of the camp is ideal for privacy, and the mosquitoes gave us a stinging and musical reception, all of which added to the experience.

I believe the 54 members of our group felt the goodness and mercy of the Lord as we met for our daily classes, the special features after the supper hour which included Janet Soldner's very interesting pictures of Colombia, South America, and the evening services inspired by the glow of the camp fire and clear moonlit sky. Many things will long remain n the memories of the campers such as: the girls erenading the boys, the souvenir welts left by the mosquitoes, the undescribable taste of the camp water, Larry pitching twelve balls in consecutive order, Roberta refusing to get out of the corner of the swimming pool, others learning to swim and dive, and the unwelcome "bugle howls" of John Peel's morning hounds. I will never forget the morning worship service on Sunday in the unique outdoor chapel. But I believe the greatest experience of our retreat was our consecration service. May we gratefully remember the six young people who consecrated themselves for the Lord's service with our prayers and be inspired to a closer walk with the Lord in our daily lives. **—Bill Gering**

—YPU FINANCIAL REPORT FOR MAY—

Cash Balance, April 30, 1954	$ 427.20
Receipts for May, 1954	665.09
Receipts, Jan. 1—May 31, 1954	2,072.32
Percentage of $5050 budget	41.0%
Cash Balance, May 31, 1954	$ 387.36
General Fund	$ 192.19
Missionary Education Fund	(4.83)
Notes Payable	200.00
	$ 387.36

NORTHERN DISTRICT RETREAT

(Continued from page 460)

recreation was directed by student committees. They did an excellent job in making the retreat a busy but relaxing time. The cooks also did a wonderful job. The camp nurses were Mrs. Harold Thieszen, Marion, South Dakota, and Miss Leona Doell, Henderson, Nebraska.

Sunday, the last day of the retreat, was much like any other Sunday, because we had Bible Study by Rev. Mast, and a worship service led by Bill Gering with talks on Voluntary Service by four young men and women who have spent some time in VS. Special music was given by the choir, and a male quartet. In the evening we had another message by Rev. Schmidt on our consecration to God. In this message he stressed our need to do anything and at whatever cost to follow God's wishes here on earth. He compared our consecration to God to that of Charles Lindberg to Flying (*Spirit of St. Louis*). That evening eight persons dedicated, or rededicated their lives to God.

After the evening meal we discussed the possibility of buying the Swan Lake Retreat Grounds as the Northern District permanent retreat grounds. It is highly possible that this will be done. A more varied and definite program can be set up if this is followed through.

Some sidelights which helped make camp interesting were the very heavy rains, the canteen, boating, and other recreation pastimes.

The ones who were responsible in making this retreat a success were Merle Epp, Marion Deckert, and Harold Thieszen. They did a wonderful job and deserve more help from every young person as they prepare for next year's retreat.

—Lowell Teichroew, Mt. Lake, Minn.

MCC News Notes

IT PAYS TO APPLY EARLY FOR MCC SERVICE

The experience of the PAX men who were able to go to Peru illustrates the advantage of applying for MCC services many months before one is ready to enter such service.

The men had applied for MCC service many months ago and when Mr. LeTourneau requested personnel, they were available since their processing was fairly far along. After the Peru project was announced, the Akron personnel office received letters, phone calls and telegrams inquiring about the possibility of entering PAX service in that Latin American country.

Had the Peru men not applied early and been available, it would have delayed MCC's supplying personnel to LeTourneau for many months. And in such cases where MCC is not able to supply personnel in time, it means a worth while project with good opportunities for Christian service and witness does not materialize. The Peru PAX men, of course, had the privilege of entering a service that was very satisfying to them.

If a person applies for MCC service just before he is ready to come, it is possible he will be disappointed. He may not find the type of position for which he is looking and for which he is qualified.

Personnel processing requires much time. An applicant must have the approval of his conference and pastor. His interests and abilities must be reviewed by the personnel office. His availability must be matched with needs on the fields. After he has given definite word on the time of his availability, there come the securing of ocean passage and passports and innoculations. Then before he enters service, he spends time in orientation at Akron headquarters.

Recently a couple expressed interest in MCC work and MCC was anxious to secure their services. This couple, however, waited until they were completely ready for service before notifying MCC of the time of their availability. Meanwhile MCC had to seek other personnel to fill this need and was not able to use the couple in its expressed service interest.

To indicate interest in or apply for MCC services does not commit the applicant. But doing so enables the personnel office to offer the applicant a service opportunity where he can make his maximum contribution.

In addition to maintaining personnel on the field, there are new projects requiring workers. There are long-term as well as short-term service opportunities. A great variety of consecrated personnel is required to administer and facilitate the MCC program which touches persons in 20 countries with its domestic, relief and rehabilitation services. The list includes those interested in administration, nursing, secretarial work, housekeeping, teaching, business, farming, construction, and work with children and young people.

There are opportunities for those with such specialized skills as social work, journalism, accounting, art work and agriculture. Persons with specialized training need not sidetrack their professional interests when considering church service.

Persons interested in service opportunities which MCC offers should write for more information to: Mennonite Central Committee, Personnel Office, Akron, Penn. Persons taking up church services under MCC will find their contributions limited only by individual energy and initiative.

Those seeking a position to get rich materially will be disappointed. Those seeking a position to serve Christ and the Church will grow rich spiritually. A period of short-term MCC service is an excellent internship for long-term church service and it is hoped there will be those who find this long-term church service with MCC.

LUCINDA SNYDER RETURNS TO GERMANY

Lucinda Snyder sailed from New York on July 17, to return to Bad Duerkheim, Germany, where she will serve her second term in the children's home. She spent nearly two years at her home in Conestoga, Ontario, between her first and second term of relief service in Germany.

About 50 undernourished and underprivileged children ages five to ten, are cared for at Bad Duerkheim for periods of three months. During this time they receive wholesome food, clothing and religious instruction. Thus, each year c total of 200 children receive special care in a Christian envi ronment. The workers try to keep in touch with the childre after they leave by home visitations and inviting them t summer Bible school.

Irma Ebersole of Sterling, Illinois, and Helena Braun c Sardis, British Columbia, are the other MCC workers at Ba Duerkheim children's home.

In addition to Bad Duerkheim the MCC operates tw other children's homes in Europe. They are both in France one at Weiler and the other at Valdoie, and are owned an administered in cooperation with the French Mennonites MCC furnishes two supported workers for each of thes homes and helps them further with cash subsidies and gift in-kind.

The combined capacity of the Weiler and Valdoie home is 75 children. They come from broken homes and fro families who are too poor or for some other reason not abl to care for them.

THE EXPECTED HARVEST

(Continued from page 452)

Last year we had large potato stalks and expecte a large potato harvest from our garden. But ala the potatoes were very small and there were ve few. We had large stalks, potatoes, no, nothing b leaves. We may have nothing to present and star before Him bowing our head in shame because w know our life was not what we wanted other peop to think it was. We may have a secret sin; othe boldly reveal the shallowness of what they thi is a Christian life. Just as the farmer feels about poor crop, God must feel about a wasted life. M God help us so to live that when we stand befo him, we do not stand empty handed with nothi but leaves.

Jottings

—**Bethel Church, Hydro, Okla.:** We observed communion services July 4. As we view in our minds our loving Savior, as He hung on the cruel cross, His precious blood making atonement for all men, we feel very **humble. As the elements** were distributed, the song, "Alas and did my Savior Bleed," was played by the pianist. We have received three new members by baptism. Clayton Entz and Gloria Jean Brummett were married June 27. Plans are being made for cleaning up the retreat grounds at **Camp Hydro.—Wilfred Ewy**, Corr.

—**Friedensfeld Church, Turpin, Okla.:** The first Sunday in July we had our Christian Endeavor program. It was decided at this meeting that our C. E. collection would be divided into four equal parts going to these four different places: Western District Retreat, Oklahoma Retreat, Young People's Union, **Home Projects. The Home Builders' Class** had a meeting at the church July 8. We had an evening of work to do cutting weeds and grass from the evergreens and flowers that the class has planted there. There were eight couples present. We also cut weeds and grass at the church cemetery and watered the 20 trees that have been planted there by the class. After the work was all done we really enjoyed the home-made ice cream, cake and sandwiches. New class officers are Raymond Becker, pres., Mrs. Alfred Hinz, sec.—Mrs. Chester Windsor, Corr.

—**Hoffnungsau Church, Inman, Kan.:** Our Sunday school collected 150 Christmas bundles. In August our pastor, Albert Gaeddert, is beginning a nine month period of work for the Mennonite Central Committee. He will assist in the 1-W program. Harold Duerksen from Newton, will be responsible for the church leadership during brother Gaeddert's absence. On July 4, we had a farewell service for the Herb Edigers, who are going as missionaries to Ethiopia.—Arnold Regier, Corr.

—**Bethel College Church, North Newton, Kan.:** The Bethel College Bible Lectures were held the week beginning March 21. Bishop Leslie R. Marston of the Free Methodist Church was the main speaker. In March, Archie Graber from the Congo Inland Mission presented a program. An Easter drama, "The Light in a Window," was presented by a youth group from the Lorraine Avenue Church of Wichita. In April, six new members were received into the church by letter. On June 6, five members joined the church by baptism. On Memorial Day, also on July 5, our Men's Brotherhood had work day at the new church building. The Women of our church also had a work day; on April 29, they operated one of the Newton cafes; proceeds went to the church building fund. Vacation Bible school was held June 1-18. On June 13, eleven children were presented by their parents for consecration.—Mrs. J. A. Heidebrecht, Corr.

—**First Church, Upland, Calif.:** Our pastor, Paul Goering, and wife have a son, Kurt Alan, born June 6. Bruce Boshart left last week for MCC-PAX service. Byrna Mae Horsch, Bluffton College graduate, is serving as counselor for youth retreats at Camp Friedenswald, Mich. Joel Bachman, Wm. Dettweiler, John Schrock, and M. S. Niswander attended the Pacific District Conference at Pratum, Oregon, serving as delegates. June 27, J. B. Martin of Waterloo, Ontario, Can., was our guest speaker. Our vacation Bible school closed with a program Thursday evening, June 24. There were three members received into church membership at our communion service, July 4. Thirty-six Christmas bundles and 275 pounds of clothing were sent to MCC Relief.—Corr.

—**Salem Church, Freeman, S. D.:** The annual picnic which is sponsored by the Sunday schools of the Bethany, Salem-Zion, and Salem churches was held at Pioneer Hall, July 5. Bill Gering was the speaker. Men from our church went to clear up wreckage and help rebuild barns near Irene, S. D., which had been hit by a tornado. Phyllis Mueller left to do voluntary service at Camp Friedenswald. Ellen Graber, Anette Kaufman, and Aryds Preheim are working at the Mennonite Youth Farm at Rosthern, Sask., Can. The vacation Bible school reports show that there were 104 students enrolled, with six teachers. New members who joined our congregation were Mrs. Maurice Kaufman, Mrs. Herbert Preheim, and John M. Suderman.—Corr.

—**Meadow Church, Colby, Kan.:** Rev. and Mrs. Frank Manning and daughters, missionaries from Africa, were in our church on June 20. Miss Elma Esau, who has been connected with the MCC relief center in Europe, spoke in our church recently and also showed pictures. On June 20, Miss Leona Goossen, daughter of Frank Goossen, became the bride of Roland Saltzman of Shukley, Neb. The young couple plan to make their home in Denver while the groom is still in 1-W service. The Ladies Sewing Society had its monthly meeting on July 8. After the business meeting the ladies honored Mrs. W. H. Regier, our pastor's wife, with a handkerchief shower. The group also presented Vi Gaertzen and Dorothy Nikkel with a parting gift. On July 8, friends gathered at the Mingo school for a farewell for the Homer Gaertzen and Alden Nikkel families, who plan to make their homes elsewhere in the near future.—Mrs. Homer R. Gaertzen, Corr.

—**First Church, Reedley, Calif.:** Our congregation is enjoying the use and beauty of the new additional church pews which were recently installed and dedicated. A baptismal service was held on Pentecost for three candidates. Ramon Jantz, our summer intern pastor, and his wife, are with us now. He assists with various church activities and is in charge while our pastor, Aaron Epp, and family are away on vacation. Summer D.V.B.S. was held for two weeks in June with a very good enrollment and average attendance. The Pacific District Conference, which convened at Pratum, Ore., in June, was attended by a number from our church and reports were brought to us on June 30. Our pastor officiated at the installation of Peter J. Ediger as pastor of the newly organized Fresno Community Church, on July 4. This young church is steadily growing. Recent contributors to our Sunday evening services have been the '54 H. S. Seniors, German exchange student, Annegret Voelcker; MCC worker, Curtis Janzen; and Dr. and Mrs. John Zook, who are preparing themselves for mission work in the Congo.—Mrs. Ray Goossen, Corr.

—**Gospel Church, Mountain Lake, Minn.:** A farewell service was held Friday evening, June 4, for our pastor and his wife, Rev. and Mrs. J. P. Suderman, who left June 6, for their new pastorate at Pandora, Ohio. Baptismal services were held June 6. That evening, Harvey Driver of the Congo Inland Mission in Chicago, showed a film at the Lightbearers meeting. Mr. and Mrs. George Franz celebrated their silver wedding anniversary and Mr. and Mrs. Alex Pankratz celebrated their 40th wedding anniversary with "open house" both on June 6. On June 13, Rev. and Mrs. C. P. Klassen observed their silver wedding anniversary. C. P. Klassen and a temperance speaker of Minneapolis were in charge of services on June 13 ,and Missionary H. H. Peters on June 20. Janet Heide and Ervin Friesen were married June 18. On June 27, the annual Children's Day program was held in the forenoon with Mission Festival services in the afternoon. Mr. and Mrs. Malcolm Wenger were the speakers. A noon meal was enjoyed at the church. A. H. Schultz of Pennsylvania held meetings in our church on June 28-30. Over 300 pounds of relief clothing were collected and 15 Christmas bundles were made for relief purposes this spring.—Mrs. Waldo Stoesz, Corr.

—**Deep Run Church, Bedminster, Penn.:** The wedding of Dorothy Marie Hunsberger and William Harvey Hall took place in the New Britain Baptist Church, New Britain, Penn., June 12. Graduates this spring are: Jeanne Mill, Marian Schmell, Alyce Hunsberger, and Wilmer Mood from Pennridge. Grace Mood from Central Bucks, Arthur Charles, Jr., from Lansdale High, and Mrs. Donald Wismer from Bluffton College, Ohio. Joanne Mill is doing VS work in Saskatchewan this summer. Over 247 pounds of relief clothing and 47 Christmas bundles were delivered to Akron, Penn. Two weeks of daily vacation Bible school closed June 25, with an average of 87 attending. Pastor Boyer and family plan to leave for Ohio the week of July 18.—Corr.

—**Salem Church, Dalton, Ohio:** We are anxiously awaiting

(Continued on next page)

our new minister and wife, the James Reusser's, to be with us permanently Aug. 1. The total enrollment was 104 at our daily vacation Bible school. Thirty-six Christmas bundles were prepared for relief. Our teenage group is holding a series of meetings on social relationship. On Mar. 29, Jacob Hofstetter was hit by a train and killed instantly. Mrs. A. C. Diller passed away April 2. Recent arrivals include a daughter, Polly Hope to Mr. and Mrs. Vernon Gerber on April 6; a daughter, Amy Anne, to Mr. and Mrs. Kenneth Gerber, on April 26; a son, Olin Lawrence, to Mr. and Mrs. Lawrence Zuercher on May 14, and a daughter, Rhonda Lorraine, to Mr. and Mrs. Ivan Badertscher on June 7.—Corr.

—**First Church, Berne, Ind.:** The Edward Burkhalter family arrived at their home here after their first term of service on our India mission field. They have been very busy with speaking appointments, attending the orientation conference at the Mennonite Biblical Seminary in Chicago, and at present Brother Burkhalter is visiting the churches in Canada. The Andrew Losier family who has been furloughing here left today for their third term of service in Africa. Mrs. Losier is a member of this church. There were over 700 pupils in this year's term of the local summer Bible school. Fifty graduates received their diplomas at the closing exercises of the school. On June 6, 27 boys and girls were received into the membership of the church through baptism. July 11 was the last time for probably six or eight weeks that we will have services at the church, as quite an extensive program of renovation and redecoration has been scheduled. Midweek services will be held at the city auditorium; also three Sunday morning services. The special young people's conference in August will be held at the Evangelical and Reformed Church.—Corr.

Evangelism and Education

"Evangelism is the aim and objective of every single aspect of Church work. It is the criterion by which we may judge whether whatever we are doing is still genuinely Christian. In a very deep sense, the Christian's is a 'one-track' mind. He knows of only one thing that is needful; he has but one real job: the confrontation of the world with the Kingdom...

"What is the foundation of educational evangelism, and what its justification? They must of course lie within the sphere of spiritual reality. The late President Eliot, of Harvard University, once said, in a teachers' conference, that 'the aim of all true education is to secure power in action. . . . The aim of education is not to fill the mind with information, as was once believed; nor merely to 'draw out' the hidden qualities of the mind, as later educators affirmed, nor to produce accurate and adequate adaptability to the environment, as many recent educators have asserted; but to secure power in action. . . . How the supreme power for Christian living and for fruitful activity is possible only through the dynamic of a Christ-centered life. The basis of evangelistic education, the source of its power and of all its activities, is to be found at this point."

—de Blois, Austen K. and Gorham, Donald R. Christian Religious Education, p. 183.

"The most fruitful evangelism is the kind of evangelism in which the evangelist presents Jesus Christ in a clear manner, and then gets out of the way himself."

Dr. W. A. Vissor't Hooft
General Secretary, WCC

Retreating. We hear a lot about "retreats," in the modern church; these retreats are whole days or week ends in which busy men get away from the monotony of business and the fast-moving, noisy world they live in, to spend a few hours in quiet meditation.

It is not a bad idea; Jesus did it occasionally! But if those retreats become just occasions to forget the world while we rest and enjoy ourselves, they are sinful. Jesus not only meditated; He meditated on what He was to do next in a world filled with sin!

Mr. J. C. Penny puts it well when he tells of friend of his who was packing his bag for a week end retreat. His young son couldn't quite understan it. "Retreat, Dad?" he asked. "Who is after you?"

When you pray—whom and what are you retreat ing from? Or whom and what are you preparing t meet?

Frank S. Mead in
TARBELL'S TEACHERS' GUIDE 1954
(Fleming H. Revell Company)

Into the Beyond

MATHILDA KIRCHHOFER HABEGGER, 8 passed away on June 26, following a hip fracture week before and several years of heart ailment an complications. She was a member of the First Mer nonite Church in Berne, Indiana.

OSWIN F. GILLIOM, 69, member of the Firs Mennonite Church, Berne, Indiana, died on Satu day, June 26. He had been an invalid for severa years, following a very active life.

NOAH M. LEHMAN, 75, succumbed to the effect of surgery on June 12. He had at one time been trustee of the First Mennonite Church in Bern Indiana, of which he was a member.

JACOB A. HABEGGER, 83, died on May 9. H was a member of the First Mennonite Church a Berne, Indiana.

RUTH SCHUG WITTMER (Mrs. Hiram Wittmer 56, succumbed to carcinoma during the latter pa of March. Funeral services were held at the Firs Mennonite Church, Berne, Indiana, where she was member.

DAN C. STEIMAN, of Danvers, Illinois, and men ber of the North Danvers Church, was born Septen ber 23, 1870, and died July 7, 1954.

My Church

It represents Christ's best gift to me. I hav united with it in solemn covenant that it shall hav my best in attendance, prayer, service, sacrific zeal, giving, patience, love. To be loyal to Him must be loyal to it.

THE Mennonite

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Other foundation can no man lay than that is laid which is Jesus Christ.

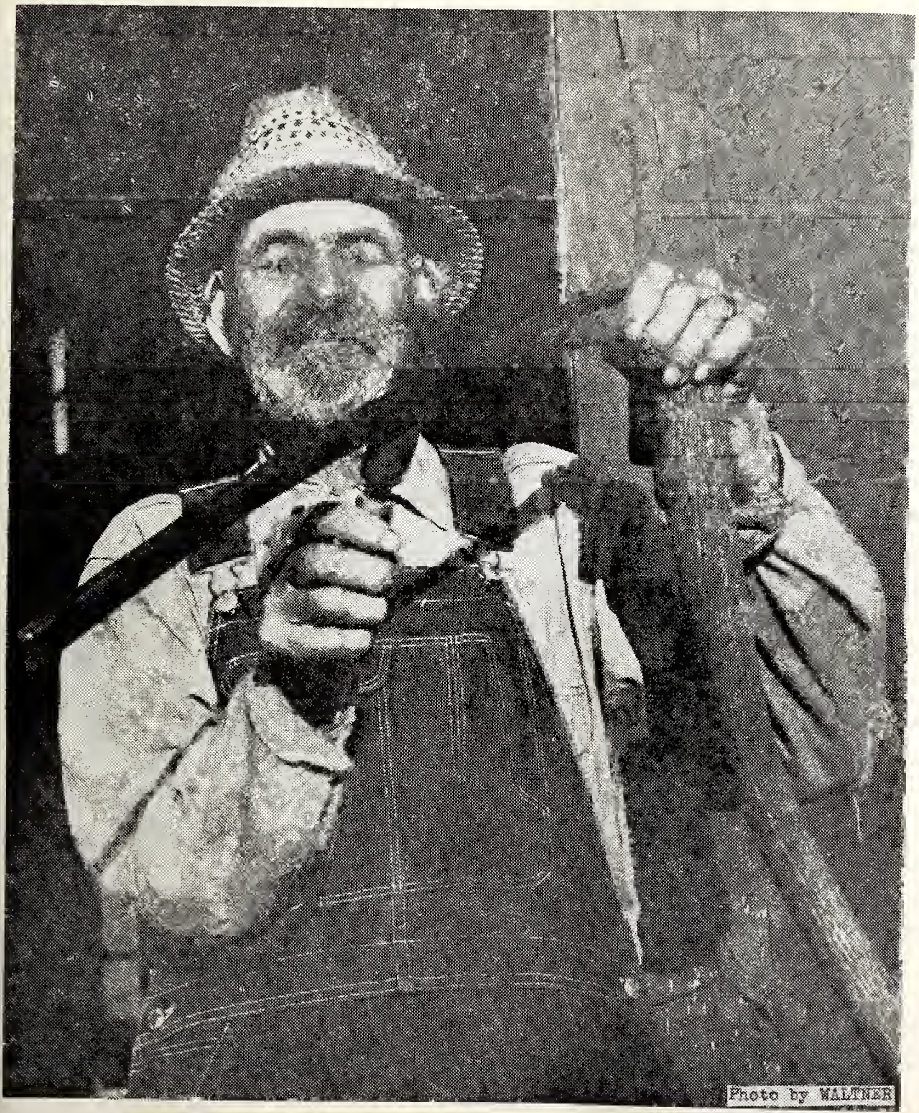

Photo by WALTNER

What Are We Singing Today?

MRS. HAROLD DUERKSEN

The Importance of Evangelism

JAMES BERTSCHE

Bigger and Better Retreats

BETTY VAN DER SMISSEN

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COVER PICTURE

Peter J. P. Graber, one of the oldest members in the Salem Mennonite Church, Freeman, S. Dakota. He and his wife are still living on the farm which was originally the family homestead.

The Mennonite

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The Story of a Nickel

Yesterday he spent a dollar for ice cream and cake, but when the collection plate was passed today, he gave a nickel to the Lord. He had several bills in his pocket and considerable change, perhaps a dollar's worth, but he hunted about, and finding this poor little nickel, he laid it on the plate to aid in the fight against the world, the flesh, and the devil. His new automobile was parked outside; his ample bank book was safe in his vest pocket; and he put a nickel on the plate—a whole nickel!

On Saturday afternoon he had met a friend, and together they had some refreshments. The cash register stamped sixty-five cents on the slip. Peeling off a bill, he handed it to the waiter and gave him a nickel tip when he brought the change. A nickel for the Lord and a nickel for the waiter!

The man had had his shoes polished on Saturday afternoon and handed out a dime without a murmur. He had a shave, and paid thirty-five cents just as easily. He took a box of candy home to his wife, for which he cheerfully paid a dollar. Yes, and he also gave a nickel to the Lord.

Who is this Lord?

Who is He? Why, the man worships Him as Creator of the universe, the One who put the stars in order, and by whose immutable decree the heavens stand. Yes, he does, and he dropped in a nickel to support the cause of his Creator.

The man knew that his God had entrusted to him the great Gospel of salvation for all nations, and knowing this, he put his hand in his pocket and picked out a nickel, and gave it to the Lord.

And the Lord, being gracious, and slow to anger, and knowing our frame, did not slay the man for his meanness of his offering, but gives him this day his daily bread. His nickel hid beneath a quarter that was given by a poor woman who takes in washing for a living.

"Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" (Acts 20:35).

Of Things to Come

Retreats at Camp Friedenswald.
Mich. (Middle-Central Districts)

Aug. 2- 6—Family Retreat
Aug. 9-15—Chicago Churches Retreat
Aug. 16-22—Ministers Retreat, planned by General Conference Committee and local men for ministers and their families.

Retreats at Camp Mennoscah,
Kansas (Western District)

Aug. 2- 7—Second Young People's Ret.
Aug. 8-12—Senior Young People's Ret.
Aug. 12-15—Young Family Retreat

Retreats at Men-O-Lan (Eastern Dist.)

August 8—Peace and Service Representative Retreat, Men-O-Lan

Aug. 14-21—California Young People's Ret., Camp Gaines, Lake Sequoia

September 4-6—Labor Day Bible Conference, Men-O-Lan

Oct. 20, 21, 22—Western District Conference, North Newton, Kansas

Ponder With the Parson

Someone handed the following to the Parson:

"A lot of Christians are like wheelbarrows—not good unless pushed.
Some are like canoes—they need to be paddled.
Some are like kites—if you don't keep a string on them they fly away.
Some are like kittens—they are more contented when petted.
Some are like footballs—you can't tell which way they wil bounce next.
Some are like balloons—full o wind and ready to blow up
Some are like trailers — they have to be pulled.
Some are like neon lights—they go on and off.
Others are letting the Holy Spirit lead them.

And we would like to add tha some are like a good watch; ope face, pure gold, quietly busy an filled with good works."

"He which soweth sparingl shall reap also sparingly; and h which soweth bountifully shal reap also bountifully. Every ma according as he purposeth in hi heart, so let him give; not grudg ingly, or of necessity; for Go loveth a cheerful giver" (II Co 9:6, 7).

From the "Covenanter Witness," Jan. 31, 1954.

Editorials

SOME OBJECTIVES FOR 1954

1. **Intensifying the Home Mission Vision.**
2. **Studying Interdenominational Relationships.**
3. **Stressing the Importance of Christian Stewardship.**
4. **Expanding Evangelism by Acceptable Methods.**
5. **Recruiting for the Christian Ministry.**

KEEP SINGING

Is there danger of losing the fine art of Christian singing? Do we sing as heartily and as joyously as did our forefathers? Have we learned to appreciate the great hymns, or are we cultivating a taste for "religious jazz"?

It might be well for us to take stock of our singing. We could well check to see which is moved most by the singing we enjoy—our feet, or our hearts? For some so-called church music has a way of reaching the shallower emotions rather than the deep recesses of the soul.

We have frequently been known as a "singing people." The good old-fashioned habit of spirited congregational singing in our churches must not be lost. Occasionally some do not sing because they feel they have no gift for music. But surely even such can repeat softly the words with the others as a means of expressing their joy or feeling of praise and gratitude.

While we should be careful to preserve the fine art of singing, let us at the same time make sure we develop the BEST in music. We should learn to appreciate the majesty of the great hymns and teach them to our children. This requires study, patience and practice.

Would not a series of lessons on good church music be a valuable course for any church? We take our church singing too much for granted. It needs to be taught and studied and practiced. Singing to the glory of the Lord can be much improved by careful thought and training. A church which develops and loves fine singing will likely be a strong church.

VACATION RELIGION

To take a vacation should not mean taking a vacation from our religion. If the true purpose of a vacation is to refresh and rebuild the mind, spirit and body, then religion has a large part in achieving that purpose. To take the attitude that since we are on vacation, we can also take a "moral holiday" is to defeat the real purpose of a vacation and to endanger the soul.

Yet some people seem to feel little obligation or desire to attend a religious service while on vacation. They seem to feel relief in escaping from the regular activities of the spiritual life. But the whole life is weakened by such an attitude.

But there are many who are conscientious in keeping up their spiritual life and activities. Many make it a practice while on vacation to attend the worship service of a church on Sunday, wherever they happen to be. If traveling, they stop off at the hour of worship in whatever community they may be passing through, and attend the church nearest them. Many fine contacts and experiences come to them in such visits.

A real vacation should revive the whole person, body, mind and soul. The vacationer should be better prepared to resume his daily round of life. To let up in our spiritual interests is not the way to build up the soul.

EVANGELISM IS PRACTICAL

This month's article on evangelism, while dealing with conditions in Africa, is very appropriate for us all. You will note that the threefold definition of evangelism is right to the point: There must be proper information, then conviction of sin, and finally the complete break with the past as one accepts Christ. It is the supplanting of one way for another and not merely adding to or patching up the old. This article is correct in pointing up the fact that evangelism means a totally new way of life in Christ Jesus.

Attention is also called to the fact that there is a great difference between people who have had a Christian background and those who have not. The peoples of no Christian foundations have no real basis for moral judgments and distinctions. This process of developing a Christian background for a people is a slow process, and much love and patience is required in working with new converts. It is truly pointed out that in this great task the missionary is helpless except as he depends on Christ for the needed strength.

SHOWERS OF REFRESHING

This is written at a shady country home just after a period of heavy rains. The air seems purified and invigorating, while just before the rains the weather was hot and depressing. How fresh and clean everything looks! One can understand the sentiment of the poet who wrote after a night of rain "God washed the world last night."

The thirsty corn and other vegetation has had its much needed refreshment, and looks several shades greener. The trees have a vigorous clean look. The air is fragrant and fresh, and the world seems different because of these showers of blessing.

Is it not so with life? There do come again and again those refreshing showers of the spirit which seem to cleanse the whole being. New spiritual growth is stimulated, the dust and soil is cleansed away. The life becomes more fragrant with a clean washing.

May we welcome the rains of life as well as the sunny days, knowing that it takes both to produce a strong Christian character.

Saint and Sinner

C. J. DYCK*

Every person believing in Christ as Savior must also believe in the sinfulness of man. While believing this, some nevertheless hesitate to make man totally bad and insist that man is basically evil but has much good in him too; others believe man is totally corrupt in every way. Whatever view we may hold of man, it usually determines our view of salvation to conform with it, for salvation is the transforming of a sinner into a saint and the process of salvation is the road that leads a person from the life of a sinner to the life of a saint.

Some view this changing of a sinner into a saint as a man getting onto a train at the railroad station. At first he wanders about in the dark and cannot find the station until someone points out the way to him; but having seen it, he hurries there, gets onto the train just as it is about to leave—and is saved. He trusts his engineer, Christ, to bring him safely to his destination. (At least one danger of this view of salvation is that the person is tempted to do what we all do when we board a train: find a good seat by the window, take off our shoes, get out a box of cookies and a good book, and settle down. There's nothing more to do—we're on the train.)

Others again view this road which leads from sin to sainthood as a rugged mountain path filled with danger, toil, and struggle. They too recognize Christ as their leader—their guide in this case. To Him they tie themselves like mountain climbers do so that they will not fall if they should slip, and slowly they follow after Him. He knows the way and encourages them when the going is rough. When they get too tired he lets them rest for a bit and look back over the road they have already come with Him. These stops they call Tabors Heights. But soon they are climbing again, following their guide until he brings them to the top. The reward waiting for them there will be worth the struggle. (At least one danger of this view of salvation is that those holding it may believe that it depends more upon themselves than anyone else.)

To become a saint, a sinner must realize that he needs saving. Paul did when he said: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." (I Tim. 1:15) As we think of this our mind goes back to the first chapters of our Bible, where our first parents were tempted and fell into sin. Since then sin has been with us, and we call it original sin. Original sin does not make sense to many today, because it is hard to understand how a good God would make the whole human race suffer for one act of disobedience committed some 6000 years ago. Then too, the evolutionist obviously has a very difficult time believing in original sin, and therefore a difficult time believing in the necessity of salvation. Nevertheless, if Romans 5:14 is true, then you and I were represented in Adam when he sinned and fell. Therefore his sin and its results also fall upon us, and we have an inborn, innate tendency to sin. When Paul claimed to be the chief of sinners he was admitting that he too had the burden of original sin upon him.

But that is only one phase of the sin picture, for man is not only a sinner by birth but also by choice. All men reaching the age of responsibility sin overtly themselves. That was what forced Paul to call out: "O wretched man that I am, who shall deliver me from the body of this death?" (Rom. 7:24)

But just what is a sinner? Is a sinner one who drinks? If so, how much must he drink to be called a sinner? Is a sinner one who steals—and if so, is the one who robs a bank more guilty than the one who makes a shady deal? Is the person who yields to the temptations of the city streets more of a sinner than the one who grew up in a sheltered home and never really had a chance to be wicked?

Dante, the great Renaissance figure of the 13th century gave his imagination free reign in his *Divine Comedy,* and has handed down to us a most vivid description of hell, purgatory, and heaven. Over the gate of hell is written: *All Hope Abandon, Ye Who Enter Here.* His hell has seven circles, the seventh being for the worst sinners. In the first circle are those who did neither good nor bad, but just lived to themselves; in the second those who did not overcome fleshly lusts; in the third those who eat too much; in the fourth those who are jealous. Among others he places those who take interest (usury) into the sixth circle of hell, and those who mislead students or betray friends into the lowest circle. Judas and Brutus are there. That is how sinners were classified 600 years ago, but we leave that to God. Whom do you think the man on the street would nominate as the biggest sinner today? What would be your verdict?

Paul said he was the chief of sinners. Was Paul then not a saint? Why did he not rather refer to Nero as chief, for from his hands streams of blood were flowing, and under his fury Paul himself would soon die. Why did he not refer to those jealous men in the church who were working against him and perverting the gospel? Paul found in himself enough to convince him that he was the very chief of sinners. AND THAT IS WHERE HIS SAINTHOOD BEGAN. There is little hope for the man who thinks there are many people much worse than he. Teachers may grade on the curve in school, but the Lord grades each one of us separately.

Not many years after Paul made this humble confession he wrote what is known as the Swan Song of the Bible, beautiful II Timothy: "I have fought a good fight, I have finished my course, I have kept the faith." These are the words of a saint, a man who knows that the gate of heaven is open for him and the Father waiting. In a way they sound

(Continued on page 474)

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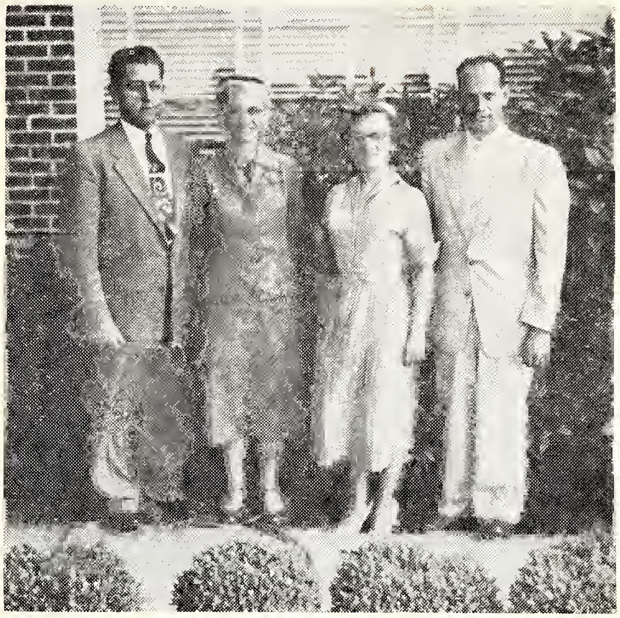
*Pastor, Zion Church, Elbing, Kansas.

Pacific District Conference

The Pacific District Conference convened at Pratum, Oregon, June 16-20. Some items of special interest were: the fact that John C. Jantz had served as treasurer of the Pacific District for twenty-five years. In recognition of this splendid, untiring, faithful service the Conference presented him with a very beautiful desk set. Also the fact that there were several members in attendance at this session of conference who also attended the first conference held in the Pacific District in 1896, which was also held at Pratum. They were Rev. P. A. Kliewer, Mr. Steiner, and others.

Guest speakers were Harry Yoder, Andrew Shelly, Mr. and Mrs. John B. Jantzen, and H. A. Driver. Guest groups presenting special numbers in music were the "Grace Notes Radio Ensemble" of Grace Bible Institute, and the Bethel Ensemble of Bethel College.

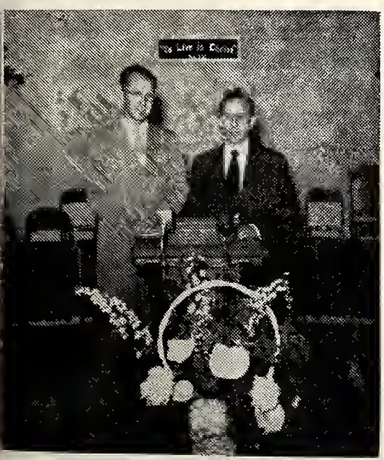
A very fine spirit of cooperation was manifest throughout the entire session with a definite emphasis on missions.



The Missionaries: John Jantzens and John E. Zooks

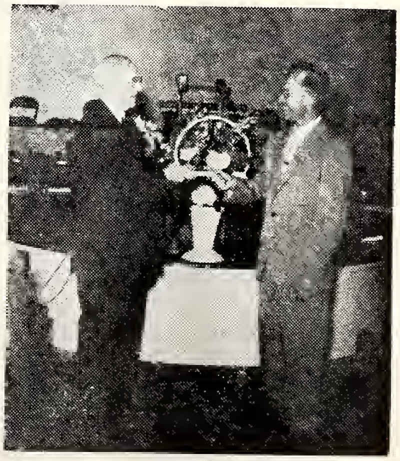
The Conference Executive Committee

Pacific District Conference ministers



Outgoing and incoming presidents: Willard Wiebe, Aaron Epp

Guest speakers: Andrew Shelly, H. A. Driver, Harry Yoder



John C. Jantz, retiring treasurer, after 25 years, receives token of recognition from President Wiebe.

EVANGELISM: A Missionary Speaks --

The Importance of Evangelism

JAMES BERTSCHE*

The key to the founding and growth of the Church of Christ in Congo has been, and is today, EVANGELISM. Whether it is the missionary doctor preserving life in stone age surroundings with 20th century knowledge, his work is centered about his primary objective—the evangelization of the people whose bodies he is healing.

Whether it is the missionary builder, supervising and stimulating the Africans in the construction of a community schoolroom or chapel, his over-all objective is the immediate and future evangelization of those people.

Whether it is the missionary teacher, striving to guide young searching African minds along such paths new to them as arithmetic, geography, hygiene, simple ethics, and Bible, his daily prayer and desire is the evangelization of his students.

Whether it is the itinerating missionary, squatting on a bamboo stool under a palm tree in the midst of some bush village patiently listening to the endless ramifications of the palaver he has been asked to "cut," his continual heart's cry is the evangelization of those people.

Whether it is the missionary nurse weighing an endless procession of "kilo" babies in an atmosphere of African perfume, squalling children, and chattering heathen women, her continual burden is the evangelization of these pagan mothers and the salvation of these young lives coming into her hands.

But this phrase "Evangelization of the Congolese" —exactly what does it mean? What do we mean by it? For the purpose of this article let me suggest this definition:

1. Informing the African of the fact of the birth, death, and resurrection of the Son of God in his behalf.
2. Confronting the African with the fact that the way of life he and his forefathers have followed is a way of death.
3. Challenging the African to make a break with his heathen background, to renounce his heathen practices, and believe in Jesus, the Savior of all men who will transform his life and make of him truly a new creature.

By evangelization, we do *not* mean offering something to "supplement" their way of life. By evangelization we do *not* mean the curbing of some of their cruder forms of heathenism. By evangelization we do *not* mean the developing of some sort of social consciousness among them. By evangelization we do *not* mean an encouragement of self-expression. By evangelization we do *not* mean the nuturing of of some of the finer aspects of African life. By evangelization we do *not* mean some vaguely defined transition period between days of intellectual darkness and enlightenment. In Congo we do not view evangelization as a trimming or pruning process; we rather view it as an uprooting process. We do not view it as an improving of a partially good way of life. We regard it rather as the supplanting of one way with another.

For a full appreciation of such a viewpoint, some understanding of pagan African life is necessary. It is difficult even for the missionary on the scene to grasp the true nature of the iniquitous village life in which the African lives. The perversions of the African mind and spirit are appalling. The African today lives in the shadows of centuries of spiritual darkness and many times we are reminded of the words of Paul when he spoke of a people being abandoned to the lusts of their flesh.

For instance in a civilized society, honesty is esteemed by all. The sanctity of a promise given is underlined on moral and ethical grounds if not religious. In a pagan society everyone assumes that everyone else lies and cheats and therefore everyone does likewise. A promise is only a handy device for deceiving people and avoiding issues. The scope and effectiveness of one's lies are the gauges of one's cleverness The missionary does not approach such a person looking for his finer points but rather confronts him with a message: "You must become a new person."

In a civilized society, one expects to find some manifestation of compassion both for man and beast. One witnesses such organizations as the Red Cross, the S.P.C.A., the Foundling Homes, etc. They are all expressions of the compassion that one expects to find in the normal human breast when one is confronted by catastrophe, suffering, and need. In a heathen society compassion is practically unknown. As regards animals, often the African is wantonly cruel. It is common in their sacrificial rites to maim fowls and animals so as to immobilize them alive at the sacrificial spot. Often one may see two Africans transporting a goat or a sheep which is swinging upside down—suspended from a pole slipped between its trussed up legs. Often one sees an animal thus carried, sides distended, parched mouth agape, tongue extended, dead or nearly so from thirst. You ask the African why he doesn't give the animal respite and some water and he regards you with a blank expression and then finally asks—"Why?" You have all heard accounts of cannibalism, of poisonings, of live burials. All of these things fitted together serve to show the almost total lack of sensitivity or compassion on the part of the heathen. Standing before a person such as this, the missionary is compelled to say, "You have been a people of darkness but a great light has come to you."

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*Missionary under Congo Inland Mission, Mukede par Kikwit, Africa.

In a civilized society, one expects to find a high level of ethics and morality entirely apart from religious faith. One expects to find even the nonbeliever with a sense of personal honor and some sort of moral code. One finds the average person concerned about his name and reputation in his community. In a pagan African village, however, no one is overly concerned about his name in his community. All live on a level which approximates that of animals. There is a form of marriage. However it binds the parties involved only to the extent that their whims indicate. Promiscuity bears no stigma; adultery is the everyday practice; virginity is unknown. The missionary confronting a people such as this can only say: "There is another way of life; walk ye in it and be ye saved."

And thus it is. The missionary is surrounded on every side by repulsive, pagan and debased evidences of the need of the people with whom he works. He is constantly reminded of their depravity. He is continually grieved by their warped mentalities; their dwarfed spirits; their dormant hearts. In his desire to help them and change them he is repeatedly reminded that he in himself is completely helpless to affect change. He is driven to the New Testament pattern of evangelism, that is the preaching of a new life; the lifting up and making known the Crucified One Whose power alone is sufficient to cleanse and redeem those who are so hopelessly bound. And yet in his very helplessness the missionary finds his greatest aid. In being driven to rely upon a power other than his own, the Lord has seen fit to honor such dependence and the Church of Christ has been established. Pray with and for the missionary in Congo, that the work which has been established may be carried through to its perfect conclusion.

Wars and Rumors

Wars and rumors of wars—
Oh, God, when will they end?
When will man see
The futility
Of strife and hate
And enmity
For peace?
Wars and rumors of wars—
Why?
Will man never seek Thy way?
The way of Peace thru Love,
Brotherhood,
And Life Eternal
Or shall he rather choose Death for all humanity?
Oh, God, pity on those
Who live only, hope only
In wars and rumors of wars.
Because their ears hear not
But wars and rumors of wars.
And their eyes see no more.

—Mary Ann Stemen

Stewardship Gleanings

Motives for Stewardship

ANDREW R. SHELLY

Why we do things is very important. Before we are in a spiritual condition to discuss the many manifestations of stewardship, we must be clear on the motive question. Why do we desire to live the stewardship life? Among many which could be stated, we list five.

First is the whole fact of Jesus Christ. All that we count truly worth while has come through Jesus Christ and His Gospel. Supremely He is the supreme link in our relationship to God. (John 3:16; Acts 4:13; John 14:6) We think of Him first for what He is: the eternal Son of God, "the altogether lovely One." A look at the Savior changes our perspective.

Second, we consider stewardship as an expression of our love for our Lord Jesus Christ. Someone has said that *love* is spelled *loyal*. The normal love-response is dedication. Even in human relationships expressions of love need to issue forth in deeds of devotion. "My Jesus, I Love Thee" must lead to "Have Thine Own Way Lord." In II Cor. 8, St. Paul refers to our attitude to material things as one proof of our sincerity of love. He summarizes this point in the words "To me to live is Christ . . ." (Phil. 1:21)

Third, we have received all we possess. There is no such thing as a self-made man: such a thought is only the figment of a perverted mind. Deut. 8:18-20 gives us a warning which is needed today. We must beware lest we "forget" the source of our blessings. One key verse is: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Psalm 24:1) Yes, we have received all that we possess.

Fourth, the stewardship life brings the greatest dividends. Satan would have us believe that the closer one lives to the Lord the worse life will be. John 10:10 tells us that Jesus came to bring the "abundant life." To serve Christ is the greatest privilege of the Christian. Someone has said that the only thing we cannot do as a Christian is that which would bind us physically, mentally, socially, or spiritually. The Christian Life is the full life. It pays rich dividends on earth and they are compounded throughout eternity.

Fifth, the need in the world provides a strong motive. Jesus was concerned about the needs He saw about Him. As we behold the needs of our world, our normal response is a true desire for "my best for God's highest." As we see the world's need let us not become confused, but let us in all sincerity give our lives in loving service.

Were the whole realm of nature mine:
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

What Are W

ROSELLA

We as Mennonites of the twentieth century have inherited a deep interest in wholehearted congregational singing. It has often been stated that the Reformation swept across Europe on the tide of song, as the mighty power of the congregational chorale made its impact upon people in all walks of life. Although Luther was the first of the reformers to recognize the significant role which congregational singing could play in lending impetus, not only to the worship service, but also to the total spiritual life of his followers, our own forefathers, the Anabaptists, were not far behind in this recognition. Evidences of this are the many extant hymns written by leaders whose names have come down to us as Anabaptist martyrs—Blaurock, Mantz, Sattler, Hans Hut, Haetzer, Hubmaier, and many others. In the fact of persecution, torture, and death, they wrote hymns of courage, faith, love for their enemies, and above all, praise to God. Even their laments and martyr ballads were generally concluded with an exultation of the name of God and His glory.

For a number of decades these hymns served to guide and inspire many Anabaptist groups. Gradually they were supplemented by hymns from the rich body of vernacular sacred song developed in other Reformation groups. At the same time, many of the martyr ballads and strictly sectarian or controversial hymns were eliminated. It was only natural that many of these hymns, written by the common folk with few advantages of education and little understanding of meter and rhyme, should drop from usage. In their place, the German Anabaptists adopted the majestic chorales, while the Dutch Anabaptists adopted many of the metrical Psalms. These served the European Anabaptists adequately and well for several centuries.

Upon coming to the United States and Canada, Mennonites were eventually forced to make the transition from German to English hymnody. It was during this transition that many Mennonites sacrificed their fine tradition of stately, worshipful hymns for songs in the English language. But what kind of English songs were adopted? Were these equal in quality to the old German hymns? What are we singing today?

Our *Mennonite Hymnary* is an admirable attempt to bring to our people, in the English language, the rich heritage of the German chorale, the metrical Psalm, and the finest English and American hymns; its excellence in this respect has been recognized not only by many of our own people, but also by outstanding hymnodists of other denominations. But how many of us are taking full advantage of this rich treasure of song? Some of us, if we use the *Mennonite Hymnary*, draw almost exclusively from the songs of Section III, the gospel songs,* for our Sunday school and worship services. Others of us feel the necessity to supplement our own hymnal with one or more gospel song books. Is this simply a matter of personal taste in religious music? Are the gospel song books a good way to obtain variety in the worship service? Or do some so-called sacred songs fail, textually, musically, or both, to direct man's thoughts toward God and to approach Him with reverence and adoration?

It is universally accepted today that music can portray and evoke a wide diversity of feeling and emotion. As late as the nineteenth century, it was frequently contended that music existed as a pure art, without capacity to depict evil, but it is now conceded that "works have been written which seemed definitely to suggest some of the baser emotions, as, for instance, morbid eroticism. It may be said, then, that a characteristic exists in music akin to moral soundness and unsoundness." (*Oxford Companion to Music*, "Quality in Music," 6). If we are willing to accept the statement that music may be morally sound or unsound, we must promptly assume the responsibility of being highly discriminate in the music we select for the most sacred of our functions, the worship of God.

A careful examination of the music of gospel songs will reveal to us musical attributes characteristic of the genre: (1) they move in a lively rhythm, often distorted by the accentuation of normally unaccented beats (syncopation); (2) the harmony of these songs consists of little more than the three basic chords of a key, rarely changing more than once in each measure (pianists who "play by ear" have long ago discovered this!); (3) the lower parts are little more than a simple accompaniment to the soprano; and (4) a "chorus" is used to reiterate over and over a "catchy" phrase.

Even a vague familiarity with the popular secular songs of the day—the tawdry love and cowboy songs—which blare into our homes the moment we turn the dials of our radios, will make us recognize the fact that musically they differ little from some of those we call "sacred songs." Indeed, it is not uncommon today to hear gospel songs included in the programs of Western ballads. And perhaps even more deplorable is the fact that jazz-band players and secular singers have recently discovered that their listeners are well pleased if they occasionally program an old syncopated gospel song or introduce a new song with a vague reference to religion. One of our news magazines recently carried the report that "Songs with a religious tinge continued high

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*The name **gospel song** has been given to a type of music which originated in the revivalistic meetings of the latter part of the 19th century. In a sense the use of the term **gospel** is a misnomer, for the texts of these songs are rarely taken from the Gospels, but are designated to make popular emotional appeal.

nging Today?

RKSEN

on the Tin Pan Alley hit roster too." (*Newsweek*, June 28, 1954, p. 80). Then the report went on to mention the names of popular sensuous crooners and to talk of communion with God in terms of romance "over the bridge" and friendship with the 'Man Upstairs." Religion, in these instances, has become inseparably linked with the spirit and style of jazz—a type of music originally designed to depict the tottering, zig-zagging walk of a drunken man!

But, you say, do not the words of some such songs carry a message of Christianity, and may they not, even on so low a level, appeal to some who could not otherwise be reached? This is not utterly impossible, but it is very doubtful that the interest engendered in religion through some of this music could lead to a spiritual reconciliation with God. Much more significant, and at the same time, more embarrassing and tragic, is the fact that many of our so-called religious songs are so little different from those designed to awaken our desire to make love or dance, that they can be used quite unobtrusively with the latter. On the other hand, a love for this kind of music may actually be an indictment upon us, indicating that we are more interested in cheap sensuousness than in true worship, and are trying to justify this interest by clothing morally questionable music with religious sentiment.

Is there a textual difference, also, between those hymns which have served for centuries to stimulate worship and many of the newer popular religious songs? The Hymn Society of America has accepted he following definition of a hymn by C. F. Price:

> A Christian hymn is a lyric poem, reverently and devotionally conceived, which is designed to be sung and *which expresses the worshipper's attitude toward God, or God's purposes, in human life.* (Italics mine).

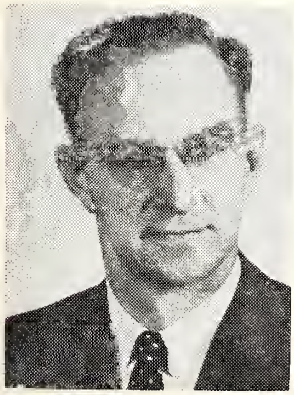
The emphasis in the hymn is upon God, and the objective point of contemplation is God himself. It s in this respect that most gospel songs differ greatly from the hymns; for in the former the chief oncern centers around the *I* and the *my* in relation o personal repentance and salvation. There is little mphasis on devotion to God or spiritual growth. There is in some of these songs little that can be alled singing "unto the Lord." The text has been written with man as the focus, while God is merely blur in the background. On the other hand, when God is the focus of the hymn, the spiritual needs f man will more readily stand out with sharpness nd clarity.

It must be stated that some of the finer gospel ongs are very close to the standard of the hymn, nd that this is not intended to be a wholesale conemnation of the gospel song. This is intended, ather, as a plea for the discriminate selection and se of sacred music, especially in relation to congregational singing. The hymns of Luther, Bach, Crueger, Nicolai, and many others—hymns expressing deep devotion sung to tunes which are in no way linked to modern jazz—have often been neglected in favor of those less worthy. Theologians and hymnodists alike have suggested that the legitimate place for the gospel song is in the special services of an evangelistic or revivalistic nature, but that it is not adequate for use in the Sunday morning worship service, when the emphasis must be upon praise to God and spiritual development. If this is true, then the proportion of gospel songs to to the great hymns of the Church is adequate in our *Mennonite Hymnary*. There is then no need to supplement our own hymn book with gospel song books, the contents of which may not have been selected with the discriminate care exercised by the editors of our own book.

> Sing praise to God who reigns above,
> The God of all creation,
> The God of pow'r, the God of love,
> The God of our salvation.

Thus wrote Johann J. Schuetz three centuries ago. May we as Christians strive to sing in a mode of dignity, reverence, and adoration worthy of our Lord Jesus Christ whose name we bear.

Mennonite Scholar to Japan



Dr. Roy E. Wenger, Professor of Education at Kent State University sailed from Seattle, Wash., Saturday, June 26, aboard the *Hikawa Maru* for Japan, where he will join the faculty of the new International Christian University near Tokyo as a Fulbright lecturer in audio-visual education. He was accompanied by his wife and daughter, Susan.

Dr. Wenger, a Mennonite, graduated from Bluffton College, Ohio, in 1932, with an A.B. degree. In 1940 he received an M.A. degree in education from the University of Akron. Five years later he earned a Ph.D. degree in education from the Ohio State University in Columbus.

Dr. Wenger had been teaching in various schools before he joined Kent State University in 1948 as associate professor of education. Four years later he became full professor and co-ordinator of the university's teaching materials service. He is a member of the Oak Grove Mennonite Church in Smithville, Ohio.

Mennonite and Brethren Peace Caravan

At the invitation of British Friends, a peace caravan consisting of Mennonites and Brethren serving on the European continent toured Great Britain for two weeks, presenting programs in Friends' meeting houses. Purpose of the caravan was to acquaint the British Friends with the peace positions and services of the other two historic peace churches.

Mennonite members of the caravan reported a very cordial welcome into the homes of their English hosts and great interest and appreciation for their reports. They said many of the Friends they visited seemed to be unaware of the existence of the other historic peace churches.

After arrival in England, the Mennonites and Brethren mixed groups, two Mennonites traveling with the Brethren and two Brethren with the Mennonite group. The predominantly Mennonite team made a circuit around southern England through Eastbourne, Reading, Oxford, Cirencester, Plymouth, Bristol, Cardiff, and Birmingham. They met the other car, which had gone toward the north, in Birmingham where they spent the final week end at the Friends annual peace conference.

Mennonite participants included John Howard Yoder of Wooster, Ohio, leader of one of the teams and Mennonite Central Committee peace section representative in Europe; Lex van Gilse, director of the Heerewegen, Holland, internationl conference center; and the following PAX men: Mahlon Amstutz of Orrville, Ohio; James Bixler of Kidron, Ohio; Chester Heisy of Elizabethtown, Penn.; Harold Kroeker of Henderson, Neb.; and Marion Wenger of Elkhart, Ind. The Friends' peace committee paid their travel expenses in Great Britain. The PAX men went to England at their own expense on vacation time.

The programs in the Friends' meeting houses consisted principally of talks explaining who the Mennonites and Brethren are and what the Mennonite Central Committee and Brethren Service Commission are doing. Active discussion periods followed these presentations. The group encountered more questions about McCarthy and the H-bomb than they were equipped to answer, Brother Yoder reported. "We were impressed with the Christian awareness of what is going on in the world as well as an attempt to evaluate it from a Christian point of view,'" he commented. "This is something which is largely lacking in our American brotherhood, to the detriment of our witness."

The devotional periods either at the beginning or conclusion of these programs provided another indication of Mennonite and Brethren church life. The Mennonite group received frequent expressions of appreciation for the music of a quintet, even though it had been unplanned.

The English hosts as well as the members of the caravan felt this fellowship was valuable. Besides finding the programs highly informative, the Friends were encouraged to hear that two other historic peace churches exist and work in the same direction. For some in the Mennonite group, the acquaintance with Friends and Brethren was as new an experience as for the English hosts. Several of the American PAX men reported a deepening of their convictions and a new appreciation for their Mennonite heritage as a result of this experience.

In adidtion to providing for lodging for the tour which ran from March 15 to 30, the British Friends assisted their guests in as much daytime sightseeing as possible. Places visited included an adult community education center in a Welsh mining valley operated by the Friends, the Wheathill Hutterian bruderhof and the Billy Graham evangelistic meetings.

SAINT AND SINNER

(Continued from page 468)

so different from his confession as chief of sinners but actually they belong together. They belong together in our life. Why? Because a saint is a sinner whose sins are forgiven, and who knows it A saint is a sinner under grace. Paul called himself the chief of sinners because he felt he had received more mercy than anyone else, and, reasoning inductively, he concluded that he must have been desperately in need of it. A little confession make room for little mercy, but thorough repentanc makes room for the great flood of God's mercy an God's love.

Rossini was asked one time to write an opera fo a certain company whose contralto had only on good note, a middle B-flat. No one would hav blamed him if he had refused such an assignmen but he wrote the opera. He created a recitative o middle B-flat for the contralto and had the orche tra and chorus weave a glorious harmony all aroun it. That is the way God does with the sinner. W may have hardly one good note, but if we are awar of our own unworthiness, He will use what little w have and make something triumphant and beautifu out of it. And so the humblest sinner, through th grace of God, becomes the most beautiful saint.

All men then are sinners, through the sin of Ada and their own, but all men are called to be sain (Rom. 1:7) by the grace of God. A SAINT IS SINNER MADE WHOLE BY THE BLOOD OF TH CROSS. That is a glorious truth of the biblical do trine of salvation.

"This is a faithful saying, and worthy of all a ceptation, that Christ Jesus came into the world save sinners, of whom I am chief."

"But thanks be to God, which giveth us the v tory through Jesus Christ, our Lord."

—Amen!

Reactions to Supreme Court Decision

A decision of such momentous proportions as the decision handed down by the Supreme Court on segregation in public schools would naturally bring a varied response.

It was my privilege to attend a Negro high school graduating exercise the day of the decision. The speaker of the evening, an attorney from Jackson, publicly expressed his approval, while the principal of the school called it a political move and looked with disfavor upon it.

The first Sunday following the decision I attended a Negro church service. In the congregational prayer the minister gave thanks to God for the decision, and later reminded his people to remain calm and at all times to manifest a Christian spirit in the difficult days ahead.

Unquestionably the decision was received with overwhelming favor by the American Negro in the South. While it was favorably received, the Negro nevertheless realized that this is but the first major step in the struggle to rise above "second class citizenship." The basic problem of prejudice has not been changed by the decision. Some southern states are determined to continue segregation. Of what import is the decision, then, if the basic problem still remains?

(1) The decision removed the legal justification for discrimination. It places the supporters of discrimination on the defensive. The highest authority of the land no longer supports "the separate but equal" doctrine upon which discrimination was based.

(2) It gave individuals and groups who've had a tender conscience on this matter the courage to speak. A number of church bodies, for example, have expressed approval of the decision.

(3) The lack of moral and spiritual leadership of the church was brought into focus. The church remained silent; finally secular forces condemned this obviously unchristian spirit.

(4) The reaction of the opposing forces reveals the tremendous task in bringing about a solution to this problem. Here indeed lies a great challenge to Christians, White and Negro, to courageously manifest love, patience, and longsuffering.

It appears to me that here is another opportunity for our church to manifest or test the basic tenets of the nonresistant position to which we hold.

—Orlo Kaufman in "Gulfbreeze"

Our best is but Thyself in us,
Our highest thought, Thy will.
To hear Thy voice, we need but love
To listen and be still.

—Selected

Book Review

Dogmatics in Outline, by Karl Barth; Translated by G. T. Thomson. Philosophical Library, New York. 155 pages, $3.75.

This is a book of theological lectures on the Apostles Creed, delivered to his Bonn students during the summer of 1946. That these were given at seven a.m., and then amid the noise of machinery breaking up war ruins, adds more wonder to the reader of these weighty and wordy essays. These lectures give the reader a good synposis of the thinking of Barth, the George Washington of Neo-orthodoxy. The first thirteen on Faith and God are hard going. They are abstract and definitely "theological" in the dialectic sense of that word, as also are the last ones, numbers 20 through 24, on eschatological subjects. Perhaps, the best reading, and certainly that with the most tangible and graphic allusions, is found in lectures 14 through 18 on the life and work of Christ. These are rich with sermonic suggestions.

In light of the rapidly approaching World Council at Evanston and its controversial theme, "Christ—The Hope of the World," it is interesting to peruse Barth's lecture on "The Coming of Jesus Christ the Judge." He does not seem as old-fashionedly orthodox on the Second Coming as some liberal American theologicans have feared he might be. In a strangely confusing way to this reader he maintains that the Bible's use of the future tense for a Second Coming is not to be taken too literally. Jesus will come again only in the sense that we have not seen him today at work in the world. Thus he can say:

> "He is coming and He will be manifest as the One whom we know already. It has all taken place; the only thing wanting is that the covering be removed and all may see it. He has already accomplished and He has power to make it manifest. In His hand stands the real time and not that endless time in which we never have time. Even now this fullness may exist." (page 133)

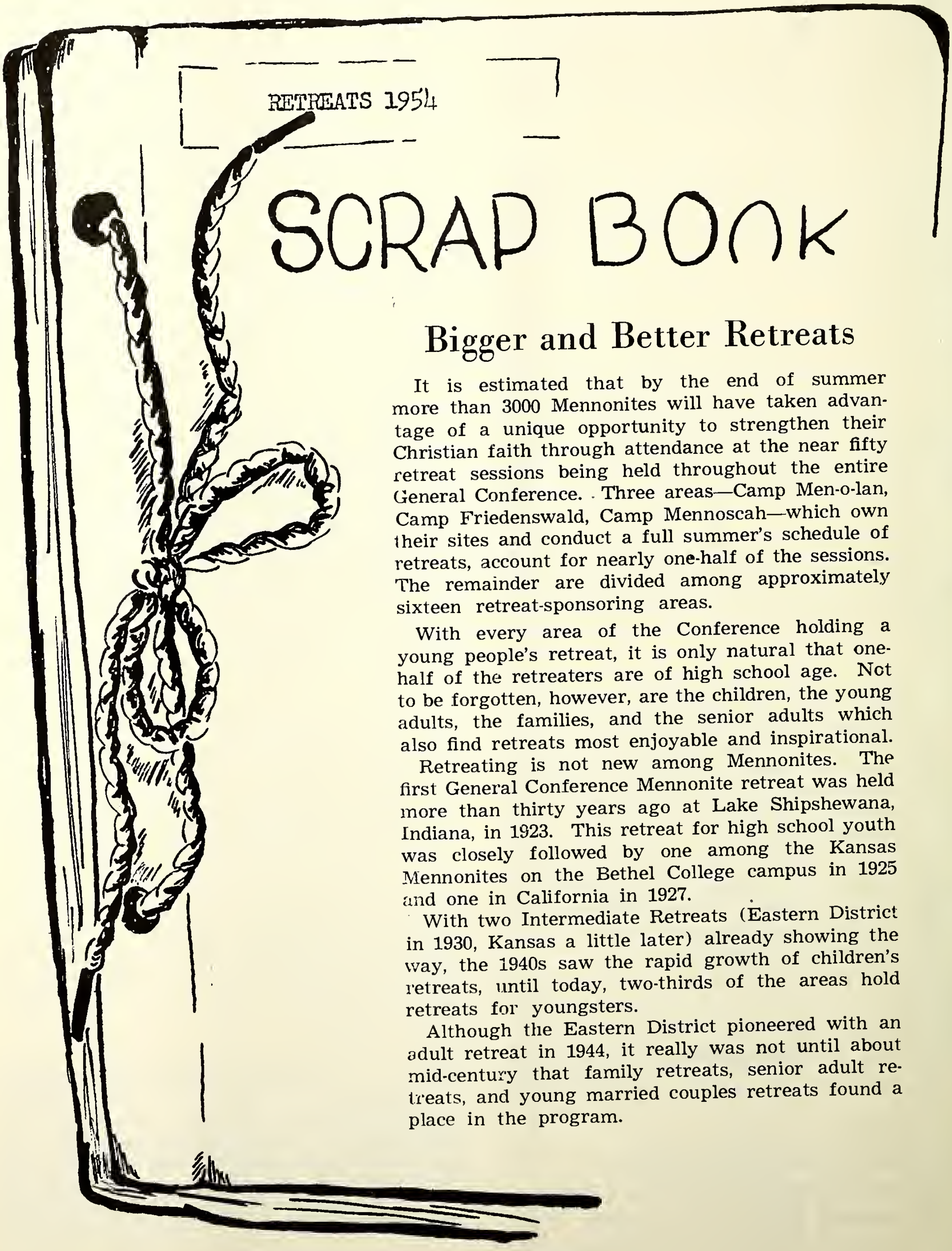
This should hardly cause distress in certain American minds—so similar it seems to those who take a spiritual view of Christ's Second Coming. (Let no one think that all or many in the World Council repudiate the historical belief in a literal, bodily return of Jesus!)

This work is substantially orthodox and of thought-provoking value for Mennonites, especially students. Theologically, Barth is biblical. But biblically, he is too theological for this writer. Our Mennonite forefathers were not theologians, though many of the earliest ones were theologically trained. They were preachers of the Word. We need to read Barth and preach the Bible.

—J. Herbert Fretz

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas.



Bigger and Better Retreats

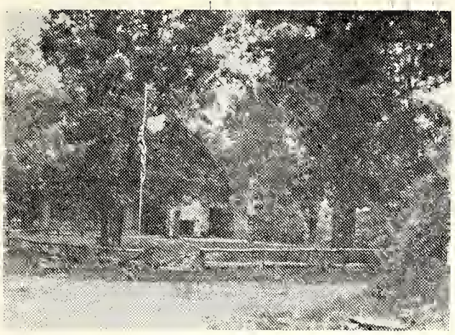
It is estimated that by the end of summer more than 3000 Mennonites will have taken advantage of a unique opportunity to strengthen their Christian faith through attendance at the near fifty retreat sessions being held throughout the entire General Conference. Three areas—Camp Men-o-lan, Camp Friedenswald, Camp Mennoscah—which own their sites and conduct a full summer's schedule of retreats, account for nearly one-half of the sessions. The remainder are divided among approximately sixteen retreat-sponsoring areas.

With every area of the Conference holding a young people's retreat, it is only natural that one-half of the retreaters are of high school age. Not to be forgotten, however, are the children, the young adults, the families, and the senior adults which also find retreats most enjoyable and inspirational.

Retreating is not new among Mennonites. The first General Conference Mennonite retreat was held more than thirty years ago at Lake Shipshewana, Indiana, in 1923. This retreat for high school youth was closely followed by one among the Kansas Mennonites on the Bethel College campus in 1925 and one in California in 1927.

With two Intermediate Retreats (Eastern District in 1930, Kansas a little later) already showing the way, the 1940s saw the rapid growth of children's retreats, until today, two-thirds of the areas hold retreats for youngsters.

Although the Eastern District pioneered with an adult retreat in 1944, it really was not until about mid-century that family retreats, senior adult retreats, and young married couples retreats found a place in the program.



Camp Arrowhead near Ottumwa, Iowa

Today one may find retreats in the Conference sponsored on various levels. The Western District, Northern District, Eastern District, and Middle and and Central Districts (jointly) conduct district-wide retreats. State and province-wide retreats are carried on in the Pacific and Canadian Districts. There are area retreats such as those held in Western Kansas, at Rosthern and Elim Gospel Beach, Sask., and Henderson, Nebraska, to name only a few. Then, not to be forgotten, are the goodly number of individual church retreats.

There has been a defiinite trend in the retreat movement toward holding the retreats on camp sites. This past summer only one of the major area retreats held its sessions in a church building. Six sites are owned by the retreat-sponsoring group: Camp Mennoscah (Western District), Camp Men-o-lan (Eastern District), Camp Friedenswald (Central and Middle Districts jointly), Rosthern Youth Farm and Elim Gospel Beach in the Saskatchewan Province, and the grounds at Hydro, Oklahoma. The Northern District is in the process of securing grounds.

On these areas owned by the retreat-sponsoring groups, special-interest retreats are being held such as peace, ministers, Sunday school workers, laymen, youth fellowship. The camp grounds are also being used as centers of activity for the Mennonites in the vicinity with family reunions, church services, workshops, and local church retreats often being held on the site. These groups are to be commended in their efforts to more fully utilize the camp sites the year round.

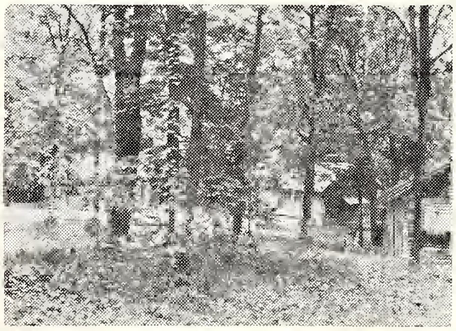
During its thirty years of expansion, retreats have become an integral part of the summer church program. The underlying purpose of retreats has remained unchanged from the beginning—evangelism; training place in Bible study, missions, church doctrines; instruction in solving problems confronting young Christians in a secular world; and the development of the individual's devotional life.

Whereas the purpose of retreats has remained constant, the methods of program have changed with the times. In a few areas there remains the retreat-conference type of experience; however, with the trend toward holding retreats on camp sites, the retreat program is gradually becoming what is termed *church camping*. Camp Friedenswald and Camp Mennoscah have developed most fully the new concept of program, which includes greater utilization of the outdoor environment to reveal God as the Creator, integration of the small group living unit emphasizing the Christian community, fitting the curriculum to the environmental atmosphere to take advantage of the unique opportunity for education that camp offers, and preparation for Christian leisure activities in the realization that the Christian life is 24-hours-a-day, 7 days-a-week.

One might say that church retreat-camping is the "plus element" in Christian education. However, as a short-term experience, the church retreat-camp can merely plant the seeds of faith and living—it is important that the Sunday school, the youth fellowship and the other church institutions nurture these seeds, through tying in the camp experiences into the local program.

Today a retreat is one of the finest experiences an individual may have to strengthen his Christian witness. If the present trend of the General Conference Mennonite Church retreat movement continues in both physical expansion and program development, then the church retreat-camp will play an even more important role than it does today in the preparation of Christians to meet their responsibilities in a secular society.

—Betty van der Smissen



Cabins at Camp Arrowhead

O Hope of every contrite heart,
O Joy of all the meek,
To those who fall, how kind Thou art!
How good to those who seek!

But what to those who find? Ah, this
Nor tongue nor pen can show:
The love of Jesus, what it is
None but His loved ones know.

Jesus, our only Joy be Thou,
As Thou our Prize wilt be;
Jesus, be Thou our Glory now,
And through eternity.

—MENNONITE HYMNARY

Service and I-W work. John and Marlene Unruh left June 19 for Denver, where John will complete his I-W service in the General Hospital. Our church contributed 64 Christmas bundles June 27. A short dedicatory service was held. 61 pounds of clothing were also taken to the Relief Center. D. C. Wedel of Bethel College brought us an inspiring message July 11. Funeral services for Mrs. R. F. Penner were held July 15.—Mrs. Walter J. Bartel, Corr.

—**Grace Church, Enid, Okla.:** Our congregation again had the joy and privilege of making Christmas bundles to be sent to the needy in Europe. We had very good attendance in our daily vacation Bible school, which began June 7, and ended June 18 with a closing program. Due to the busy harvest season, the annual picnic was July 11, in the Government Springs Park in Enid. Eight members were received into our church by baptism, Sunday, June 27. Randy Unruh is reported recovering well from surgery. He is the son of Mr. and Mrs. Norman L. Unruh. Farmers in this area report a good harvest. We ever thank God for our blessings.—Corr.

—**Beatrice Church, Beatrice, Neb.:** Our church is again joining the other Beatrice churches in the summer union services on Sunday evenings. It gives us an opportunity to hear other ministers of the city, as well as fellowship with the members of other churches. Recently we had a children's consecration service for five children. Three new members have been added by baptism. Fifty-two Christmas bundles were brought to our church for MCC distribution. Our minister, Elmer Friesen, has tendered his resignation as of Sept. 1, to serve the Grace Church at Lansdale, Penn. May the Lord bless him in his new field of service, and may a new minister be led to come to our church.—Mrs. Elmer Frantz, Corr.

—**Second Church, Paso Robles, Calif.:** Pastor and Mrs. Edward Toews, and their two girls, attended the Pacific District Conference at Pratum, Oregon. They enjoyed it, and our pastor gave us a very interesting report. May 30 our church was in charge of the services in word and song at the local "Caldwell Nursing Home." A good number participated. The patients seemed to appreciate these services. We had Ascension Day services in our church in the evening with pastor Toews bringing the message. Mr. and Mrs. Elmer Hamm are the proud parents of little Darlene Adele, born June 8. Mrs. Margarethe Bergman passed away June 8, after having had several strokes. She is absent from the body but present with the Lord. Vacation Bible school was held June 21-July 2, with an average attendance of over 50. The main theme was "Pioneering with Christ." July 7, Evelyn Rae was born to Mr. and Mrs. Oscar Schroeder. July 11, Alice Wiebe, daughter of Mr. and Mrs. H. A. Wiebe, was married to Bill Carroll, pastor Toews officiating. The Frank Mannings were in our midst recently. Men and machines have been busy harvesting grain. The yield has been good. Housewives, too, are busy canning and freezing fruit. The Women's Missionary Society meets every second Thursday of the month. A number of Christmas bundles were sent by our group.—Mrs. Frank Hamm, Corr.

—**Woodland Church, Warroad, Minn.:** Mr. and Mrs. Jake Hoffman were in Warroad June 21, and held a service in the evening. They are leaving to be missionaries in Alaska. They also showed a few slides to give us an idea where they are going. We had our daily vacation Bible school program July 2, with over 90 children enrolled. The evening of July 4, the Ladies Aid held their mission program with Rev. Friesen as guest speaker. Mrs. Ortmann was in Crookston Hospital for a few days for treatment but is at home again. We hope for a speedy recovery. Mrs. A. P. Harder of Warroad Hospital is also home. May God continue to give her strength. Mr. and Mrs. Ortmann went to Munich, N. D. July 11, where he was a guest speaker at the celebration of the Salem Mennonite Church where his brother, Helmuth Ortmann served two years.—Mrs. Nick Fast, Corr.

—**Emmanuel Church, Pratum, Ore.:** Our church was host to the Pacific District Conference June 16-20, with a good number in attendance. Rev. Harder was one of the instructors at the junior intermediate camp of the Oregon Mennonite churches July 12-17 at Jennings Lodge. J. J. Regier, field representative for Grace Bible Institute, spoke at the morning service July 11. Mr. and Mrs. Harold Roth and children Judy and Linda and Dale Herr, from Grace Bible Institute, are home for the summer. July 4 was communion Sunday at the morning service.—Mrs. E. Roth, Corr.

—**Immanuel Church, Downey, Calif.:** Sunday evening, May 30, we had an informal service, welcoming home the Lubin Jantzen family, who just recently returned from India. Mrs. Lubin Jantzen and her parents, Mr. and Mrs. Peter Mueller, are members of our church. Wed., June 2, a pot luck supper was planned for the Grace Bible Inst. Radio Ensemble. At 7:30 they, together with Dr. Burkholder, presented a program of music and inspiration. A Young People's farewell was held at the church parsonage on June 4, for Harold Mueller who joined a PAX unit. Another of our members, Walter Knox, was also drafted this month. Mr. and Mrs. Ira J. Stevanus represented our church at the Pacific District Conference June 16-20. Our D. V. B. S. was held June 21-July 1. Lyman Sprunger served as superintendent. We had an enrollment of 91, a record attendance of 76 and an average of 69. Our church collected 29 Goodwill Christmas bundles to be sent to the Mennonite Relief Center. Dorothy Schroeder, a member of our church, who is serving the Lord in Africa, was married to Mr. Marion Allen on June 21, 1954.—Lorraine Regehr, Corr.

—**Lorraine Avenue Church, Wichita, Kans.:** Every Thursday evening prayer meetings are held in homes of our members. We need to pray more and to help make this world better. Our daily vacation Bible school closed a successful two weeks session with a program on Sunday evening, June 13. Sixty-two children were enrolled. At the program the children shared with their parents in a vivid presentation the things they had learned. During Bible school they had used Bibles, memorized Scripture, studied about our churches, and missions. Money and clothing given by the children was given to MCC projects such as migrant work and Christmas bundles. Alvin Franz, our assistant minister, was principal of our Bible school. On June 27 our pastor dedicated 51 Christmas bundles. Pastor G. S. Stoneback and family are resting and vacationing in Florida.—Mrs. John H. Gaeddert, Corr.

Into the Beyond

JACOB M. GOERING, of Moundridge, Kansas, and member of the Eden Church, was born near Moundridge, June 19, 1885, and died of a heart attack while driving to Hutchinson, Kansas, July 6, 1954.

Good Night, dear Lord . . .

Good night, dear Lord, good night,
I lay me down to sleep;
I know the stairway bright,
To morning you will keep—

I see the candles soft,
You've set along the stair;
I know their lilied loft
Sings of your tender care—

And whether I awake
Down here or at your throne;
I know I need not take
The upward flight alone—

And at the stairway's end
I'll meet the Morn of Grace—
Led by your Gentle Hand,
I'll see God face to face.

—**Ralph W. Berky**

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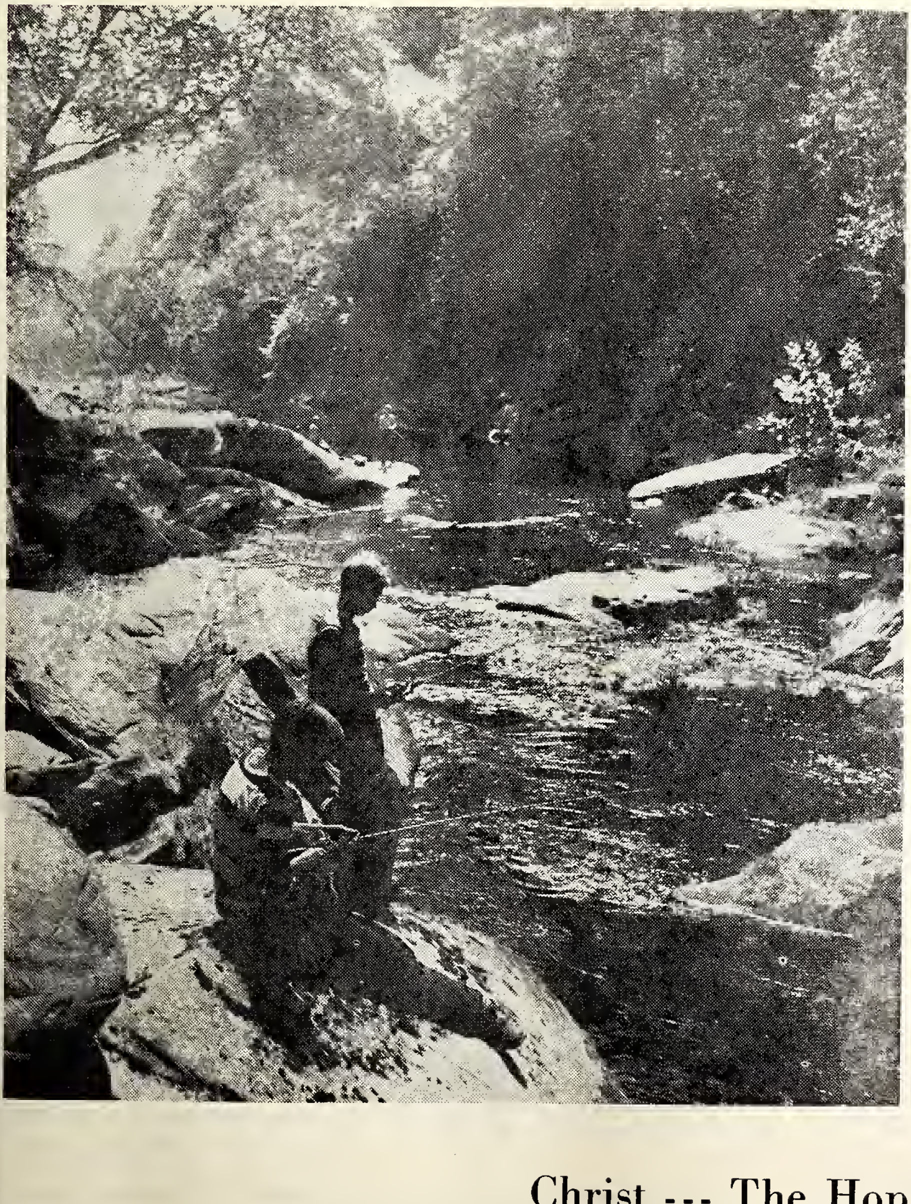
THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.



Christ --- The Hope of the World

Bluffton Peace Study Conference

How Much Shall I Give?

Volume 69 Number 31 August 10, 1954

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He giveth power to the faint; and to them that have no might he increaseth strength. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.
Isaiah 40:29-31

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. E. Smucker, Maynard Shelly Willard K. Claassen.

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Announcements

Our Missionaries Going to Japan

We thank God for the opportunity of sending four new missionaries to Japan this year. This will mean that our Conference has a staff of twenty missionaries in Japan.

The following will sail from Seattle, Washington, on the "M. V. Ocean Mail" on August 27, 1954:
Rev. and Mrs. Robert Ramseyer
Rev. and Mrs. Peter Derksen

Their address in Seattle will be

℅American Mail Line
756 Stuart Building

Kindly write them a steamer letter, which means so much to missionaries when they leave the homeland — home receding, the future unknown. That's when comfort and encouragement is often a dire necessity. Let us as a constituency supply that.

—John Thiessen

Christian Workers Retreat

August 16-22, at Camp Friedenswald, Cassopolis, Mich., there will be a Retreat for Ministers, Missionaries, and full-time Christian workers, and families.

The programs open each day with a period of Bible study, followed by Open Forum on a variety of interesting subjects. The afternoons are open, with facilities for boating, swimming, and various games.

The evening meetings will be formal presentations on timely subjects, followed by question periods.

Cost: $5.00 per person; no charge for children under 15. Registration:: $1.00—each adult. 50 cents insurance.

Registrations should be sent at
Registration should be sent at once to—

Olin Yoder, Jr.
Route 3,
Cassopolis, Mich.

The Committee:
A. J. Neuenschwander
R. L. Hartzler
Harry Yoder
Ernest Bohn

Of Things to Come

Retreats at Camp Friedenswald.

Aug. 9-15—Chicago Churches Retreat

Aug. 16-22—Ministers Retreat, planned by General Conference Committee and local men for ministers and their families.

Retreats at Camp Mennoscah, Kansas (Western District)

Aug. 12-15—Young Family Retreat

Retreats at Men-O-Lan (Eastern Dist.)

Aug. 14-21—California Young People's Ret., Camp Gaines, Lake Sequoia

September 4-6—Labor Day Bible Conference, Men-O-Lan

Oct. 20, 21, 22—Western District Conference, North Newton, Kansas

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Ordination of Local Pastor

Harold Thieszen was ordained as minister of the Gospel in an ordination service in his home church, the Bethesda Mennonite Church of Henderson, Neb., on Sunday, July 18.

Arnold Nickel, pastor of the church, was in charge of the services. The ordination sermon was given by Aaron Epp, uncle o Rev. Thieszen, who is a pastor of a church in Reedley, Calif.

Rev. Thieszen is a graduate o Bethel College, North Newton Kan., and has attended the Mennonite Biblical Seminary in Chicago for two years. He is at present pastor of the Bethel Mennonite Church near Marion, S. D

MISSIONARY PASSES

Rev Henry Toews, of Inma Kansas, who had served tw terms in the Belgian Cong passed away on Saturday, Jul 24. He was 53 years old. At th funeral service his pastor, Re P. T. Neufeld, challenged th young people in the congregatio to consider whether they wer being called to fill Brother Toew place on the mission field.

Lord, set my life in order,
Making me know what I oug
to do,
And do it in the way I should.
—Thomas Acquin

Editorials

THE BLUFFTON PEACE CONFERENCE

Because it was not a general open meeting, the recent Bluffton Peace Study Conference of the Friends, Brethren, and Mennonites has not received the attention it deserves. It was the second such gathering in about twenty years — the first conference being held in Newton, Kansas, in 1935.

The message that was formulated for the churches, as is found in this issue, deserves our careful study. It grew out of the deep conviction that we need to "apply to our utmost the implications of Christian love in our daily lives." Here is an emphasis that has been too much neglected. We talk about Christian love as an answer to the hates of the world, too often forgetting that such love must be operative in all our daily living, not just in the crisis of a war.

There is indeed that urgent need for a "growing companionship with God; a deeper commitment to Christ; a deeper love for all men as creatures of God; to the end that barriers of selfishness, complacency, secularism, and intolerence may be broken down . . . that the gospel of love with all its social implications may be brought to every creature both by precept and example." Here are words to ponder solemnly. When Christians become so dedicated and committed to the cause of Christ, and to the love of God, then there would be a difference both in our individual lives and in the whole structure of social and national relationships.

AN UNEASY PEACE

For the first time in twenty-three years—since 1923 when the Japanese began fighting in Manchuria — there is no large-scale war in the world. But there has not been the great rejoicing that such an occasion should bring, for it is an uneasy peace, and definitely not based on the Christian principles of love and goodwill.

While there is much to be thankful for in this ceasing of wars, yet there is also much that needs to be done in the building of true foundations of peace. This cannot come in a day, nor by the signing of certain documents. The politicians and statesmen are hard at work trying to bring some kind of permanency in the peace structure of the world. The church is not working at it hard enough, yet the church has the real solution in its insistence that peace be built on Jesus Christ. Here is the desperate need of true evangelism and revival. The church needs to take serious note of these great needs in its efforts to bring about peace. For peace begins within the hearts of people and works out. It is not brought about by a superior stockpile of bombs.

We may place on our coins and now on our stamps the words "In God We Trust," but those words must also be stamped on our hearts if there s to be permanent and lasting peace.

THE DISCIPLINED LIFE

The children of today are largely growing up in an undisciplined age. Parents hesitate to discipline or restrict because of fear of the new psychology which has so much to say about starting some "complex" on its disasterous way. But in our effort to grant them full "freedom of expression" we often fail to realize that what may look like freedom may be a serious bondage.

The laws and rules and disciplines of life are to be helpful in guiding and stimulating our spiritual growth. The way is narrow that leads to full life. The banks of a river are narrow where the stream cuts deep. The swamp may have little restriction but it is no place to build cities or to launch vessels.

The individual may attempt to be broad and free, and, as a result, become shallow and unwholesome. To think that we are free by doing as we please is to deceive ourselves for we become enslaved in our own petty whims and desires. The very freedom we crave may become an intolerable bondage.

There is only one real freedom; this comes by being a bond servant of Christ. When we are fully committed to Him, then we can experience something of the freedom of soul which God intended. For then we are in the center of His will and not "kicking against the goads."

"Make me a captive, Lord,
And then I shall be free."

LET'S BEGIN ON TIME

Much has been said about those who habitually come late to the church services. Perhaps much more needs to be said and done before this unwholesome habit is wiped out. We can manage to be on time at our place of work or business, or to meet a train schedule, then why not at the appointment with our Lord. Coming late is a disrespectful habit that could soon be remedied if the offenders were really in earnest about doing so.

But at this time we wish to emphasize another side. Sometimes the cause of creating this habit lies with the Sunday school superintendent or the minister himself. If those who are responsible for starting the service are lax in beginning promptly on time, they are laying the groundwork for producing late comers. Beginning even a few minutes late is soon ruinous to church morale. People quickly become aware that the services do not begin on time anyway, so why try to be there on time.

For the bad practice of waiting till more people are present before beginning a service breaks down any effort that may be made to have people come on time. In these days of radios and hourly time signals, there is no excuse to have a timepiece that shows incorrect time. When a service is announced for a certain hour, it should begin exactly on the appointed time, and not five minutes afterwards.

The God of the Lost

BURTON G. YOST*

"A man is known by the company that he keeps." This was never more true than in the life of Jesus. He was continually chided for keeping company with sinners. In reply to these spiteful accusers He told three parables which we find in the fifteenth chapter of Luke. This was his answer to their ridicule.

The parables are simple and well known, both to us and to those to whom He told them. "What man of you," Jesus says, "if he has a hundred sheep and he loses one, does not go out and search for it until he finds it, and having found it brings it home rejoicing." "Or, what woman of you," He continues, "if you lose one of the ten coins on your necklace will not sweep the house from attic to cellar until you find it and then will rejoice over your recovery." "A certain man," He continues again, "had two sons, one of which departed from the father's house after he received his share of the estate. The father followed with interest and anxiety the happenings of that boy. And when that boy finally did return home without worldly goods and with a broken spirit, the father welcomed him in gracious love and forgiveness." These in brief are the parables, Jesus' answer. But what do they tell us about God and about His Son, Jesus Christ?

Somehow we know that Jesus is not talking about sheep or coins or about someone else's son, but about us. Jesus assumed that all men are lost, and what Jesus implies Paul makes explicit when he says, "All have sinned and come short of the glory of God." The more pointed concern of the parables is to tell how people become lost in the maze of living. Some of us like sheep follow carelessly some passing desire or fad until we are "lost" from the body of the sheep and the sight of the shepherd. Others of us, like the coin, are "lost" through no fault of our own, but by the accidents of history we are born in heathen countries or in unchristian homes and are not given the opportunity to hear the Gospel. Still others of us, like the son, have wilfully turned our backs upon the Father's house and have gone out on our own. Isn't this just the way it happens when we look at our own church, our community, our world?

A Seeking God

Knowing that we are lost through separation from God, what does this set of parables tell us about God? It tells us in the first place that God is a seeking God. He is seeking us like a shepherd seeks sheep, like a woman looks for a coin, like a father anxiously awaits the return of his son. God is a seeking God, and He sent His Son as final proof of His search for us. This is radical, this is revolutionary, this is beyond our wildest hopes, this is the Gospel. All of the other religions of the world are stories and exercises designed to help man find God, to carry on the search from the human side. Here is Jesus telling us that all we have to do is to turn around, because God has been following us and looking for us all the time. God sought Abraham in a far country, He sought His people in Egypt, He sought the wayward Israelites through the prophets, and now finally He seeks all men through His Son. This is the best news that ever fell on human ears, the news of salvation. God was out looking for us and He found us; we are saved.

An Interested God

Another thing that these parables tell us is that
God is interested in "ones." We live in an age o
big numbers—huge national budgets, mass produc
tion, vast groups of people. But God was neve
caught up in this industrial and financial revolution
He still thinks in terms of ones. He seeks one los
sheep at a time. The chances are that we, bein
used to thinking in large numbers, would have dis
counted the loss of one sheep as a normal part o
business give and take. But God didn't; He is inter
ested in each one as an individual.

We have heard a great deal about the infinit
worth of the individual. And many who hav
preached on this have taken their cue from thi
chapter. Now the sheep had value to the shepher
as did the coin to the woman and the son to th
father. But certainly the shepherd, the woman, an
the father were not compelled by the intrinsic wort
of the lost item to go out and find it. It was th
value in the heart of the seeker and not the valu
in the person of the lost that compelled the searc
Or to put it plainly, God is not forced to spend h
days and nights looking for us because we ar
worth so much in ourselves. He does it out of lov
we are saved by His grace, not our worth. Wha
ever value we have is a derived value, derived fro
the fact that God loves us. We are somewhat li
the stray puppy that is kicked around and appea
worthless. But the day that the puppy enters th
loving arms and heart of a little boy it is no long
worthless but of infinite worth. The love of the b
put the price tag on the puppy. God's love for
gave us worth we never had in ourselves. This
the miracle of His grace that He valued us enou
to redeem us, to buy us back.

A God of Forgiveness

The third thing that we learn follows natural
from the first two. God is a God of mercy and f
giveness. The shepherd did not bring home the she
with cursings and beatings, but gently laid it up
his shoulder and came rejoicing. The same for t
woman when she found the coin. And, how human
would have been for the father upon the son's
turn to have said, "I told you so." No, in each ca
there was pure joy in finding the lost item a
boundless grace and forgiveness. We may shake o
fingers and wag our tongues when a sinner repen
but there is joy in heaven. The lost has been fou
and the same love that directed the search now w

(Continued on page 486)

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*Pastor, Upper Milford Church, Zionsville, Pa.

From the - - -

Bluffton Peace Study Conference

Following three days of serious study and consideration of the meaning of Christian love and its implications for the social order, 132 Brethren, Friends, and Mennonite representatives sent a letter of greeting to their local congregations and meetings expressing concerns and convictions gained at the Bluffton Conference.

The July 15-18, 1954 study conference on the forested campus of Bluffton College in Ohio was the largest meeting ever attended by representatives of the historic peace churches and in coming years will likely be considered as significant as the first such meeting in Newton, Kan., in 1935. The letter of greeting from the Bluffton Conference:

"During these days, representatives of the historic peace churches have met together in meditation, in conference, and in fellowship for a re-examination of our common peace witness and of the responsibilities which this witness brings to us.

"Under the direction of God and the Holy Spirit, we have been enabled to share new insights into the meaning of Christian love and its application to the complex social relationships of our time. We would share this experience with all members of our meetings and congregations as best we can in this brief letter of greeting.

"Recognizing that the society of our day is in a condition of disorder in which the practice of Christian ethical principles is too often the exception rather than the rule, we have been made conscious of our failure to allow ourselves to be used of God as He would use us for the healing of this condition; indeed we would confess with shame that too often we have been involved in the causes which have contributed to this disorder.

"There has been manifest among us an urgent concern for a deeper understanding of the meaning of Christian love and its implications, and a search for ways and means for its more adequate application to the condition of our time. Specifically, our prayer goes forth that each member of our brotherhoods may experience a growing companionship with God; a deeper commitment to Christ; a deeper love for all men as creatures of God; to the end that the barriers of selfishness, complacency, secularism, and intolerance may be broken down; that a humanity divided by racial and ideological barriers may be united; that the hungry may be fed; that capital and labor may join hands for a ministry of economic service to mankind; that the gospel of love with all its social implications may be brought to every creature both by precept and example.

The Mennonite Delegates at the Bluffton Peace Study Conf.

"The magnitude and urgency of these tasks demand our continuous dedication. We return to our homes and communities with renewed convictions to apply to our utmost the implications of Christian love in our daily lives. We look forward to future conferences of this nature where we may in fellowship together labor toward this end.

"We call upon our members to yield themselves to the governance of the Holy Spirit and look to God with trust and confidence that He may speed the day when the Prince of Peace may rule more fully in the hearts of men."

This greeting resulted from the worship services, addresses, discussion groups, panel discussions, and Bible study constituting the conference program. The addresses on the first day, one by a pacifist and the other by a non-pacifist, served as a base and source of stimulation for the study and discussion sessions which made up most of the conference.

Clarence E. Pickett, honorary secretary of the American Friends Service Committee and Nobel prize winner, in speaking of "The Meaning of Christian Love" said that love and justice are companion concepts and that neither can live or exist without the other. He suggested that national sovereignty is dependent upon the willingness of persons to enter enslavement and outlive their captors.

Dr. Vernon H. Holloway, minister of the First Congregational Church, Geneva, Ohio, challenged the peace churches to consider that "love will not fulfill the demands of justice in some instances." Don E. Smucker, associate professor of biblical theology and Christian ethics at Mennonite Biblical Seminary, Chicago, in presenting one of the replies declared that the primary context of the Christian is not a horizontal and relative relationship, "Instead it is a vertical relationship with such concepts and practices as **agape** love, the Holy Spirit and the life of prayer. The Kingdom of God is our frame of life."

The Bluffton Conference was called by the Continuation Committee, consisting of a representative from each of the historic peace churches. Committee members are Orie O. Miller, Akron, Penn., Mennonite; W. Harold Row, Elgin, Ill., Brethren; and Errol T. Elliott, Richmond, Ind., Friend.

The Bluffton Conference members consisted of 42 Friends, 43 Brethren and 47 Mennonites. The General Conference representatives were: Alvin Beachy, Bluffton, Ohio; Elmer Ediger, Newton, Kan.; H. A. Fast, North Newton, Kan.; Harold Gross, Freeman, S. D.; Dave Habegger, Carlock, Ill.; William Keeney, Bluffton; Bill Klassen, Homewood, Man.; Robert Kreider, Bluffton; Carl Lehman, Bluffton; Robert Liechty, Berne, Ind.; Elmer Neufeld, Washington, D. C.; Lloyd Ramseyer, Bluffton; John Sawatzky, Toronto, Ont.; Dave Schroeder, Winnipeg, Man.; Maynard Shelly, Allentown, Penn.; Don. E. Smucker, Lombard, Ill.; and William T. Snyder, Akron.

A PAX Matron Speaks

It would be interesting to know how the people at home picture our life here in Europe. What did we think it would be like before we came? No doubt the ideas were as many and as different as the people who had them. There are many adjustments to make; yes, and for some it is more difficult and takes much longer than for others. But for the most of us it does not take long until we feel quite at home in the German Mennonite home. We, in the Backnang PAX Unit, live in the house built by the PAX boys, under one roof with the refugee families and in that way have daily contact with the people about us.

Only a short time ago they were refugees, homeless, unwanted, without work, and mostly discouraged. Now they have a nice apartment that they can call home and many of the capable have also found work. They are living in a Mennonite community whereas before they were scattered all over the countryside; sometimes one or two families in an all Catholic community. They have the opportunity to attend church services, and we hope that before too long they will all be able to come to church. At present they assemble in the four rooms of one apartment which is much too small and therefore, discourages people from coming. We are praying for a church building, and hope it can be built in the near future. The children are able to attend Sunday school regularly and the young people sing in a chorus.

What is your life like in Germany? What kind of work are you doing? What do you do in your spare time? These are some of the questions we are asked. To answer the first question, I would say: Life for me here in Backnang is interesting, busy, pleasant, difficult, educational, challenging, and well worth while.

Our work. Besides going to bed at night, getting up in the morning, and eating at least three meals a day, there are a few other things to be done. Cooking for about 25 people, washing, ironing, mending, cleaning, washing dishes, etc., takes up the greater part of the day. The MCC foods we use here not only help us along in the budget, but also save us much time in preparing of meals. Come and pay us a visit sometime, you who have prepared the meat, lard, apple butter, tomato juice, syrup, and the many other good things we enjoy. We thank you for them.

Time seems to fly much faster since I came to Germany, so there is not too much of it to spare. Group activities include games, biking, volleyball, basketball, and football, picnics, wiener roasts occasionally. We can attend Bible study three nights a week while German class and chorus practice take care of two more nights. Little time is left to write letters and to visit the families around us. We received warm welcomes into their homes and it i very interesting to visit with them. Then, too, th better we learn to know them the easier it is for u to understand their problems, which are many an great.

There is one large problem of the communit which I would like to share with you and I hop that you will share it with us. The refugees wh come here are not only from various communitie but even different countries. They have come t Mennostrasse, and are happy to have found a hom Now they are trying to build a community, a churc a congregation. How will it work? Am I going t give up my idea, which I think is very good, an work with the neighbor who thinks his way i better? Are we willing to go an extra step or tw and sacrifice some time and money to help buil the Kingdom of God? Please pray for us! The Lor Jesus says: "Without me ye can do nothing," bu also, "All things are possible to him that believeth

—Susan Willms, Matron at Backnang PAX Un
—European Relief Not

THE GOD OF THE LOST

(Continued from page 484)

comes home the sinner. The separation no long exists, love and forgiveness have won.

All of this simply adds up to the well-known fa of our faith and our experience—God is love. He out seeking the lost, seeking them one by one, fo giving and rejoicing when they are found. Jesu answer to the scribes and Pharisees is simply th "I am carrying on the seeking of my Father." "T Son of man is come to seek and to save that whi was lost." (Luke 19:10)

One thing remains to be said. We can truly rejoi that we have been found, but there are those w are still not found. There are those who like she have wandered carelessly away from the flock God; there are those who are waiting to be recover from the dusty corners of life whence history h rolled them; there are the sons who have deliberate turned their backs upon the Father's house. V have a responsibility to help find them. The lo of God which found us permits us the further joy having a part in the finding of others. The God the lost is a loving, seeking, forgiving God. He the Father of our Lord Jesus Christ and He is o God because He found us.

Happiness does not depend on money or leisu or society; or even on health. It depends on o relation to those we love.

First or Sixty-first?

Yes, that is a strange title, isn't it? There are fifty-nine unit steps between the two numbers! What number does the church and its activities hold in your life—is it first or sixty-first?

Why is communism spreading so rapidly today? Why do we seem unable to stop it? Why does it exert pressures at so many points? It is because in the lives of its followers it is FIRST! So we again ask the question—what number does the church and its activities hold in your life?

The church is dealing with the most important and consequential things known to man. It is dealing with all of life! Life now and in the future! Life for all time! The church is teaching and proclaiming life everlasting, life evermore, life throughout all eternity! Is that the first interest or is it our sixty-first interest?

Yes, there are many important things that we must do. We must meet the physical needs of life—but we are not entitled to neglect the spiritual needs because we spend so much time looking after the physical needs.

What comes first on Sunday morning—church services or recreation—church services or sleep—church services or study? What is the place of the Sunday school in our lives? What about Sunday evening services—movies, visiting or an attention to the eternal things which have already had their beginning in our lives?

Or look at it this way. Some people say (you and I have both heard it) that we are over organized and that there is too much doing. Now we expect a certain amount of activities in our schools—we feel that it helps develop our children in more ways than just "Book-learning." That is all good—but is it then first and the church only second or sixty-first? Or take 4-H, Future Farmers, Scout organizations, Farm Bureau, clubs, and other organizations, such as we find in our own town and which we could name on and on, these are good and worth while and should be supported. We must see that these do not take a place ahead of the church.

We say that Christianity is a personal religion—wouldn't it be wise for each of us to personally ask ourselves about this matter? Pray about it—meditate about it—let God help you decide—should the church be first or sixty-first?

—Orlin Frey in Topeka, (Ind.), Church Tidings

If our world is to survive in any sense that makes survival worth while it must learn to love, not to hate; to create, not to destroy.

—King George VI

Stewardship Gleanings

How Much Should I Give?

ANDREW R. SHELLY

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself . . . ."

—Matthew 16:24

The sincere steward faces the twofold problem of how much of his total income he should give directly to the work of the Lord and how to divide that which he gives.

In a local church Brotherhood meeting we had a very stimulating discussion on the Christian determining on what standard he should live. In succeeding articles we will seek to give some practical considerations. It is always well to begin with some principles to be applied to actual situations. Here are seven "I will's" which may be helpful:

1. *I will* always realize that Christ is more deserving than anything I can give. My aim always will be the maximum on a lifetime basis. No amount and no service is too much.

2. *I will* faithfully tithe my income. This is my fundamental beginning. I will keep a careful record and prayerfully plan my giving.

3. *I will* seek to "wipe out waste." One business firm had a "wipe out waste" campaign. I will seek to eliminate that which is directly wasteful.

4. *I will* seek to live simply. I will ever seek to studiously avoid following the crowd in lavish living. I will seek basic values in life. I will realize that life does not consist in "the abundance of things." Health and utility shall be the prime considerations in eating and all expenditures.

5. *I will* be careful in all expenditures. Realizing that stewardship involves how I get my money, how I spend it and how I give it, I will seek to be faithful in spending wisely. I will seek to resist the temptation to be guided by the spirit of our age.

6. *I will* make a will. My stewardship does not end with the handling of my affairs while I am alive, but also the disposition of my things when I depart this life. I will prayerfully seek to write a Christian will.

7. *I will* continuously study ways in which I can give more on a total lifetime basis. This includes many considerations. One is the possibility of an annuity. One Christian institution has called an annuity a "double blessing." Some other possibilities are special gifts for a special cause, transfer of real estate or securities thus avoiding capital gains tax, taking advantage of tax deduction privileges, memorial gifts, etc.

"Lord, grant me Thy Grace and Wisdom so that my entire life may be lived to Thy Glory as Thou dost lead. In Jesus' Name. Amen."

Christ --- The

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Soon church leaders from forty-eight countries will meet for a historic conference to consider the topic, "Christ, the Hope of the World." What topic is more needed for our consideration in this day? The world is full of false hopes and fears and despair. There is religious indifference everywhere. Secularism has taken a strong hold even within the Church. Spiritual power and the triumphant hope are not as evident as they should be.

It has been said that the burning heart of our Christian faith is hope. It purifies our lives. It fills us with patience, joy, and enthusiasm. It drives us to service and to sacrifice. It has enabled man since the time of Christ to face persecution, suffering, and martyrdom. It has driven away fear, despair, despondency, and pessimism.

Paul has written, "Now abideth faith, hope, and love, these three." Hope is therefore one of the three great Christian virtues. It is a virtue that remains forever. Today we need to lay hold on this blessed hope. The writer of Hebrews expresses our need, "We may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us: which we have as an anchor of the soul, a hope both sure and steadfast."

"Hope" in the Scriptures

This hope comes to us entirely out of the Scriptures. We note that the tone of the Bible is not so much predictions about the future as statements of obvious fact concerning the future. In the Old Testament the religion of the Jews was like an ellipse with its two foci, the law and the hope. But even deeper than their law went their hope for the future.

When Jesus came, He began His ministry speaking about hope. "The Kingdom of God is at hand." He will establish His Kingdom; He will judge the world; and He will overthrow evil. Therefore, Jesus said, "Repent ye and believe in the Gospel." The four keynotes of His teaching on this final establishment of His Kingdom are, Beware! Watch! Endure! and Pray!

In the early church hope took on a somewhat different nature from what it was before. Everything was now different and hope now gripped those early disciples, affecting their lives in tremendous ways. Once they had quarreled about places in the kingdom—about getting seats next to the throne. On the way to Emmaus they had said, "We had hoped that he was the one to redeem Israel." Even after the resurrection they asked, "Lord, will you at this time restore the kingdom to Israel?" But then the understanding came more complete to those early disciples, especially, as we find it in the writings of Paul, Peter, and John. The heavenly kingdom shall ultimately come with a mighty act of God. At that time Jesus shall come personally and visibly and it shall take place suddenly.

The New Testament concludes with the book of Revelation which had as its main purpose to strengthen the faith of Christians by giving them hope. God had not deserted these sorely persecuted Christians. God still ruled heaven and earth. Ultimately He would completely triumph in Christ. This book of triumph and divine victory becomes a dome for the Bible for it completes and crowns the whole truth. Everything, salvation itself, has its fulfillment and climax in the coming again of Jesus. Then "the kingdom of this world shall become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever."

But our Christian hope rests not only in the future It affects life now. It brings new courage, new comfort, new vitality and service, righteousness, peace and joy. John tells us regarding the coming again o Christ, "Everyone that hath this hope set on him purifieth himself, even as he is pure." Peter in speaking of it says, "What manner of persons ought ye to be in all holy living and godliness, looking fo and earnestly desiring the coming day of God . . . Wherefore, beloved seeing that ye look for these things, give diligence that ye may be found in peace without spot and blameless in his sight." He speaks of our living hope because Christ is risen from the dead. It is our joyful song. Think what a differenc it made in the life of Peter and then what a differenc it should make in our own life.

Our Need of Christian Hope Today

Today we are living in a troubled, distorte world, a world that is full of tensions. Many peopl endured the burden of the last war because of thei hope and conviction that the struggle would solv the tensions and secure a just and durable peac This hope, as all earthly hopes, has become frustra ing. Since the last world war, the tensions hav been as great as ever. We have felt them fro Korea, Indo-China, Guatemala, Colombia, Chin Russia, India, Japan, and the restlessness and co flicts within our own country. There is a growin feeling of insecurity. There is so little trust in th power of God. The number of those who have lo all hope is steadily increasing. It is high time speak of the only hope that never fails. Our ho should be so moving that we cannot hold our tongu May the churches set forth this hope as never b fore in this coming world conference.

Christ, Is Our Only Hope

We look back in history and we can hear Babyl cry, "Look at my commerce and my trade." But lo at Babylon today! We hear ancient Greece sa "Look at my culture conquering the world." B look at ancient Greece! We hear Rome say, "Lo at my legions of soldiers. They are reaching to t ends of the earth and keeping us the mighty e pire." But look at ancient Rome! Today we he

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*Pastor, Beatrice Church, Beatrice, Neb., after Sept. 1, pastor Grace Church, Lansdale, Pa.

# of the World

ountries of the world say, "Look at my planes, hips, bombs, and all my technology." But what hall all this avail? Our only hope is in Jesus Christ nd in His glorious Gospel. Without Him there is o hope. May all the churches of the world establish his once again as one of our fundamental truths.

When Jesus said "Go ye into all the world and reach the Gospel," He knew it was the only hope f the world. Today, as throughout the past, the hurch of Jesus Christ has the answer. Therefore, he Church must go all out to get this message of ope to the world. May the Church proclaim it gain in every nation in this year.

We remember how Jesus captured the hope of eople while He was here on earth. Blind Barimaeus, the beggar, kept calling out, "Jesus, thou eople while He was here on earth. Blind Barvas hope when Jesus passed by. We think of the emoniac of the Gerasenes, who might represent o us the worst possible condition of mankind. Day nd night he was in torment, without any peace, et instantly he recognized in Jesus a power and ell down and worshipped Him. The man sick of alsy was carried by four and let through the roof ecause they found a hope in Jesus. The sick woman eached out to touch only the hem of His garments or she knew it would help her. Martha at the death f Lazarus remarked, "If thou hadst been here my rother had not died." So also there was Peter, atthew, Mary Magdalene, Zaccheus, and Nicodemus. They all had in common a great hope in Jesus. So also can He do as much for us today and far more, because since then, He was crucified, He has risen and is now at the right hand of God.

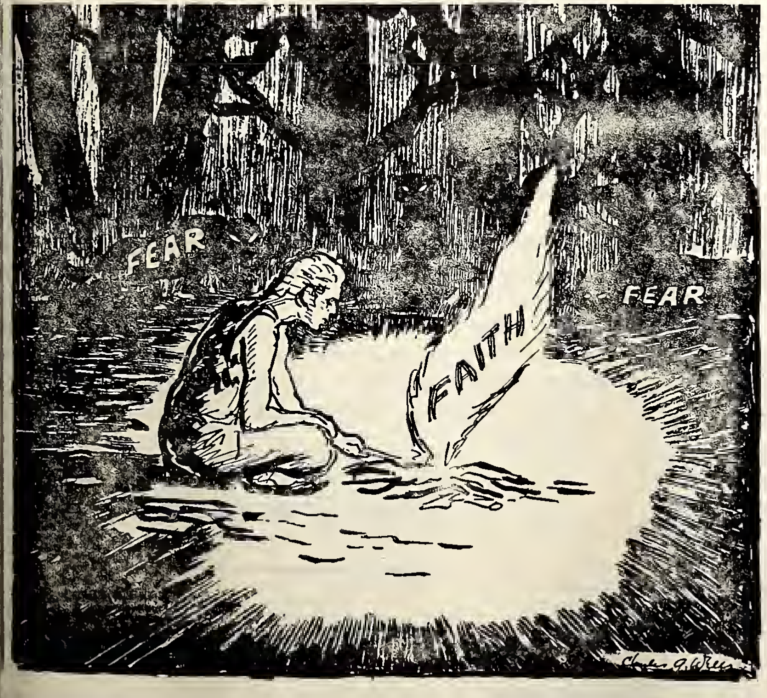
The book of Romans is a great book for hope. For example Romans 15:13 blossoms with beauty, "The God of hope fill you with all joy and peace in believing, that you may abound in hope in the power of the Holy Spirit." Our God of Hope wants us to be *filled* with all joy as well as with peace and that we will *abound* in hope. This is the daily and hourly norm for the Christian. This means that a dejected, depressed, discouraged person is yielding to a spirit that is contrary to the will of God.

We have hope then because Christ is coming again and we are heaven bound. As Paul says in Titus we have hope of eternal life which God has promised. We are destined for eternity and fellowship with Him and in order to live worthily we must have this heavenly vision.

Our hope then is faith directed to the future. It is an anchor of the soul. It is a blessed hope because it is in Christ. We must have this hope because it affects life so tremendously. It is an incentive to consistent Christian living and to watch and to wait and to work. We as individuals shall face perplexities and trials and sufferings. But let us lay hold on this Gospel of Peace, this Gospel of Power, and this Gospel of Hope.

Faith or Fear

CHARLES A. WELLS



Early man learned that by kindling a fire at night he could keep the beasts of prey at bay, and similarly man has learned that by keeping a faith burning brightly in his life he can banish fear and doubt. If he lets the fire die down, the beasts creep closer, its rising and waning flame the measure of their boldness. Many people are finding no rest today, no peace or security of mind because the fire has died down and their inner life is filled with the mutterings and growls of the crowding fears and anxieties that stalk them. The altar of the Church is the one place we may renew the flame, drive torturing fears from our lives, bring peace into our days and nights. Are you robbing yourself and your loved ones of the warmth and protecting light of a Christian faith?

Why Does Need in Mexico Continue?

HARRY MARTENS

Friends in the United States and Canada frequently ask: "Is relief still needed among the Mennonites in Mexico?" Unfortunately the answer is still "Yes."

Of the three years of drought, this past year brought more rain than the other two but still not enough for a grain crop — just enough for feed for livestock and garden products. Many had enough income to provide the basic essentials such as food and clothing. More than 300 families did not have enough for that. There are many more families, however, who did not have additional money to buy seeds, repairs for the tractors or replace the horse that died so this spring and summer they could again plant grain and hope for a crop.

Yes, they would gladly buy on credit, but after three hard years their credit is almost gone. For the few who still receive credit, a loan may be had on a short-term basis only and at a rate of 12 per cent or more interest. They can offer to trade some machinery, farm animals, or products, but this is as well as no cash. What little cash may come from eggs, milk, and similar products is needed to buy food for usually a large family. Many families had a loan to buy seed three years ago. After a crop failure they came back for seed the second time and now they are knocking at the door again and asking: "Can't you help us to buy seed once more?"

Early rains this summer indicate this may be a better year. If so, most of them will rejoice that they will not again be forced to "beg" for help. It is clear to those who hear their quivering voices, every day, making apology upon apology that they just had to come. Their asking for help is not a habit, but a hard burden for nearly all of them. If this is not a better crop year, the burden will be so severe that it will reach a breaking point for many.

Friends, our prayerful and financial support is not received without deep gratitude and appreciation here and feel sure it does not pass by our heavenly Father without His notice.

O still in accents sweet and strong
Sound forth the ancient word:
More reapers for white harvest fields,
More laborers for the Lord.

O Thou whose call our hearts has stirred,
To do Thy will we come;
Thrust in our sickles at Thy word,
And bear our harvest home.

From my 1-W Diary

Flood Clean-up Work

Hit the deck an hour earlier (5:30 a. m.) to see a camper off on the bus. Brewed a little coffee and slapped a few sandwiches together for her trip and dashed for the bus station leaving well-marked tracks in the heavy dew as we went down the "voetpad" (sidewalks). As I shook her hand, she assured me she'd had a new Christian experience while working with us in European Mennonite Volutary Service. She insisted that living two weeks in the work camp showed her what to head for in life. Was kinda encouraging to hear that. So often I feel like we don't get much accomplished.

Hurried back quickly to have breakfast with the other nine campers and then headed out for work. Since it's Monday the German girl and the two Dutch girls stayed here to do the washing. The rest of us arrived on project at 7:45. The two Australian girls settled themselves in a cellar to chop off the soaked plaster. We three "Ahmies" (Americans) and a Dutchman finished cleaning a churchyard where we hauled driftwood and roof tile away.

We then set foot to an 80-year-old widow's back yard. Here we pulled drowned hedge and picked up scattered dishes and pieces of furniture. We also raked up the coal that had been washed over the lawn. The mussel shells rattled merrily under our rakes as we continued our work. She showed her appreciation by inviting us in for an afternoon cup of tea. With a few more tugs and grunts the hedge was pulled and five o'clock rolled around again. We headed back for our "getted" (flood-damaged) house for a hefty evening meal.

After supper and unit devotions, informal discussions about schools, employment, governments customs and mores of our respective countries are often the center of activity. Christian principles views and ways of life are exchanged through these discussions. Guess we have queer ducks all over the world though! The similarities one finds through these discussions of different folk are more impressive than the differences. Then the occasional spontaneous folk singing is lots of fun—even if I only get in a few la la's going through that French and Dutch. Music is a wonderful international language which is easily understood. Our throats are parched and dry now so "welterusten allemaal" (Good-nite everyone).—

—Mahlon Amstutz

Koningslaan 58, Amsterdam Z, Holland

Man has two hands so that he may give with one what he obtains with the other.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas.

That God May Be Exalted

Tell me a story! Read this story to me! Do we have story hour tonight? These are expressions frequently heard from the lips of boys between the ages of 8 to 12 years old. Boys who have been denied many of the deeper values of life necessary for normal maturity of a child. It was in the spring of 1951 that MCC placed a unit at a place known as Wiltwyck School for Boys located at Esopus, N. Y.

The work of the first unit consisted of physical work, some painting, and construction. While doing their physical labor, they were challenged with greater tasks—that of laying the ground work for greater service for the future. Some of these challenges were met by telling those at the school who the Mennonites were and what they stood for. Many questions are still being asked and the idea which puzzles them the most is that a young person would give up his or her job for some time and come to work for nothing.

After the institution had become acquainted with the unit and its nature of service, they gave them permission to conduct daily vacation Bible school in the summer of 1952 using the series, "What God

(Continued on page 492)

THAT GOD MAY BE EXALTED

(Continued from page 491)

Does For Us." It was during this time that a story hour was begun with the boys on Wednesday night before bedtime. This became a part of the school program and was continued throughout the year. Bible school was again held the following summer. The boys began to think that we had an unending number of stories and would come to us throughout the day begging, "Tell me a story." Often finding ourselves unprepared to tell one we would reply in the negative. This was usually not met with approval and they would patiently wait until our thoughts could be gathered together. Whereupon we would tell them a Bible story.

It was during these stories that some interesting and thought provoking questions were asked. I would like to share a few with you. Once as the story of Jacob was read to a boy in the infirmary, they came to the part where it says, "and Jacob was 120 years old and he died." The boy replied, "What?" "And Jacob was 120 years old and he died." The boy's reply was, "He should have died long ago."

The boys would frequently ask questions pertaining to the story. After a story about the Children of Israel and God, one boy asked, "Is there a God?" It was pointed out to him to look at nature, the flowers, trees, sun, moon, stars, and animals. What gives them life? Still not satisfied and asking further, some of the boys laughed at his questions. He in all seriousness said, "No, I'm not trying to be funny, if you can prove to me there is a God, I'll believe it." Upon further explanation his questions ceased, but he continued to think about this problem. Is our concern of the knowledge of God as great as that displayed by this ten year old boy?

Though some tasks seemed of little significance, we cannot measure the effectiveness they may have on the boys. Many of the songs which they learned in Bible school were later sung on cookouts, fishing trips, or a week-end trip to New York City. They would frequently ask for pardon if they caught themselves cursing in our presence. A brief pause to return thanks before a meal was observed only by the unit when I first came to Wiltwyck. As time went on one boy might do it occasionally, then more frequently a few more would follow, until after some time it was carried out by a group. Later the school carried it out as a part of their school program.

I have mentioned a few opportunities of one unit. Voluntary Service affords many such opportunities. Are we as Christian young people going to do something about these fields of which Christ spoke, "Lift up your eyes and look on the fields, for they are white already unto harvest" (John 4:35)?

—Carl D. Thieszen, (Henderson, Nebraska)

You and Your Schools

Third in a series on youth and the community

Think how much time we as young people spend in public schools! Everyone is required to go to school nearly twelve years, beginning at the age of six. We are in school approximately eight hours each day, five days a week during nine months of the year. That means that a major part of our time when we are awake is under the influence of friends and teachers rather than that of our parents. The years we are in school are some of the most important in the development of our ideals and convictions. It is during those years at school when new ideas, beliefs, and practices we hear from teachers and classmates, and read about in books make an indelible impression upon us.

So often we hear that the purpose of going to school is to become prepared for life or for a chosen occupation. While this is partially true, it is somewhat erroneous. It places a wrong emphasis on school life. School is more than a preparation for life. It is life. Being a student, especially on the secondary and higher educational levels, can be considered a high calling for a Christian. Being a member of a Christian youth group in the church should have its affect on our relationship in school. The way we live and work while going to school will likely be the way we live and work in adult life. Young people in school have an excellent opportunity to express their Christianity. School relationships offer a chance to share, to do honest work, to cooperate, and in so doing demonstrate our love for God and for our fellow men.

Being a Christian in your school will be expressed in at least six areas of relationship. They are:

1. School work
2. The teacher
3. Authority (i. e. school rules, superintendent principal, etc.)
4. Responsibility
5. Extracurricular demands
6. Other students.

We suggest the following characteristics to b practiced by Christian young people in all six area listed above:

1. Co-operation—Few things can be accomplishe without the co-operation from others. Christia young people in schools have an excellent o portunity to show friendliness, helpfulness and c operation to those who are constantly around then

2. Positive attitudes — Our attitudes are alway showing. They help to build positive ideals and brin

(Continued on page 493)

Western District Workday Projects

HOFFNUNGSAU

A special Y. P. U. workday became a realization or a group of young people of the Hoffnungsau Church near Inman, Kansas, when they put their shoulders to the wheel" on June 3. When we heard hat the W. D. Y. P. C. E. was planning a workday ecause they were in the need of money, a wide nterest was shown among the members of our group.

The project was presented to the Women's Misionary Society and the Men's Brotherhood to offer pportunity for work. There were jobs offered such s house cleaning, sewing, cooking, field work, carpentry, yard cleaning. Some gave of their farm income. The total income was gratifying, well over 200.

Later we planned a meeting out in the open. We ad a wiener roast, played games, had our devotional service, and brought workday reports.

The tasks may be simple, but the blessing received ecause of giving one's self to help along in the work of the Kingdom is a wonderful reward. Our Master depends on devoted workers. Galatians 6:9 And let us not be weary in well doing . . . ."

We are thankful for people who offered opporunity for work. With united efforts the aims of he W. D. Y. P. C. E. can be met successfully.

—Rosalie Voth

HILLSBORO

June 2, 3 and 4 were young people's workdays n the Hillsboro community. The young people of he participating churches—Brudertal, Johannestahl, nd First Mennonite—felt that if several days were designated as workdays, bad weather or other conlicts would be less likely to interfere.

The advertising was carried out through articles n the local paper and through announcements in he various churches.

House-cleaning, baby-sitting, window-washing, garden work, painting, and field work were common obs. With a minimum wage limit set at 75c per hour, the young people of the three churches brought in a total of $205.

The Workday Project was climaxed by a social held at the Brudertal Church the evening of the 4th. At this time the money which had been earned was turned in and tabulated. The young people spent he evening playing games and roasting wieners. The evening was terminated by a short campfire service. After some group singing and a devotional period, an inspirational talk was given by Peter S. Bartel, president of the Western District Y. P.

—Dorothy Ewert

YOU AND YOUR SCHOOLS

(Continued from page 492)

out positive characteristics or they tear down all that is constructive. With positive attitudes young people and others influenced by them can further the cause of education and proper ideals concerning education.

3. A tolerant mind — Christian youth needs a tolerant mind in their ways of thinking as they have a life to live which when lived under the will of God can be purposeful, helpful, and pleasing. Where can they find a better opportunity to express and use a tolerant mind than in close fellowship with teachers and friends in a school?

The ways we carry out these Christian characteristics in the six areas of relationships will be repeated in adult life:—in one's relationship to his job, to his boss, to work rules or to laws, to adult responsibilities, to hobbies or other interests outside of one's job, and to other workers. Remember that going to school means living life now.

"Father, help us to demonstrate our Christian convictions in our school relationships. Amen."

—Dorotha Huebert and Arthur Isaak

Our Schools

BETHEL COLLEGE

The new book, **The Story of Bethel College,** tells the complete story of the toil and heartaches of the pioneer educators and promoters to the sometimes inane pranks of college students today. Written by one of the college's lifelong servants, Dr. P. J. Wedel, and brought up to date by Dr. E. G. Kaufman, former president of the college, the book has had a satisfactory publication sale and is now for sale through book stores.

The story of the oldest Mennonite college in America has many ramifications: A background compounded of educational interest and zeal in Russia; at Wadsworth, Ohio; and later in the Emmatal School and Halstead Seminary. As one reads of the work of the early leaders as Bernard Warkentin, J. J. Krehbiel, David Goerz, C. H. Wedel, and others one gains the impression that there were giants in the earth those days. The progressive growth of facilities and services is told with all the sense of drama that attends the tension and achievement of an institution founded on idealism.

The author was a part of this drama, having attended Halstead Seminary from 1886 to 1890 and becoming in 1902 a member of the Bethel College faculty where he served with devotion until his death in 1951. For many years in the forties he

(Continued on next page)

OUR SCHOOLS

(Continued from page 493)

gathered material for this story and had completed his work in 1948. Circumstances, however, prevented its publication. After his death in 1951 it became the task of President Emeritus, E. G. Kaufman, to bring this work to publication. The material has been brought up to date through the 1952-53 school year and some 150 pictures added to enliven the text.

You won't breeze through this book of some 630 pages, but you will pick it up again and again to browse here and there, to dwell on the pictures, or to follow the chronology in the appendix from 1877 to 1953. If you have been a part of the "Story" you will respond with awakened memories and prayers for a greater future. Once a "monument to Mennonite foolishness" as its gaunt stone walls rose on a prairie knoll, this book tells us how through the labors and prayers of many Bethel became a center of learning and Christian fellowship—a "House of God."

BLUFFTON COLLEGE

The Trapp Family Singers have been scheduled for the Bluffton College Concert Series. The Trapp Family have been an unusually popular group in this country as well as in South America where they toured recently. They will appear at Founders Hall on Tuesday, November 2, 1954.

The Trapp Family combine singing and instrumental music in a unique and refreshing manner. They come from the same Austrian Alps as the group known as the Tyroliers, who were so well received in the Bluffton area last year. The native costumes add quaintness and charm and are of special interest to the people of the Bluffton community who have the Swiss Alps as their ancestral home.

This concert will be the opening number in the regular Bluffton College series. Others to be included in the series are Boris Maximovich, pianist, on December 3; the Davies of Canada, singers, on January 11; Robert McFerrin, the noted negro baritone, on February 22; and Morris Hochberg, violinist, in April.

MCC News Notes

INCREASED MENNONITE RETURN TO CANADA FROM MEXICO

An increasing number of Mennonites from Mexico are returning to Canada. There has been a trickling return during the past year or two, but during the past six months there has been a marked increase.

Many of these people are settling in British Columbia and Ontario. Drought during the past four years and the resultant inability to get established economically are the reasons for their return to Canada which they left approximately 30 years ago.

Recently a group of 44 arrived in Port Rowan, Ont., after a 12-day trip from Chihuahua in a tarp-covered two-ton truck. The only possessions they brought with them were their clothes and a few blankets.

This group, like other returning Mexico Mennonites, has been aided by local Canadian Mennonites with food, furniture, and clothing. Personnel from the Canadian MCC office in Waterloo, Ont., have visited this group and are prepared to assist them, particularly in view of increased need with the coming of cooler weather.

PAX MEN ARRIVE IN PERU

The 10 PAX men who spent the past month in orientation at LeTourneau Technical School, Longview, Texas, learning to operate diesel and land-clearing machinery were scheduled to fly to Tournavista, Peru, around Aug. 1

Eight of the men were transported to Peru with the LeTourneau two-motor plane while the remaining two flew down via commercial airline. The men reported the Texas heat a splendid orientation for Peru's torrid climate.

At Longview the men enjoyed a rigorous schedule—welding class at 7 a. m., diesel class at 8:15, and land-clearing field work from 9:30 until 6 p. m. In addition to learning to operate various machines, the men had experience in repair work and the assembly of various equipment. They were impressed with the variety and size of land-clearing machinery. A tree roller, for example, is 20 feet wide and 70 feet long. The operator sits 12 to 15 feet above the ground. The machine powered by two 450-horsepower aircraft engines is capable of rolling trees flat as a pancake Paul Fry, of Manheim, Penn., leader of the group, wrote:

The men have been inspired by the kind reception by LeTourneau personnel. The group's quartet sang in a loca church one Sunday morning.

These 10 PAX men have been made available to R. G LeTourneau by MCC for his industrial-missionary project i Peru. They are assisting him in the construction of a 31-mil roadway in exchange for which he will receive a millio acres of land from the Peruvian government to clear an colonize.

Jottings

—**First Church, Beatrice, Neb.:** On June 13, the children wh attended DVBS rendered a program. Between 70-75 pupil had the privilege of attending Bible school. On June 20 spring communion was observed. Several of our 1-W me have received their release. A number of our young peopl are planning to attend the various retreats at Camp Men noscah. Christmas bundles have been packed and sent; ma these bring much joy to many children. Sunday, July 18, w were privileged to meet in a local park for worship services followed by the annual church picnic.—Margaret Albrech Corr.

—**Bethel Church, Inman, Kansas:** Harry Dean Neufeld a rived in Asuncion, Paraguay, on June 22. He is to wor there two years under the MCC on an experimental farm. Mrs Jacob Doerksen passed away July 14, at the age of 8 Funeral services were held July 16. Brother Marvin Ewert Chicago, brought the morning message, July 18. Sixty-tw Christmas bundles were sent from here for needy childre overseas. A son, Theodore, was born to Mr. and Mrs. Dan Neufeld, July 15.—Corr.

—**Friedensfeld Church, Turpin, Okla.:** July 18, the followin young people received baptism: Janie Plett, Lorene Dic and Larry Becker. May God richly bless them in their new walk of life. The evening of the same day our neighboring Church of God joined us in the services here in our church. Mr. and Mrs. Wesley Wedel are the parents of a daughter, Debora Lynn.—Mrs. Chester Windsor, Corr.

—**Meadow Church, Mingo, Kan.:** As our correspondent Mrs. Homer Goertzen left us, I was asked to take her place. We wish the Goertzens God's blessings in their new home. Sunday, the 18th, we had baptismal service for five young men: Eldon Goossen, Ralph Goossen, Foy Bergen, Larry Franz, and Clarence Franz. Let us pray for these new Christians. In the evening the young people gave a program, after which we had a farewell social for our pastor, Walter Regier and family. Mr. and Mrs. Art Schmidt were guests of the Ed. Goosen family. Mr. and Mrs. Jake Plett from Inman visited the George Bergen home recently. The weather is still hot and dry. Greetings with II Timothy 2:15.—Mrs. G. W. Bergen, Corr.

—**Bethany Church, Kingman, Kan.:** Since our last report to "The Mennonite," three more of our group have passed away. Andrew Schroeder, on May 7, John Ewy, on April 15, and Mrs. Dan Schwartz, on May 7. On March 21, Rev. Manning of Africa, was in our midst. A. J. Dirks of Halstead and some students from CKBA presented a program in our church on the evening of April 4. During Rev. and Mrs. Tschetter's trip, Harry Martens of Newton and Dr. Little of Wichita served our congregation. On May 23, Ruby Schrag was united in marriage to Allison Unruh, and on May 28, the marriage of Glenn Schrag and Donna Hooper took place. On July 18, four new members were added to the church by baptism: Marilyn Krehbiel, Max Graber, Joe Schrag, and Clemens Kaufman.—Corr.

—**Wayland Church, Wayland, Iowa:** Our pastor, L. A. Habbeger, went to Halstead, Kansas, where, on July 6, he performed the wedding ceremony of Darwood Walker of Colon, Mich., and Della Mae Nightingale of Washington, D. C. Mr. and Mrs. Dew. B. Wittrig, who went to California July 2 to visit their son Robert and family, were forced to fly home July 10, by the serious illness of Mr. Wittrig. He was taken to Mercy Hospital, Iowa City. Mrs. Andy Tschantz is also a medical patient at the Mercy Hospital. Mrs. C. C. Wyse took her mother, Mrs. Lucy Boshart, also Mrs. Lydia Roth, Mrs. Alvin Boshart, and Dan Oredorf to Danvers, Ill., July 9, to attend the funeral of their uncle, Daniel Steinman. Daryl Wittmer was a patient at Bellvue Hospital in Muscatine recently. Mr. and Mrs. Willis Alliman are parents of a daughter born July 14. Twenty-three of our youth attended the retreat at Camp Arrowhead near Ottumwa. Funeral services for a former resident, Mrs. Lawrence Stortz, age 74, were conducted Monday, July 12, by pastor Habegger. Burial was made at North Hill. Mrs. Ezra Wittmer is spending two weeks in Wichita, Kansas, assisting in the care of a new grandson, Phillip Dean Wittmer, born July 18, to Mr. and Mrs. Duane Wittmer. Among our members who have gone on vacation trips and stopped at Walkerton, Ind., to call on Rev. and Mrs. E. S. Mullett, were Mr. and Mrs. Allen Meyer, Mr. and Mrs. A. J. Wyse, Mr. and Mrs. Max Kauffman, Mr. and Mrs. Will Eicher, Mrs. Ezra Roth, Mr. and Mrs. Edd Eicher. Pastor Hagegger preached at the Eicher Church recently.—Corr.

—**Walton Church, Walton, Kan.:** Henry A. Fast preached in our church on July 23. Four of our members, Curt Boese, Ruby Woelk, Irvin and Irma Peters, served as cabin leaders at the intermediate retreats at Camp Mennoscah. Curt Boese was one of the directors of the senior family retreat. Our young people's group sponsored the film, "Love Thy Neighbor," at a Sunday evening meeting. Curt and Olga Claassen, who are waiting for visas to return to India, were with us on July 11. Curt Claassen brought the message at the morning worship service, and Olga Claassen spoke at the evening meeting.—Harold Peters, Corr.

—**First Church, Newton, Kan.:** June 27, Ernst Harder, who is serving the Bethel Deaconess Hospital and Home for Aged as chaplain, brought the morning message. Also on June 27, Rev. and Mrs. Lubin Jantzen, missionaries from India, spoke at our adult C. E. meeting in the evening. Christmas bundles were packed and delivered to MCC clothing center. One hundred thirty-seven quart cans of cooking fat were processed for relief. One hundred thirty-one jars were packed and shipped to the leper station in Paraguay by the Mission Study Circle. Reynold Sawatzky spoke and showed pictures of the MCC work in Germany, July 11. Don Tschetter of Winona Lake, Ind., brought the morning message on July 18. July 20, at Mission Study Circle, Rebecca Nickel of the Mennonite Migrant Mission at Eloy, Arizona, spoke and showed pictures of her work.—Mrs. J. E. Epp, Corr.

—**Tabor Church, Newton, Kan.:** The Mennonite Men met Monday evening, May 24. After repairing and cleaning up the park they heard some reports of the work done at Meeker, Okla. A social hour followed. Evangelistic meetings were held in the Goessel High School, May 30 to June 4. Our church and four other churches took part: our speaker was Wm. G. Dettweiler from Orrville, Ohio. Nine young people joined our church by baptism on Pentecost Sunday. Sunday, June 13, we observed Holy Communion; in the afternoon we had our annual Sunday school picnic. Twenty-five Christmas bundles were packed by the young mission workers and brought to the relief center. Funeral services for Mrs. David S. Unruh, 83 years, were held Sunday, July 4. The wedding of Linda Schmidt (daughter of Rev. and Mrs. Schmidt), to Jack Stauffer, took place in our church July 15, in the evening. All church members and their families were invited. On July 18, thirty-three guests were with us from Meeker, Okla., where our men had helped rebuild in the tornado-stricken area. Samuel Sharp from the Christian Church was our guest speaker at the worship service. For the afternoon an informal program had been planned. They told us of the work in their church and answered some questions. Our pastor gave a brief history of the Mennonites. Slides were shown and reports given on Voluntary Service, migrant work, also of the smoke jumpers during World War II. Since they had never heard of the Mennonites, before our men went down there to help them, these slides were shown and reports and history were given to acquaint them with the work our churches are trying to do.—Mrs. Jake J. Goerzen, Corr.

—**Bergthal Church, Corn, Okla.:** Mr. and Mrs. Earl Roth and ers held their July meeting, July 7, with Sister Lena Mae Smith, of the Bethel Deaconess Hospital, Newton, Kan., as guest speaker. Her topic was "Understanding the Holy Spirit." The Senior Christian Endeavor had an outdoor program Sunday evening, July 11, with Harris Waltner, pastor of West Zion Mennonite Church of Moundridge, Kansas, as guest speaker. He spoke on the 5th Commandment. Reynold Sawatzky, brother of our pastor, showed pictures of his relief work in Europe at the Men's Fellowship meeting, Tuesday evening, July 13. This was an open program. Loren Deckert has sailed for Europe to do PAX Services.—Mrs. LaVerne Unruh, Corr.

—**Bergthal Church, Corn, Okla.:** Mr .and Mrs. Earl Roth and Yvonne, missionaries to Africa under the CIM, stopped enroute to the west coast. Mr. Roth brought a challenging message, and Mrs. Roth favored us with a solo. Harvest is over. The yield was better than anticipated. Daily vacation Bible school was held at our church, with the children having had perfect attendance except for one day. The children in the various departments of the Sunday school packed nine Christmas bundles, and also sent $12.50 for New Testaments. —Corr.

—**First Church, McPherson, Kan.:** Willard Lee Stucky, a member of our church, returned last April from three years of PAX service in Europe. He served one year in Germany and two years in Greece. Since his return, he has presented two programs to the church telling of his experiences and illustrating it with colored slides. On April 29, a birthday dinner was served in the church basement in honor of everybody's birthday. The tables were decorated according to the 12 months of the year, and each person sat at the table which represented the month of his birthday. On June 1, the hearts of all the people in the church and the community were saddened by the shocking news of the drowning of Dennis Krehbiel, aged 15. Funeral services were held in our church June 3. Dennis was on an outing at the Cottonwood River

(Continued on page 496)

together with classmates of Vocational Agriculture class when the tragedy occurred. Four young people were taken into the membership of our church through baptism on Pentecost Sunday. On June 13, our congregation enjoyed a church retreat which was held at Camp Mennoscah. Elbert Koontz was the guest speaker in our church on June 20.—Corr.

—Menno Church, Ritzville, Wash.: Four young people were baptized and received into the church, June 6. Fifty-six children were enrolled in Bible school, June 7-18. The attendance was very good. Seven children were brought for dedication to the Lord, June 13. We have enjoyed the visits of Mr. and Mrs. Earl Roth, who since have sailed for Belgium, preparing for mission work in Africa; Mr. H. A. Driver and his very interesting pictures of his trip to Africa; C. C. Boschman of Petaigon, Saskatchewan; Rev. and Mrs. John Jantzen, recently returned from Africa, who are helping in the harvest near Colfax. We also have enjoyed the musical programs brought by groups from Bethel College, Grace Bible Institute, and Rosthern Junior College. Those who saw the film, "The Prior Claim," recently released by Moody Institute of Science, were impressed with the educational subject matter and excellent filming of it. Our church is filled every Sunday this summer as usual with the influx of men helping in the harvest.—Mrs. Walter Reimer, Corr.

Ordination and Mission Festival

The Lord willing, the festival will be held in our church, August 22, beginning at 10 a. m. The ordination of Rev. and Mrs. Peter Derksen will be in the afternoon at 2 p. m. A program will be brought by the Christian Endeavor at 7:30 p. m.

Since the Derksens are leaving shortly after for mission service this will also be a farewell service. Following the call of God and the General Conference Mennonite Mission Board the Derksens will serve in Japan. We as a church are thankful that the Lord has given us brother and sister Derksen.

Our prayer is that the festival will be to the glory of our great God and Savior, that lost souls might be saved, and the missionaries going out may be strengthened. We ask for the intercession of God's children everywhere. Rev. J. J. Thiessen will be guest speaker.

The West Abbotsford Mennonite Church,
Abbotsford, B. C.,
Rev. H. M. Epp, Pastor

Missionary Notes

From LaVerne Rutschman's report from Colombia we learn that in Cachipay three small houses, made possible by the revolving fund, are practically completed. Arthur Keiser continues in charge of evangelism and the church program in this area.

In La Mesa five new believers were received into the fellowship of the church through baptism on April 19. Vernelle Yoder has begun a children's work there which shows good promise.

Anolaima has continued to show more stability during the past few months. Several who previously hesitated to give a positive expression to their faith have become bold in their witness.

Betty Quiring and Rev. and Mrs. Earl Roth and Yvonne have arrived in Belgium and are hard at work studying French.

Reports from Gulfport, Mississippi, tell of changed lives as a result of some of the campers meeting the Master at the Retreat there. Similar news comes from the Canadian and other retreats as reported by Anne Penner, Melva Lehman and Edward Burkhalter.

Anna Quiring writes: "I'll be out about ten days covering the Acongo villages and the Luange sections. I've had good response in the six villages visited so far. In most of them they are waiting for some missionary to come for personal interviews. There are always some who are ready to accept Christ. The people seem so happy for a visitor, it makes the inconveniences quite unimportant."

Voluntary Service workers are placed at three churches in Chicago, among the Northern Cheyennes in Montana, the Hopis in Arizona, and the Cheyennes and Arapahoes in Oklahoma, at Camp Friedenswald in Michigan, and at Men-O-Lan in Pennsylvania. They find they are busy with a variety of tasks. However they report genuine challenges in their work and joy as they give themselves in service.

O. A. Waltner says: "I just had a report from one evangelist that six adults of his village are asking for baptism. And that in a village where just recently the police severely questioned the Christians and advised them to become Hindus! Ordinary men refusing to be intimidated by the police—ordinary men have always been amazingly bold to heed the claims of Christ upon an individual's life."

NEW MISSIONARIES ARRIVE ON THE OKLAHOMA MISSION FIELD

Rev. and Mrs. August Schmidt and their son James, arrived on the General Conference Mennonite Mission field at Canton, Oklahoma, on July 28.

They began their work August 1, 1954, and are to serve while the Herbert M. Dalke family is on leave for further schooling.

They will work (at two of the six Indian Churches in Oklahoma) at Canton and at Thomas.

The August Schmidt family comes from Meno, Oklahoma, where Rev. and Mrs. Schmidt have been teaching in the Oklahoma Bible Academy for the past 25 years.

Please note that the Schmidt's address is:
CANTON, OKLAHOMA.

Into the Beyond

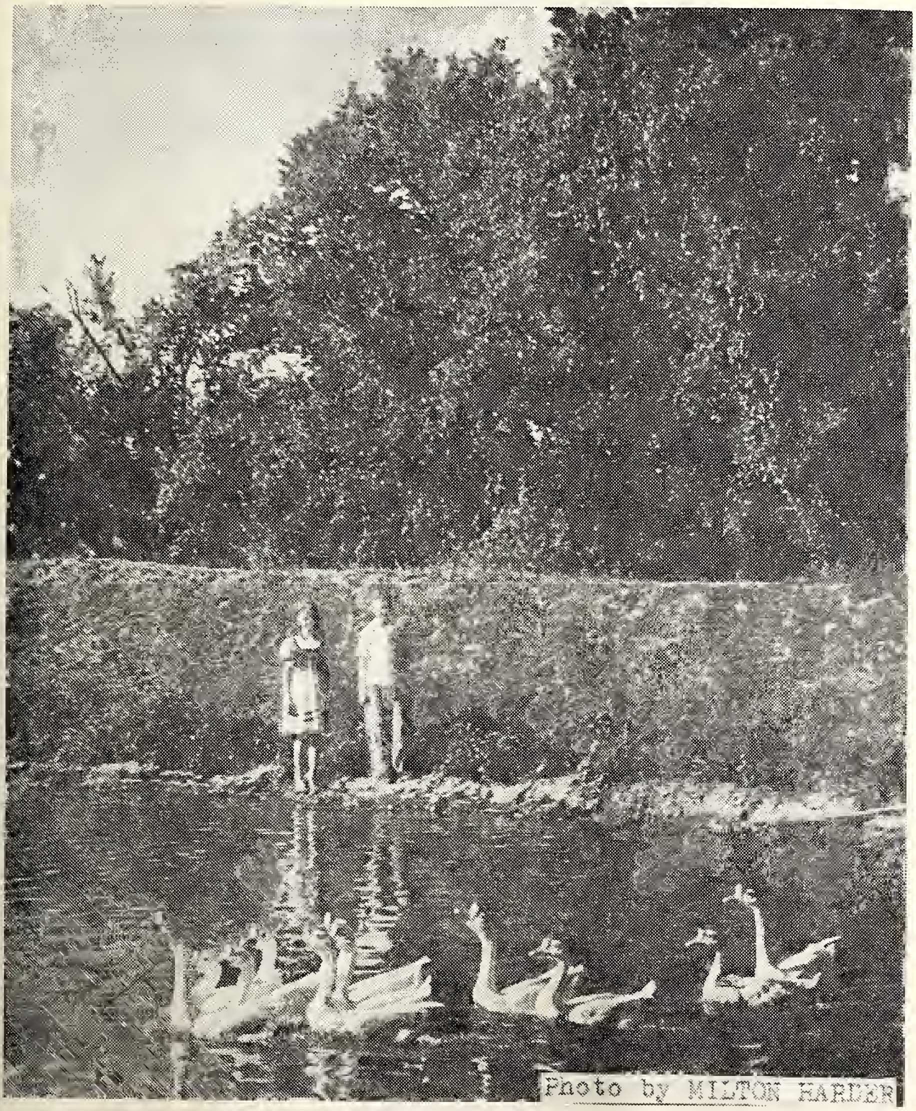
CAROLINE SCHRAG of Newton, Kansas, and member of the Pretty Prairie Church, was born October 15, 1888, and died July 15, 1954.

MRS. JOHN GOERTZ of Hillsboro, Kansas, and member of the Lehigh Church, Lehigh, Kansas, was born April 6. 1871, and died July 11, 1954.

THE Mennonite

MENNONITE LIBRARY BIBLICAL SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ.



Peace Shall Reign On Earth
Biography Of David Toews
The Canadian Conference

Volume 69 Number 32 August 17, 1954

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It was only a glad "Good morning,"
As she passed along the way;
But it spread the morning's glory,
Over the livelong day.
—Carlotta Perry

The Mennonite

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Henry A. Toews

I knew Rev. Henry A. Toews since his boyhood, but my more intimate associations with him began when I was attending college. He and another friend had come to visit me, and before we parted, we sought a quiet place where we prayed together and asked the Lord for His will for our lives. Later on the mission field in Africa we were closely associated, as we worked on the same station where, for the most part, we were the only white men.

Henry liked companionship, and where his duties would permit, he would often come and also help me in my work. Evenings after supper we took walks together which often led us to closer contacts with Africans. On many Saturday nights we would take our bicycles and go to villages to invite people for the Sunday services.

Always a friend to man, Henry's friendliness and friendly greetings gained him wide acquaintance. Sunday mornings after the services, he made it a point to show his appreciation for the message by a handshake and a word of encouragement. In later years when failing health gave him more leisure, he found joy in visiting the sick who were confined to their homes.

Henry Toews had a passion for winning souls to Christ, and his messages were directed to that end. In his prayers he could never thank the Lord enough for redeeming grace. When not well enough to return to the mission field he wrote missionaries th he was remembering them in vidually in prayer. His evang listic zeal manifested itself prayer with and for souls.

"Blessed are the dead whi die in the Lord—their works follow them."

—Frank J. En

Of Things to Come

Freeman Junior College:
Aug. 30-31—Faculty Retreat
Sept. 1—Academy registration
Sept. 2—College registration
Sept. 3—Classes begin

Bethel College:
Sept. 2-3—Faculty Retreat
Sept. 8—Freshmen Assembly
Sept. 9—Senior registration
Sept. 10—Freshmen registration; S.C.F. reception
Sept. 11—Sophomore registration; All classes begin; Fall mixer
Sept. 12—Formal Opening

Mennonite Biblical Seminary:
Sept. 6—Junior Orientation
Sept. 7—Opening Chapel; Orientation; Worship Service
Sept. 8—Registration; Convocation
Sept. 9—Class work begins
Sept. 17-18—Faculty and Student Retreat

Bluffton College:
Sept. 10-13—Freshmen days
Sept. 14—Registration; Seniors, Juniors, Sophomores
Sept. 15—Freshmen registration
Sept. 16—Classes begin
Sept. 4-6—Labor Day Bible Conference, Men-O-Lan
Oct. 20, 21, 22—Western District Conference, North Newton, Kansas

CARETAKER WANTED!

A couple is needed, beginning Sept. 1, 1954, to manage the farm and as caretaker of the camp grounds at Camp Mennoscah, Murdock, Kansas. This couple should be willing to work with young people and the retreat program. Some skill in carpentry would be desirable although not essential. Anyone interested in this opportunity for Christian service in a unique way should contact Sam Ediger, Buhler, Kansas, immediately.

Editorials

GIVING OURSELVES FIRST

The problem of Christian giving is ever with us. Some feel a bit resentful that it is emphasized so much. Others think it is not stressed enough. Is there some key attitude that could be taken to solve the many problems connected with the whole subject of giving?

There is a hint to this answer in the statement that the Apostle Paul makes to the Corinthian Church. He commends them for their giving, stating that "they first gave themselves to the Lord." Does that not contain the real secret of Christian giving? Instead of giving the Lord a bit of our accumulated wealth, we should first give **ourselves.**

Of course it is much easier to give twenty-five dollars to the Lord than it is to give ourselves. Sometimes we almost take the attitude that if we give God a little "tip" occasionally, then He will be satisfied to keep on serving us regardless of whether we serve Him or not.

But this whole matter of Christian giving could be solved correctly if we followed the suggestion of Paul—first give **ourselves** unto the Lord. This is the core of the whole question of stewardship. For when we fully give ourselves, then all we have and are is also dedicated to Him, and the giving of our means is practically solved. Then we fully realize that we are His "stewards" in everything, and what has been entrusted to us by way of this world's goods is but in our care to be used in the best possible way for His cause and Kingdom.

Perhaps instead of having a number of people going through the churches trying to get people to give to the various worthy causes, it would be well to set more emphasis upon each one definitely giving **himself first.** It might be a more difficult assignment, but, were it accomplished, the financial support of the Lord's work would be solved. Might it be that we are not going deep enough in this matter of Christian Stewardship?

PEACEMAKERS

Peacemaking is an important world-wide concern. But the job is not being well done. The difficulty stems from the wrong conception as to what is required for successful peacemaking. America is accustomed to thinking that it is so great and so powerful and so wise that of course it also knows best how to make peace.

But real peacemaking is a spiritual task and so falls outside the realm of the ordinary politician and lawmaker. But even the churches to whom the task rightfully belongs, have failed to set the proper pattern for its universal acceptance. We talk and theorize, but do not sufficiently show to the world just what a peacemaker really is.

For Jesus said "Blessed are the **peacemakers,**" not the peace talkers or the peace planners, but those who have acquired the proper skills in the difficult art of making peace. This means that there should be practical, workable demonstrations of just what peacemaking involves, how it is accomplished, and what are the necessary foundations for such peace.

The watchmaker, through study and experience, has become an expert in repairing watches. The cabinetmaker has acquired the skill and technique of fashioning beautiful cabinets. The peacemaker also, must have training and special skill in knowing how to fashion peace out of difficult situations.

We have considered the matter of peace as being too simple. Peacemaking is no child's play. We have given too easy answers to the whole question of world peace. We have been too negative with our neat answers. As Christians we need to become drilled in this highly specialized art of becoming peace**makers.** This involves much more than we usually estimate. It demands the very best we can give it, and peacemakers are such outstanding people that Jesus calls them "sons of God."

OUTSTANDING PERSONALITIES

At this writing, two distinguished visitors are in the city of Chicago. Each is being honored and given a cordial reception. They are classed "great" for different purposes and for different achievements.

Syngman Rhee, the president of the Republic of Korea, at the age of 79, is still remarkably alert. But the plan he has for world peace is not meeting with much approval in the United States. He insists that this is the time to strike hard against the communists, even if it means war with Russia. His point is that such a clash must come eventually, and if we were to strike now we would be in a better advantage now to overthrow communism than later. His is the old doctrine of getting the other party before they have a chance to get you. His advice to this country is being cooly received, and called "ill-timed" and "provocative." He is held in respect for his position as head of a republic, but his warlike talk is not meeting with approval.

The other visitor to the city is the French nurse, Genevieve de Galard-Terraube, who for a time was the only nurse to give her unselfish ministration to the sick and wounded soldiers at the besieged garrison of Dienbienphu, Indo-China. She stayed by her duty even though it became evident that the place could not hold out. For this the world is bringing her honor and acclaiming her an "angel" of mercy.

These two visitors, both honored and paid high tribute, represent two opposite attitudes toward life. The one calls for war and vengeance, the other for mercy and kindness. The one does not hesitate to urge sending men out to kill one another; the other is interested in hospitals and the healing and comforting of the afflicted. Our ideas of greatness are frequently confused and illogical.

Peace Shall Reign On Earth

DELTON FRANZ

One hundred and seventy-eight years ago our new country had just ended its first major war. We had brought about this bloodshed and tyranny only because this was to be the most convincing and lasting measure toward peace!

But we know, all too well, what has lined the pages of the history books which children have read down the generations of this country's youth. In 1863 the people of this country fought a war among themselves—the Civil War. About thirty years ago, our nation again went to war. World War I was the "war to end all wars!"

Then came the most terrible of any conflict—World War II. More human suffering, more lasting misery, and more ruthless destruction was experienced than ever before. The most destructive and terrifying of any weapons ever before used was casually dropped on two large cities, snuffing out the lives of hundreds of thousands of people instantaneously! That war finally ended; but **not** to give men peace. We have as a result of all these wars and their developments only a more unstable society. The more highly developed our bombs and so-called weapons of defense, the more trouble we find that we are getting into. We look at Indo-China, India, Guatemala, South America, Germany, etc., and we see only more places to send armies, materials, and the supplies and plans of our mass killing machine.

Instead of being any closer to the peace, for which our country has fought all these wars and killed so many people to attain, we are only closer to total world destruction, lasting misery, and suffering. Is there no answer to this age-long problem of war?

I.

Man does not have the answer. All of the wisdom, planning, and efforts, of man will never bring about the peace we seek.

The real answer is very strange, and completely different from anything men today feel is reasonable or worthy of consideration. This method of peacemaking was scorned when it was introduced many years ago, and is still being ridiculed, cursed, and pushed aside in our own day. Still this answer for bringing about peace is one that has never yet failed where it has been tried. **This is the way of Christian love.**

How then does Christian love react in the face of danger or in overcoming the evils of opposition? Christ, Himself, the Prince of Peace, answers, "But I say unto you, resist not evil."

It is from this verse that we get the phrase **nonresistance.** As responsible Christians we should be vitally interested and thoroughly acquainted with the meaning of biblical nonresistance, if we are to do our part in bringing about "peace on earth and goodwill among men." Nonresistance cannot be separated from the gospel. Nonresistance is not only a fruit of the gospel, but is inherent in the very nature of divine love.

What then is the biblical basis of nonresistance? This term, as we have said, is derived from Christ's words, "Resist not evil," in which Christ is saying as does Paul, "Resist not evil with evil, but overcome evil with good."

Nonresistance, as a stand against participating in war, has been criticized because it is too negative and lacks positive, active answers to our world problem. People feel like they have to **do** something, rather than just sit back. True enough, it is definitely time that we **do** something as Christians, who after all are to be the peacemakers of the world. But we need not feel that biblical nonresistance is an inactive — do-nothing measure, toward seeking peace. Moreover, as a fruit of Christian love, biblical nonresistance is a very active method of peacemaking. Nonresistance is not only what a Christian does **not** do as he encounters evil, but also what a Christian **does** do when he encounters evil.

Christian nonresistance must work both in positive and negative measures, as a part of God's love.

1) Christian love obviously has its positive side. According to the nonresistant love which Jesus taught, we are to bless those who curse us, to do good to those who hate us, and to pray for those who despitefully use us and persecute us. In short to overcome evil with good.

2) But nonresistant love also has its negative side as we have said. It does not resist evil by striking back, nor does it answer reviling with reviling, nor does it insist on asserting its full rights. In short love hurts nobody. This is biblical nonresistance.

II.

We now see that man's responsibility to the biblical concept of nonresistance should be realized in actual practice. The gospel of Christ plainly tells u that those who have experienced God's love in th salvation through Christ, are to practice this sam quality of love toward all other men. It is in thi way that we put our faith to the test and make rea our Christianity. We are to love as Christ loved.

How do we love as Christ loved? The Divine lov begins to operate in the Christian, **not** by the Christian trying to imitate Christ, for this would b hard to do; but by the indwelling of God's spiri When the Holy Spirit is permitted free course i our lives through our complete surrender to th will of God, then it is that the Holy Spirit produce the real fruit of love. As we have said, one part o this love is nonresistance.

What now is the particular quality of this Divine love, which we are to exercise in our daily living?

First of all, we understand that the "Divine love of God, does not arise out of, or depend upon the attraction or the responsiveness of the object loved." (Aulen). In other words we are not just to love those people whom we find it easy to love, because they agree with us or because they have been good to us. Does that mean that a man or a country is supposed to love a person who is stealing from us or is deceiving our friends and treating them unfairly by taking advantage of them?

Yes, that is what was said. Love does not depend upon the responsiveness and attractiveness of its object, but out of that which is in the heart of the lover. Christ said the same thing, when he asked in the sermon on the mount, "For if ye love them which love you, what reward have ye? Do not even the publicans the same?"

God loves us before we love Him. His love reaches out to the sinner before the sinner loves God. It is an unprimed "artesian well" kind of love. In Christ there is manifested a Divine love which floods over all dykes, and depends not on man's deserts, but on its own nature. If this were not true, how could men be saved?

Natural affection is a love that is "caused." Divine love is spontaneous and uncaused. It is this kind of love that makes it possible for the Christian to demonstrate in unmistakable terms his concern for the rank and file of humanity. This love helps the dedicated follower of Christ to realize that the real battle in this world today is with the human mind; not with the Russians. If all the Russian Communists were to be killed today, would tomorrow be the dawn of a new age of peace? No, the real enemies and evils that are ours to overcome, are poverty, disease, hunger, illiteracy, and the spiritual drought in the hearts of people. The only successful weapons we have to overcome this evil with are food, clothing, understanding, helpfulness, and the Christian way of life. "Be not overcome with evil, but overcome evil with good."

Where have we been keeping the way of Christianity? Have we become ashamed of it? Could not the Christian churches of this land exert enough influence to change the ideas of our government and thus more than equal the ways of Communism in winning the people of the world to our way of thinking?

Yes, this can be done. But if we are going to do t, we are first going to have to understand thoroughly that as we have been loved by this great Divine love of God, we are in turn to love our fellow men who are also the objects of this same love of God. **All** men are God's potential spiritual children. If God loved us while we were yet his enemies, we must love our enemies, applying both the positive and the negative aspect of love.

III.

First of all, the Christian can make certain that he is **not** contributing to war by becoming a part of the military machine in **any** way. For the primary purpose of any army is to kill, and a conscientious Christian can have no part of killing in **any** form.

This then would be the negative aspect of Christian love and nonresistance and certainly a very real part of it. For even to do **nothing** in cooperating with the military machine at this point would be better than to become a part of it and move in the **wrong** direction. To do nothing is not always worse than to do the wrong thing, regardless of the opposition to the contrary. It is better for a doctor to do nothing for his patient than to give him a dose from a bottle which he knows to be arsenic! Sometimes the most positive thing a man can do is to stop going in the wrong direction.

We have been commanded to love others even as God has loved us. We know that God's love is a holy and righteous love. Therefore God **must** at times exercise his wrath in order to overcome evil and opposition, for his love must remain pure. It cannot tolerate sin.

It is at this point, in respect to this same divine love which man is to exercise that God makes an exception however. For though God in His love has the right to judge and destroy the wicked as he so chooses; we, his children, do not have the right to destroy one another. While we are called upon to love as God loves we are reminded that we are not to kill and destroy. God says, "Vengeance is mine, I will repay."

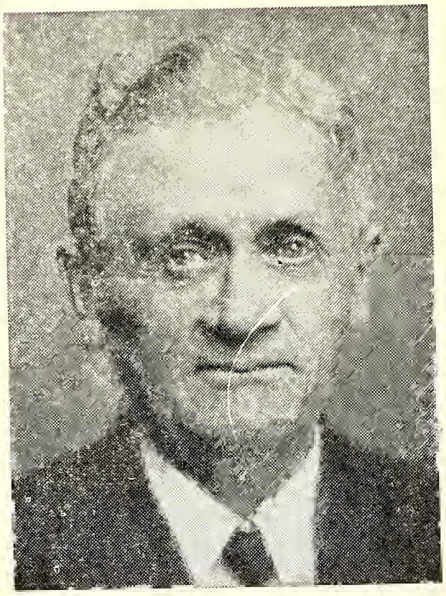
But divine love and Christian nonresistance do not stop here. The Christian still asks, "What can **I** do for the cause of peace?" Christian love also has its positive side—it is marked by activity.

The Scripture text covers the whole gamut of opportunities for the peacemaker of any age: **Love** your enemies, **pray** for those who persecute you and your brethren across the waters, **give** to them that ask of you, **feed** the suffering and starving victims, whether they are black or white, friend or foe. Be willing to **sacrifice** and **go out** with the spiritual food of Christ to feed the minds of hateful, ignorant crowds of illiterate and desolate people . . . the people who are surely just as much a part of God's creation as you and I. They are our brothers.

As sincere, devoted Christians we know that the blood of the atomic, hydrogen, and cobalt bombs need not be on the hands of any child of God who takes Jesus Christ seriously. The Great Commission commands us to do three things: to make disciples of all men, to baptize the converts, and to obey **all** of God's commandments. Nonresistance is one of God's most repeated commandments. Let us never fail to see it in the total biblical harmony of our Lord and Master, Jesus Christ—the Prince of Peace; until He comes to receive us unto Himself again on that day when PEACE SHALL REIGN ON EARTH.

Biography of David Toews

ELSIE GOERZEN



"Faith of our fathers living still,
In spite of dungeon, fire and sword."

Who has preserved this faith? How has it been preserved? The life of Rev. David Toews shows us many of the hardships and trials which have been endured to uphold this faith.

Looking back a number of years we see the Toews' ancestral home "Weisshof" near Tiegenhagen in Marienburger Werder of West Prussia. Due to the economic difficulties such as being unable to buy land, political pressures and no military exemption the Mennonites of this area decided to leave Prussia. They received an invitation from Queen Katherine of Russia to settle there. In 1853 the new settlement "Am Trakt" near the Volga, was founded. In this group of settlers were Jacob and Maria (Wiebe) Toews. It was here in Lysanderhoeh on February 9, 1870, that David Toews was born.

David was one of many children and since their father was a minister, a good Christian atmosphere prevailed in the home. In school also Mr. Wilhelm Penner, a Mennonite teacher, upheld Christian principles. However, David was not unlike other children. There was a time in his life also where "you must" had more meaning than "you may."

The quiet happy life in Russia was shortlived. When David was about ten, the majority of the settlement loaded their belongings on wagons and traveled via Saratov, Orenburg, and Kaplanberg, into the beautiful, fertile valley of Tashkent. This, too, did not last long for General Kaufman of Tashkent died. Some people then settled at Aulie-Ata. However, some accepted the leadership of Klaas Epp and founded a village in Khiva. Here they suffered greatly and in the fall of 1884 many families decided to migrate to America after nearly four years of traveling. Through these years David learned a lesson which was to help him greatly in his later life, namely: "Even though it might be difficult, it was possible to traverse a road that had to be taken."

Despite his travelings, he received his elementary education in Russia from 1876-83. After his arrival in America he once more started at the beginning to learn the English language.

During the holidays David was employed on the farm of Bernhard Regier and with the financial aid of Mr. Regier and the money he himself had earned, he attended Halstead University for four years. He finished his formal education at Winnipeg Normal School and Winnipeg Collegiate Institute.

His first attempts at teaching were at Elbing and at Newton. He received the invitation from H. H. Ewert to teach in Manitoba just as he was about to enter Bethel College in 1893. Mr. Regier prompted him to accept the position and he went to teach in Manitoba. 1898 brought him a call to Saskatchewan. In a small northern settlement, Tiefengrund, he bought a small farm and took up the position as teacher. He had a common origin with these people and was loved and honored by all. He was known for his cheerfulness and his optimism and he managed to see the silver lining in every cloud.

His attraction in Tiefengrund was not just the common origin, the school or his farm, no, there was another attraction and on September 20, 1900, he married Margarete Friesen. They had a happy family of eight children—one son and seven daughters. One of his daughters has defined their home as a "home of love and laughter." Mrs. Toews did much to keep the home happy but Mr. Toews was a very loving and understanding father. He enjoyed fun and did many things to create laughter. One incident still fresh in the memory of the family, is the surprise they had when he appeared at dinne one day with his beard shaved off. Very, very ofte Mr. Toews was quiet and preoccupied.

He also had an interest in the finer things of lif such as flowers, his favorite being the pansy. Ofter times he would stand beside a pansy bed and admir their beautiful colors. He also loved music. Beside hymns he enjoyed German folk songs and Natu lieder.

While living at Eigenheim he began his work o the German-English Academy in 1904. His wor was highly successful for his students loved an honored him. Here he was principal until 1920, afte which he resigned and remained on the board directors until shortly before his death.

In 1901, he was ordained as minister in the Rose ort Gemeinde in Rosthern and was elected as Eld in 1913. He had a great concern for the cultural ar spiritual needs of the people. His "Hausbesuch were usually made on the coldest days in winter. H once jokingly said he found more people at home this time, but it is thought that he himself had mo time then.

He was very skilled in leading, genial, and always enthusiastic, and thus took up the responsibility as Conference secretary for seven years and as Conference chairman for twenty-six years. Rev. Toews did much traveling in his lifetime. It included trips to Ottawa, Regina, Winnipeg, Chicago, and various other trips overseas to attend the world conferences in 1930 and 1936. He was self-confident, frank, trustworthy and resolute in all his dealings. When away in his travels, his faithful wife carried on in the home. He wrote to his family regularly and upon returning home he usually had a small gift for each of them.

The Mennonite migration of 1923-30 caused many difficulties. "Toews was challenged with many tasks and in accepting them he grew in faith that where God opens a path of service, He will also give strength to follow that path." He saw the needs of the people in Russia and helped them across the sea. When in Canada, he prepaid their railway debt (Reiseschuld) and found a place for all concerned to settle down and get started. He exercised much patience and did many favors for them. People in need were never turned from his door and all would find a sympathetic ear.

He was elected as treasurer and collector of the needed money and was confident that the money would come. He was always optimistic, cheerful and patient in all his work. His own needs were looked after least and he exercised great faith that the Lord would provide the needed funds. He was a man of great vision and daring imagination. "He ignored the hills before him and saw only the distant mountains." Where businessmen failed, he succeeded through faith.

1938 brought a high light in Rev. Toews' life. It was the twenty-fifth anniversary of his eldership. During this time he often quoted passages of Karl Gerok's "Es reut mich nicrt." Lines like "Mich reut kein Schaerflein dasz am Weg der Arme" or "Wo ich gehofft—wenn man den Bruder auf der Wage wog" are very typical of his life.

The Toews' were becoming older and in 1941, Mrs. Toews passed on to her heavenly home, leaving Rev. Toews very lonely.

Already in the '30's, Rev. Toews' hearing became impaired causing him to give up various positions. At the end of the thirties, he suffered from diabetes, and underwent an operation, thus making injections necessary. After several operations in 1942-43, he seemingly improved. Then however, his health became poorer and he resigned his eldership and board position in 1946.

In 1945, he took great pleasure in attending the General Conference at North Newton, Kansas. Another source of happiness for him was that the Reiseschuld was completely liquidated.

Rev. Toews had fulfilled the work set before him. He found great comfort in Scripture readings, prayers and hymns during the time he was bedridden. His faith in the God who had so greatly helped him, increased during this time.

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Stewardship Gleanings

How Much Should Our Conference Give?

ANDREW R. SHELLY

"It is more blessed to give than to receive."
—Acts 20:35

Christian Giving is the title of our Sunday school lesson next Sunday. This needs to be discussed on the individual level. What does it mean to be a good steward of material things? Are we truly convinced of the truth of the words of Jesus in our memory verse? Can we in all honesty say that the satisfaction we get from giving is greater than our spending portion?

However, we need also to consider **Christian Giving** from the angle of our Conference. It is abundantly clear that no individual can follow through his gift. It requires cooperative effort. We give to missions, but others are required in order that the gift can be effectively used.

How much should our Conference give? All we wrote earlier about motives applies here. Our motive ought to be that the financial return of our labors be used to the glory of God. I write these lines from the great corn state of Iowa. Our people are spread from coast to coast and north to south and are engaged in many occupational pursuits. Is it not challenging that all can come together, blessed of the Lord, and produce fruit for the Kingdom?

Let us take a threefold look:

1. **A look at our opportunities.** Problems? Yes. Darkness? Yes. Sin? Yes. But, over all of it we see in large letters—**OPPORTUNITY.** In about 300 church buildings in the United States and Canada, we see open doors of service. Together we have startling opportunities to spread the gospel in many countries and our own land. We are here "for such a time as this" to help our suffering brethren. In a world of strife, hate, and war, we hear the call to lift high the banner of peace. When many universities teach a pagan materialism and humanism, we can support our Christian schools. In a time of myriads of printed materials flooding our nation, we can publish good things.

2. **A look at our resources.** Our churches are located in 21 states and 5 provinces in Canada. Generally, we live in higher income states; for we have no churches in the low income south. If our income was up to the national per capita average—and all indications point to this, or a bit higher—our income was about $70,000,000 last year. Since we are generally a conservative people, and have been spared the ruinous waste of alcohol, gambling, and such like, we should be able to go beyond the tithe!

Do we selfishly hoard the fruits of the gospel? Do we enjoy the benefits of the gospel without a willingness to return to the Giver of all gifts? One

(Continued on page 509)

Mission O

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A few years ago the Board of Missions felt that our outgoing missionaries could be helped in their preparation for duties on the field if we could have a time of fellowship and study with them. So in 1953 we organized the first missionary orientation course in General Conference mission history. By the time the first course was finished both the newly appointed missionaries and the Board of Missions felt that it was good to have had this experience. Now, the 1954 course has become history. Besides our newly appointed workers a number of missionaries on furlough also attended and benefited. Brother Robert Ramseyer's article gives a brief glimpse of additional missionary preparation that has been added to our total Conference mission enterprise to help make "the man of God . . . complete, furnished completely unto every good work" II Timothy 3:17.

Our new missionaries, Rev. and Mrs. Earl Roth and little Yvonne, Miss Betty Quiring and Miss Donna Williams (Miss Williams is from the Evangelical Mennonite Church) left a few days before the orientation course closed, for Brussels, Belgium, for the study of French. Later they will go to Belgian Congo, Africa, for mission work. Miss Aganetha Penner travels to Oraibi, Arizona, in August, to teach there. Rev. and Mrs. Robert Ramseyer and b by Mark, and Rev. and Mrs. Peter Derksen and their little children, Evangeline and Richard, will sail from Seattle, Washington, to Japan, on August 27. They will first study Japanese and then serve in our mission in Miyazaki, Japan. Rev and Mrs. Calvin Flickinger plan to go to Colombia, South America, when their papers come through. Mr. and Mrs. Hugh Sprunger and their two little girls, Nancy and Cynthia, are to go to Formosa this year. Miss Lena Peters is expected to leave for either Belgium or the Congo, Africa, early in 1955. Mr. and Mrs. Paul Dyck are scheduled for India after Brother Dyck's graduation from seminary in 1955. Please remember these workers and future orientation courses in your prayers.

—John Thiessen

The group at Missions Orientation Course in Chicago, June 16—July 11, 1954, is, from left to right, upper row: Mi Aganetha Penner, Rev. Calvin Flickinger, Mrs. Sidonnia Flickinger, Rev. Robert Ramseyer, Miss Helen Nickel, Rev. Verno Sprunger, Rev. Malcolm Wenger, Mrs. Hugh Sprunger, Mr. Hugh Sprunger, Rev. Earl Roth, Rev. Curt Claassen, Mi Janet Soldner, Mr. Paul Dyck, Mrs. Lois Dyck, Evangeline Derksen (daughter of Peter Derksens), Rev. Peter Derkse Lower: Miss Rebecca Nickel, Miss Melva Lehman, Miss Anna V. Liechty, Rev. John Thiessen, Mrs. Earl Roth, Mr Curt Claassen, Mrs. P. A. Wenger, Mrs. Peter Derksen with baby Richard, Miss Lena Peters.

ion Course

YER

Orientation to one's work is important no matter what that work may be. When one is to be a Christian missionary it is especially necessary to be adequately oriented to the many facets of missionary life. To help meet this need our Mission Board for the second time sponsored an orientation course for missionary candidates. This year the course was held from June 16 to July 11, at our Mission Center in Chicago.

The main emphases of the course were (1) fellowship on a spiritual as well as a social level, including an hour of Bible study each morning; (2) study of mission history and theory and its relation to the Anabaptist-Mennonite stream; (3) orientation to the world-wide spread of missions, to the General Conference Mennonite mission work and to the procedures and methods involved in it; (4) study of practical missionary problems and basic tools for mission work.

The opportunities which this course offered for fellowship with missionary candidates, returned missionaries, and with Mission Board personnel were particularly important. It gave us a new feel of the power of the gospel in the lives of those united in a common cause, to win men for Christ. A source of great help in developing this sense of oneness in Him was the period spent together in devotional Bible study each morning. Brother J. N. Smucker led us through the book of Acts and Brother Leland Harder conducted studies in the Gospel according to John.

Dr. S. F. Pannabecker in a series of periods took us very rapidly through the history of Christian missions, and pointed out the significant part that the Anabaptists played in mission history. He also gave us a survey of the present situation of Christian missions around the world and tried to help us be aware of critical conditions and the problems which the missionary must be prepared to face. The development of the indigenous church and the growth of nationalism were special points of emphasis.

During this conference we were fortunate in being able to hear some outstanding men who had been on the fields recently. Brother J. D. Graber, the Executive Secretary of the Mennonite Board of Missions and Charities, had just returned from a tour of mission fields and was able to share many of his insights with us. Dr. Jitsuo Morikawa, pastor of the First Baptist Church of Chicago, spent a considerable period of time in Japan last winter, and he had a challenging message for us on needs and problems there.

Then, too, we were able to hear many of our own General Conference missionaries and former missionaries tell of the needs and problems on their fields; from Belgian Congo—Anna Liechty, Vernon Sprunger, and Harve Driver, the Executive Secretary of the Congo Inland Mission; from India—Mr. and Mrs. Paul Wenger, Helen Nickel, Mr. and Mrs. Curt Claassen, Melva Lehman, Luben Jantzen, Mr. and Mrs. Edward Burkhalter; from Colombia—Janet Soldner; from China—Marvin Dirks; from our migrant field in Arizona—Rebecca Nickel; from the Indian work in Montana—Malcolm Wenger. Sessions spent with these who have been active on the field were quite profitable.

It is important for a new missionary to know those to whom he is directly responsible. It is with appreciation that we remember the period of fellowship with our Mission Board; the period on "What a New Board Member Expects of a New Missionary," led by Willard Wiebe; and the very helpful periods on the relation of the missionary to the Mission Office by Wilhelmina Kuyf. It should go without saying that the periods spent with Brother John Thiessen, both the formal ones discussing our mission work and informal ones were very important. Brother Thiessen took us on a survey of each mission field noting the workers now there, the type of work done and the major stations.

In discussing basic tools of the missionary, probably none was stressed more than language study, this was emphasized again and again. Specialists who spoke to us in this field included Dr. Eugene A. Nida of the American Bible Society and Dr. Richard W. Cortwright, who worked with Dr. Frank C. Laubach in his literary campaigns.

Considerable time was spent in discussion on visual aids in work on the field and in presenting missions at home. William Zehr, of Portland, Oregon, did considerable work with films brought back from the field; Dr. L. L. Ramseyer of Bluffton College, pointed out proper uses of visual aids in religious education on the field; and Mrs. Olin Krehbiel of Berne, Indiana, showed us what can be done with flannelgraph and similar materials.

Housekeeping was done on a cooperative basis under the direction of Brother and Sister Wenger and Helen Nickel. It provided real experience in Christian communal living.

Missionary candidates who participated in the course were Mr. and Mrs. Paul Dyck, Rev. and Mrs. Calvin Flickinger, Rev. and Mrs. Peter Derksen, Rev. and Mrs. Robert Ramseyer, Lena Peters, Rev. and Mrs. Earl Roth, Aganetha Penner, Donna Williams, and Mr. and Mrs. Hugh Sprunger.

During this course each one of us had his intellectual and spiritual horizons broadened and we felt that we had been drawn closer together in a common faith in Jesus Christ. Truly, it was good that we were here.

Report of Canadian Conference

Abbotsford, British Columbia, July 3—7, 1954

A little more than half a century ago, our first Canadian Mennonite leaders gathered to organize the Mennonite Conference of Canada. The first Conference was held in Hochstadt, Man., in 1903, where less than 20 delegates and visitors were present. Annual conferences have been held ever since. This year the same was held in the beautiful Fraser Valley of British Columbia, the West Abbotsford Church being host to the Conference at which approximately 200 delegates represented 59 churches. In reminiscing, we still think of the wonderful hospitality which we enjoyed during the five-day conference.

Our conference was introduced with Mission Sunday. The forenoon being dedicated to Home Missions and the afternoon to Foreign Missions.

With the very fitting words, "Ye are the salt of the earth," Rev. A. Neufeld, Lena, Manitoba, exhorted us as Christians to give proper flavor to this world and also act as a preserving force, preserving the great heritage which is ours through Christ Jesus, and has been passed on to us by our forefathers. Rev. Jacob Pauls, Morden, Manitoba, on basis of the account of the Philippian jailor, Acts 16, showed how the sound message of the true minister of the gospel is sure to bring results: that the doors of the prison of sin will open and a cry for the light will sound forth. Rev. G. G. Epp based his message on the words of the disciple, "It is the Lord," according to John 21:6, and pointed out that as the Lord sent forth the disciples and also the Apostle Paul, He is sending us forth today into the various fields of service.

In the afternoon Rev. P. A. Wedel gave a report on missions in general, showing that the Conference field in missions is everywhere and anywhere; great is the field, abundant the harvest and great are the means to bring in the harvest. There are many workers, however, comparatively few that dedicate their lives for Christian service.

Missionary John B. Janzen gave a report on work in Africa, showing that there is a great hunger among the natives for the gospel. Miss Anne Penner, Miss Melva Lehman, and Mrs. Lohrentz also witnessed of the progress in Foreign Missions. The evening was devoted to the Women's Organization of Canada, in which the women of the local province brought us a very challenging program.

Our very efficient chairman, Rev. J. J. Thiessen, presented the Conference message, which he based on Phil. 2:5-11. Likemindedness with Christ would result in unity and humility, thus expelling all danger of quarrel, selfishness, and self-glory. For a closer fellowship in Christ, he mapped out the way through Scripture reading, prayer, fellowship with believers and Christian service.

The first day of business sessions was climaxed with the communion service at which approximately 700 took part. Rev. D. Schultz brought the message. Thirteen elders took part in serving the bread and wine.

The greatest undertaking for the future, which received approval at this conference, was the project of building a new Bible college in Tuxedo Municipality in Winnipeg, at an estimated cost of $180,000. The land (app. 20 acres) was purchased last year for a sum of $18,000. Work shall commence in spring, 1955. The money is to be raised on a voluntary basis.

Reports were heard from the Board of Education and Publication; the Board of Missions (both foreign and home sections), the Board of Colonization; and from the various branches of our Christian Service Board.

In 52 years of existence, our Canadian Conference has expanded both abroad and also at home. In the 70 different churches, 256 ministers, 39 elders, and 84 deacons are engaged in furthering the cause of Christ. Fifteen missionaries have been sent to foreign fields. We have 128 Sunday schools, 117 Christian Endeavors, 184 Ladies' Aids, and 36 other Christian organizations in our Conference. In the past year $639,476.35 have been entered into the different treasuries.

The executives for the next year are: chairman, Rev. J. J. Thiessen; vice-chairman, Rev. D. Schultz; and secretary, Rev. P. Harder. Let us remember our officers in charge before the throne of Grace.

—**John G. Wiens**

That We May Serve

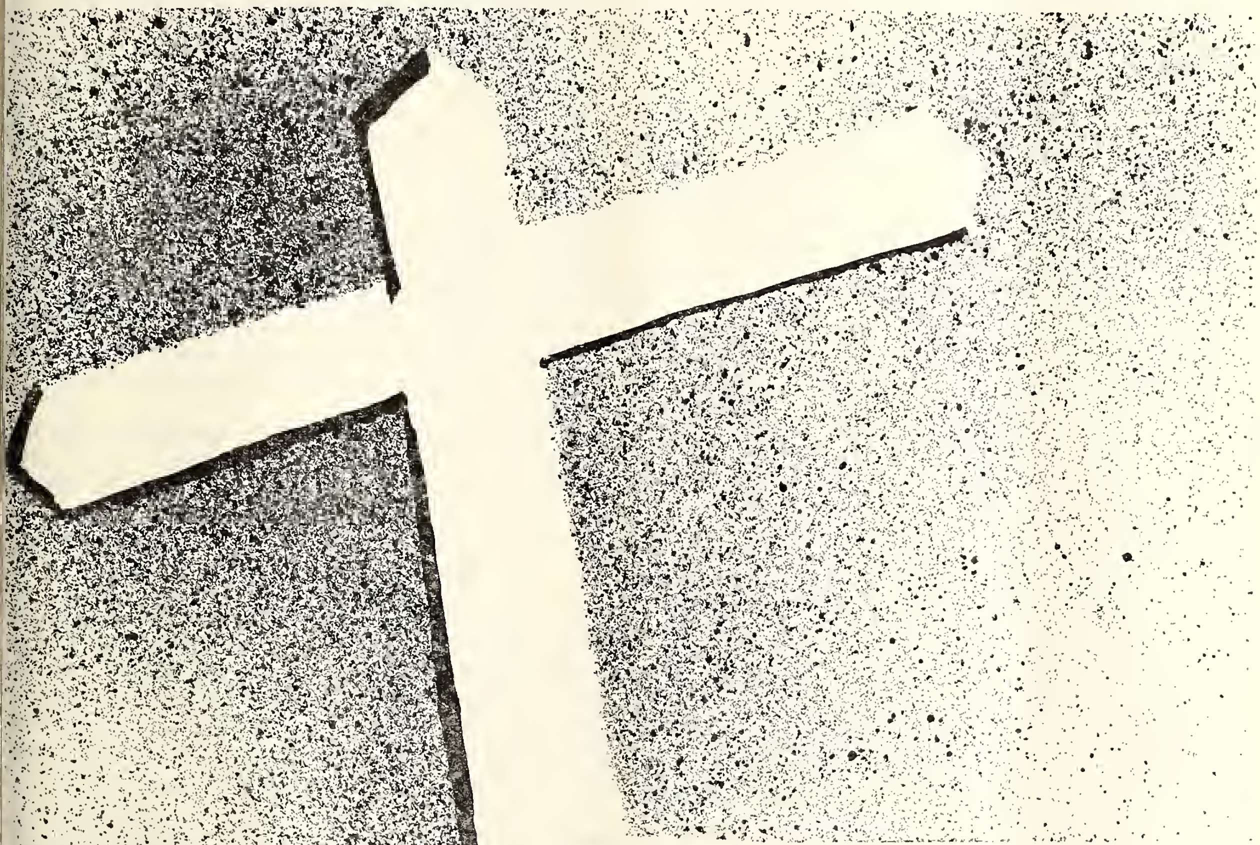
"The kings of the Gentiles exercise lordship over them; and they that exercise authority over them are called benefactors. But ye shall not be so: but he that is greatest among you let him be as the younger and he that is chief, as he that does serve" Luke 22:25, 26. These words of Scripture came to us in a striking way recently, since they are so applicable here. The Christians of Japan are prone to accept the custom of the land in serving the superiors and being served by the inferiors. In a similar manner, we are becoming aware that as Christians look to us for guidance, we must be careful to be as "he that doth serve." As you pray for us, remember that we have temptations as well as opportunities in our witness. The will of God is our joy.

There are many ocean currents that influence the climate of Japan. These are descriptive of the fear, unrest, and propaganda coming from other countries that bear upon this overcrowded, troubled country. Some of the older missionaries who have spent most of their life here are becoming rather pessimistic about the future of those preaching the gospel of Christ. We realize, however, that no matter where we live, we stand squarely in the midst of the Battle

(Continued on page 510)

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas.



Remember Whom You Represent

We, as Mennonite young people, have been faced with the challenge of the century. We have been put on individual assignments either in VS or AS and have thereby the opportunity to give expression to a positive way of love, taught by Christ and practiced by many Christians since. We have been put in places where as Christians, we must stand on our own two feet—where the impact, or impression we leave on others, is a measure of our effectiveness as Christians. It then becomes our problem and concern to behave in such a way as to give clear indication of "whom we represent." We represent Christ, the Savior and Lord of our lives, one who represents to us "The Way" in our dark times.

How are we doing? Let us take a look. One of the fellows in the 1-W group in Denver told me of a DP lady working in his hospital. In a German newspaper she had read of civilian Americans in Germany who were building homes for refugees. The article had also told what motivated them to do this. She had then told the 1-W, "Now that is why you are here, isn't it?" Two groups of volunteers, the

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MENNONITE YOUTH

REMEMBER WHOM YOU REPRESENT

(Continued from page 507)

fellows in Germany and those at this particular hospital in Denver, had made a definite clear impression on people in their environment. They had established the fact of whom they represented. Their witness of their faith had been true.

Last summer a group of volunteers in a five-week international voluntary work camp in Germany left a similar impact. At the end of the work camp period one of the campers, a fellow who had only a year earlier fled the East Zone, testified that he had here experienced for the first time, a real Christian fellowship. Here were people who were sincere in their faith, enough so that they would go out of their way to help others. Here was an environment of love which encompassed those who had otherwise never experienced such love. If all Christians took their faith so seriously, they could be a real challenge to a heathen communism. A big statement you say, but do not doubt it. The trouble with our faith is not that it cannot overcome evil, but that we are not zealous enough in practicing it. We would profess to be Christian and then act as if we are not convinced of the Christian way. Only by living Christ's teachings from day to day can love be an effective agent in our lives and in the lives of others. Only in this way can we convince the world of what it needs as a remedy for its ills.

This article was to be a message to 1-W's, but it is not only 1-W men who need to remember whom they represent. All of us as young people need to be faithful to our calling as Christians. But we 1-W men, put on the spot by our country, are put in a position outside of a Christian community and asked to be a clear witness. It behooves us, therefore, to be especially concerned about presenting ourselves so that the world can see from our consistency in thought, word, and deed, that Christ dwells in us and has shown us another way of life to be practiced daily. Our off hours are more a test of this consistency than work hours. One of the PAX leaders put it this way: "It is that part of ourselves that we give in our off hours that put the positive aspect into our service. Otherwise our work can be just another job." It is the voluntary "positive plus" in our service that makes it significant.

The thing that has impressed me recently in contacts with 1-W and young people's groups is the evident lack of concern about making our Christian witness real and positive. We go our separate ways as if we have no concern for the material and spiritual welfare of those about us. This is not said to chastise, but to remind us of our task. Are we lukewarm Christians or is a care for our fellow men manifested in our lives? The following questions would point up the extent of our concern as well as some of the challenging aspects of the positive Christian's way of life and some of the things that are demanded of us as Christians.

How much is our service a desire to grow in an intimate personal relationship to God? How much have we gained from fellowship with workers, from other Mennonite groups, to learn to know and understand their principles? Has this Christian fellowship strengthened us for our service? How much time in our off hours is budgeted profitably for additional service and recreation as compared to the time we spend for our own pursuits or in loafing? How much are we interested that the world become aware that the Christian way can be an answer for our day—that it could overcome communism if we lived in positive love? How much have we done above and beyond that which was expected of us? Is our concern just to get along or is it to give a "plus" to our life and service? How faithful are we in attendance at young people's or unit meetings? Do we discuss further ways of growing in faith and of making our lives effective? Is our first interest in ourselves or in helping other people, both physically and spiritually? Is our first loyalty to ourselves and our own interests or to Him whom we represent as Christians?

God wants us as individual Christians to do His work. We are the salt of the earth.

—**Curtis Janzen**

Why I Choose V S

All through the New Testament we find Jesus giving Himself freely and graciously to the physical, spiritual, and mental needs of the people. He has challenged us to do likewise and as Christians I think that we should not only feel it our duty but, because of our love for Christ and our fellow men, we should want to accept this challenge.

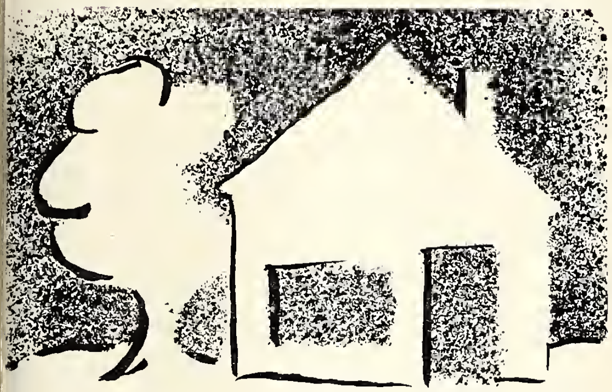
Voluntary Service gives us a wonderful opportunity in which to serve our fellow men and also to be real witnesses for Christ. I like to think of volunteers as short term missionaries. Certainly as VS workers we can do many of the same things for those we serve as our missionaries on their fields do for their people.

We can do much for Christ in our everyday lives in our own community. However, we are prone to become so involved in our own daily work and activities that we forget our duties to our fellow men and God. For that reason, I believe that if we set aside a special time, such as a few weeks during the summer and consecrate ourselves fully to his service, we can be more effective in our service.

Voluntary Service is working with and for people. It is putting ourselves into their shoes for a while, trying to understand their background, their culture, and home life. Trying to understand and help them solve their problems. VS is looking at life from their angle for a few weeks. Imagine yourself a little Negro boy, looked down upon and neglected, or a Chicago youngster, left to roam the streets, or perhaps an invalid, lying in bed from day to day in some home. After living with these people, in these circumstances for some time, I think we will be more appreciative of our own background, of our parents home, and community.

(Continued on page 509)

VS Begins At Home



It all began with one of the fellows becoming aware of the opportunities to do Voluntary Service in our own community. A few words mentioned to one of the men brought us our first real project. A one-story house of a widow lady in a nearby town needed painting badly. With the town furnishing the paint, our YPF spent two days painting the house. It wasn't an easy job, because the old paint was so weathered that it had to be brushed off before a new coat of paint could be applied. But in spite of heat and hard work, it was a tremendous satisfaction to see a neat green-painted house in place of the badly weathered old house. The little old lady who lived there couldn't understand why young people who didn't even know her, would take time to paint her house.

Many of us just aren't able to give a whole summer to do Voluntary Service. But anyone can give a day or two out of a summer. If we once become aware of the fact that there is such a thing as VS at home there will be many projects presenting themselves. One such project which our YPF has been doing for several years is church cleaning. Twice a year we spend a day cleaning the building from basement floor to balcony lights.

Is one of your neighbors laid up just at cultivating time? How about some of the fellows spending a day or two in his cornfield? Or girls—that mother with a tiny baby would appreciate a day's help. For the girls who live in town, how about gathering some of the neighborhood children together several afternoons a week and play games with them or go swimming. If a tornado or flood has hit areas within driving distance, it makes an effective witness if you spend a day helping those disaster victims.

Besides the personal satisfaction one gets from work of this sort there is another gain. You aren't going to hear people say, "The only reason those kids want to do VS is because they'll get to chase across the country."

I would say for our YPF that we are finding one of the best ways to begin Voluntary Service is to begin right in our own community—at home.

—Winona Waltner

WHY I CHOOSE VS

(Continued from page 508)

I don't know of anything more interesting than just meeting people from other communities. To study their pattern of living, to compare culture, customs, and religion. You find that you have many things in common and if you are a good genealogist you may even find some distant relative you never knew you had. At any rate, one often finds that the world really isn't so big after all, and there are other people just about like you, interested in the same things and confronted with similar problems.

Voluntary Service gives one a chance to try oneself out in the world, to make use of ones abilities, many of which one was perhaps a bit scared to try out in the home community where one is well known.

Voluntary Service, as the YPU Program, can be divided into three areas or the threefold emphasis of Service, Faith and Life, and Fellowship. Service is the work we will be doing during our everyday schedule. We will be serving others whether we work with the invalid patients or whether we will help in the kitchen or laundry and certainly there will be many other little services we will find that we can do which are not assigned to us.

Then there is the faith and life area. Certainly a Christian faith and life are essential for effective Christian service. Our faith and life is enriched and grows through our daily devotions with unit members, devotions with the patients and by studying together, sharing our problems and facing each day's perplexities together we help to deepen each other's faith.

The third phase of our program is fellowship. This does not only mean the recreation and picnics in which the unit participates but here again there can be fellowship in working together with fellow VS'ers and others. If you work in a hospital or home there is fellowship in just visiting with the patients, they appreciate it so much and it also brightens the day for the workers. These things and many more can result in real Christian fellowship.

—Ardys Preheim

(*The above article was given as part of a panel discussion. Ardys Preheim is a student at Freeman Academy. She is serving in Rosthern, Saskatchewan, this summer.* L.D.)

* * *

BIOGRAPHY OF DAVID TOEWS

(Continued from page 503)

At the age of 77 years and sixteen days, Rev. Toews went Home on February 25, 1947. Telegrams of sympathy from Prime Minister McKenzie King and other great men were read at the funeral services. Rev. J. J. Thiessen based his funeral meditations on II Samuel 3:38, "Wisset ihr nicht dasz auf diesen Tag ein Fuerst und Groszer gefallen ist in Israel?"

Thus we see how one of our Mennonite forefathers has passed along the faith which we now strive to attain and pass along.

—Rosthern Junior College Bulletin

THAT WE MAY SERVE

(Continued from page 506)

of the Ages: the Prince of Darkness against the Prince of Peace; the powers of Satan against the Kingdom of God. In such a scene as the world is in today, you and we cannot be complacent if we believe in the Great Commission and desire to crown our Savior Lord of all. Man can be saved as you and we pray and work in seeking out those who might be willing to choose Christ. Where are the holy men aflame with a holy passion for souls? Where is the "fearless band," the overcomers, who have learned to wrestle upon their knees—even in difficult places? Is our sacrifice laid "on the altar" where the fire is?

Language School closed July 9, and then we had a chance to review and drill the **Nippongo** (Japanese language) that we have covered with the teachers. It is still bewildering to think of having to swallow some two thousand complicated characters which mock one all day long by refusing to stay put in one's memory and then sit on the bedposts at night pointing a finger of scorn at us. We are still studying though.

John and Anne are well and happy. John often has so many questions to ask at the present stage that he hardly has time to eat. Anne took her first steps at 11½ months, and, of course, we were as happy about it as she was.

A recent survey of pastors and missionaries in Japan reveals that there are still several neglected and needy areas. The prefecture of Saga, for example, has one Christian worker among 81,000 people. The average on the nationwide basis is one worker to 20,000 people.

For your prayer list, remember us, as we make plans for opening work in the city of Hyuga (Nebeoka) next spring.

We hope to be hearing from some of you soon, especially those who have never written to us and as you gather in a bounteous harvest, will you work and pray with us for an abundant spiritual ingathering?

—Ferd and Viola, John and Anne Ediger

Our Schools

BETHEL COLLEGE

Enrollment figures at Bethel College for the 1954-55 school year as of July 31, as released by the office of the Dean, indicate a definite increase over last year at this time.

The students come from fourteen of the United States and from eleven countries outside of the United States, including Canada, Mexico, Alaska, Puerto Rico, Egypt, Japan, Germany, Nigeria, Liberia, The Netherlands, and Formosa. In addition, 23 foreign students have applied for admission, of whom only about one-fourth have received complete clearance to attend Bethel College this coming year.

STEWARDSHIP GLEANINGS

(Continued from page 503)

man said: "I should be able to give much to the church since by being a Christian, I have been spared a lot." How true! Let each Sunday school class face the issues. How can we give more for the Lord? To find a way to give five cents a day more per family would bring in an additional $275,000 a year.

3. **A look at the challenge.** Money power is Divine Power! Money power means souls in India, clothing in Korea, rehabilitation in Paraguay, faithful witness at home and abroad, schools, hospitals, printed materials, etc. We need three "p's": prayer, plan, promotion. In our prayer meetings, do we pray for the release of the money in our churches? Do we have an effective plan? And, have we caught the lesson of the need of effective encouragment?

"Lord, grant us a money vision. In Jesus' Name. Amen."

MCC News Notes

GREECE PAX MEN FUNERALS HELD AUG. 4

Funeral service for the two PAX men who drowned in Greece—Eli M. Miller, Mt. Eaton, Ohio, and Simon D. Miller, Kalona, Iowa, were held in their respective church communities Aug. 4.

Memorial services for these 1-W men who lost their lives through drowning July 23, were held at the PAX units in Greece and Germany. A memorial service was held at MCC headquarters, Akron, Penn., Aug. 9.

MCC representatives who attended the funerals were C. N Hostetter, Jr., chairman, to Ohio, and H. A. Fast, vice-chairman, to Iowa. Bodies of the men were returned to the United States for burial at the request of the families.

Eli M. Miller, the son of Mose D. Miller, Fairbanks, Iowa was a member of the Maysville Conservative Amish Mennonite Church, Mt. Eaton. Simon D. Miller, the son of Denni J. Miller, was a member of the Middle West Sharon Ol Order Amish group.

A Greece PAX man wrote that the Panayitsa villager "were struck pretty hard" by this incident. Another repo stated that these men were highly respected by the Gree people with whom they worked. A co-worker wrote tha "they both knew the Lord well and were serious in thei Christian lives."

Death came to these youths after 7:30 Friday evening July 23, when the two Millers in company with another PA man, Devon Schrock of Mishawaka, Ind., and a Greek police man went swimming. Limited swimming ability and a cu rent which moved the men to the center of the lake wher the water was deeper were considered the causes of deat

The Greek policeman, though able to swim, was unabl to help the men to shore after they were in trouble. Hel was called and efforts to revive them were made from 8:3 until almost midnight.

MCC CONTRIBUTES CLOTHING AND FOOD TO AUSTRIA FLOOD SUFFERERS

MCC personnel in Austria have made available approximately 75,000 pounds of food and clothing to victims of the recent Danube River flood.

These goods were distributed in the Upper-Austria disaster area where 18,000 persons were evacuated from their homes. In addition, a good number of additional homes and farms were less seriously affected, but also suffered loss. The flood, considered to be the worst on the Danube since the 16th century, was caused by heavy rainfall and melting snow.

The 61,000 pounds of food made available to the flood sufferers included flour, powdered milk, sugar, beef, and pork. The remaining 14,000 pounds of relief goods included blankets, clothing, shoes, and soap.

Continuing MCC services in Austria include the distribution of material aid and worship services held in Vienna every three weeks. Austria today is a needy relief field. There are still 200,000 refugees in Austria who are directly in need—that is, they are so dependent on outside help they would immediately fall into desperate and serious straits if this help were cut off. Relief personnel are currently making plans for fall distributions.

During the summer months food has been made available to church camps attended by refugee and underprivileged children. Enough food has been contributed to provide 65 per cent of the daily food requirements for 2,650 children for a three-to four-week period or the equivalent of 58,000 child-days support. These food stuffs have been greatly valued by these church groups because their financial resources for the operation of the camps are limited. In addition to physical rehabilitation, these children have had the benefit of Christian care and instruction.

Attendance at the worship services in Vienna averages about 100 persons. Recently two young people of Mennonite parentage requested baptism. They will be baptized in September by Samuel Amstutz-Lerch of the Swiss Mennonite Conference.

Jottings

—**Carlock Church, Carlock, Ill.:** A children's day program was given on June 6. Vacation Bible school was held June 7-21, together with the Christian Church. Eighty-three children were enrolled. Forty-two Christmas bundles were given by our church. The Mennonite churches of central Illinois sponsored a six-weeks music institute, which began June 14: Earl Lehman of Bluffton, Ohio, was procured as the director of the institute. Each Monday evening he met with the song leaders of the churches, and on Thursday evenings, with the choir members. Two fine programs were given on July 23 and 25, at Danvers and Gridley High School auditoriums. On July 11, we had a special service to welcome home Dr. and Mrs. Merle Schwartz, Judy and Bobby. They were missionaries in the Belgian Congo, Africa. They will be on furlough for 6 months. Four boys and our pastor attended the retreats at Camp Friedenswald in July.—Corr.

—**Butterfield Church, Butterfield, Minn.:** In the evening of "Independence Day," Sunday, July 4, Vernon Duerksen, son of our pastor, brought the message from Heb. 12:1, 2. Each must secure "independence" from Satan through fighting sin and by running the race with patience, as the above Scripture indicates. On Sunday morning, July 11, H. P. Warkentine spoke in lieu of our pastor who was attending the 25th anniversary of service of Rev. and Mrs. Helmuth Ortman, in the Salem Church, at Munich, North Dakota. Rev. Warkentine will be superintendent of the Mountain Lake Bible School for the next school year. In the evening of July 11, the senior Christian Endeavor Society of the Bethel Church of Mountain Lake, presented a program on Christian Friendship. On Sunday evening, July 18, Edward Duerksen related some of the experiences he had on the trip to, at, and from Munich. He stressed God's goodness enroute. The Ladies' Mission Society sponsored a Mission Day of services on Sunday, July 25. In the evening, missionary Robert Kampers from India gave a challenging message on "Glory means Gloom." Mrs. Kampers spoke to the children and displayed many articles; and the Kampers family sang a few Hindi songs with harmonica accompaniment. In the afternoon Miss Lena Quiring from Africa told some of her experiences. A fellowship lunch was served after the afternoon service.—Willis Linscheid, Corr.

—**First Church, Shafter, Calif.:** Our church had its annual Sunday school picnic in Mannel Park, on June 6. June 6-12, we had daily vacation Bible school, where a blessed time was reported by all. A demonstration program was held Sunday evening, July 12. From June 16-20, our pastor attended the Pacific District Conference where he spoke on Sunday morning. Rev. and Mrs. Frank Manning addressed us and showed slides on the evening of July 20. We were truly inspired by their message in word as well as receiving a blessing from their pictures. Both choir and Sewing Circle have been disbanded for the summer, and we hope to start with renewed zeal in the fall. Before the Sewing Circle disbanded, we had a "steak bar-b-que" in the park to which all husbands were invited. During the Sunday morning services of July 25, two ladies were received into the church by letter.—Mrs. Leona G. Heller, Corr.

—**East Swamp Church, Quakertown, Pa.:** Summer D.V.B.S. was held June 14-25, with an average attendance of 88. During our pastor's vacation, brother Milton Morris preached. He is studying in the U.S. to be a missionary among his own people of San Blas Is. and is a fine servant of the Lord for that calling. Retreats at Men-O-Lan are again history. Various groups attending with receptive hearts found an abundance of blessings. Daughters were welcomed into the families of Mr. and Mrs. Robert Landis, Jr. and Mr. and Mrs. David Shaffer. It was with deep regret that we received the resignation of our pastor, A. H. Schultz. He is going to serve at the Gospel Church, in Mountain Lake, Minnesota, after October 10. May the Lord greatly bless pastor Schultz and family as they continue to seek His will.—Corr.

—**Gospel Church, Mountain Lake, Minn.:** August Ewert of Omaha, Neb., was with us on July 4, at which time Communion Services were held. On July 11, the Men's Chorus of our church went to St. Cloud to sing at the Reformatory and at the Baptist church. On July 11, Peter C. Quiring gave the morning message. That evening a Missionary Rally and welcome for Missionary Tina Quiring was held. The latter is home on furlough from Africa. Mrs. Gladys Kampers and Luella Loewen were the speakers at the rally. The young people of our church and of the Immanuel Church of Delft enjoyed an evening of fellowship together at our church on July 13. Joseph Herchkovitz, a converted Jew, gave the morning message on July 18. The young people of our church, Bethel Mennonite, and First Mennonite, enjoyed a fellowship at the Bethel Church Sunday evening, July 18. D. A. Regier brought the morning message on July 25. A. H. Schultz of Quakertown, Penn., has accepted the call of our church as pastor.—Mrs. Waldo Stoesz, Corr.

—**Salem Church, Freeman, S. D.:** July 25, Pastor Fretz's sermon was "From Everlasting to Everlasting," a message on the Grand Canyon; the third in a series of sermons on his western trip last summer. The Young People's Fellowship united with the north church Y.P.F. in a social in the gulches, July 18. The program theme was, "Forming Wholesome and Pure Friendships." The Faith and Life Committee gave a program for the morning worship service in the Kingsberg Church near Avon, S. Dak. The Service Committee sponsored two projects which were that of painting Mrs. Julius Graber's house in Freeman, and also the cemetery house. They have also put up a big church sign in front of the church. Twenty-eight sewing kits were sent for relief.—Corr.

—**New Hopedale Church, Meno, Okla.:** Two weeks daily vacation Bible school were held with 81 pupils, 7 teachers, and 5 helpers, besides Rev. and Mrs. Epp. Ten young people were added to the church through baptism and five came through the right hand of fellowship on June 20. Eighteen

(Continued on next page)

Christmas bundles were prepared and delivered to the relief center in North Newton, Kan. A farewell service for Rev. and Mrs. August Schmidt and family was held July 18, in the evening. August 1, they took up work at the Indian Mission Station at Canton, Okla., replacing the Herbert Dalkes, who plan to attend school for two years. Our church has been blessed through the Schmidts during the 25 years while they taught at the Oklahoma Bible Academy. Our prayers go with them that their blessings may be mutual in their new field of service. On July 12, the youth fellowship enjoyed an outing with Bill Gering, General Conference YPU representative, as guest.—Corr.

—**First Church, Clinton, Okla.:** It was our privilege to have Harley King of the Bergthal Church to serve our congregation with communion services, July 18. A farewell supper was given recently by our congregation in honor of Rev. and Mrs. H. D. Penner and daughters. Rev. Penner gave his farewell message on July 25. After that they moved to Medford, Okla. Mr. and Mrs. J. N. Wiebe and Doris attended the Wiebe reunion at Woodward, Okla., July 25. Mr. and Mrs. H. E. Nickel spent their vacation visiting their children at San Diego, Calif. A number of our young people spent a week at the retreat at Hydro.—Mrs. G. H. Bergen, Corr.

—**Friedensfeld Church, Turpin, Okla.:** The evening of July 25, four young people, Wilma Janzen, Donnie Plett, June Plett, and Bob Taylor, had charge of the service. This included solos, object lessons, short talk, and congregational chorus singing. Eleven of our young people attended the Oklahoma Young People's Retreat at Hydro, Okla. August 2, the Home Builders Class had a hamburger fry in the back yard of the Chester Windsor residence. This was a class farewell for Rev. and Mrs. Levi Koehn and Sharon, and also a birthday surprise for Mrs. Koehn. She was showered with a beautiful assortment of handkerchiefs. There were ten couples and fourteen children present.—Mrs. Chester Windsor, Corr.

Into the Beyond

MRS. D. B. UNRUH, nee Carolina Ratzlaff, was born February 11, 1884, and died April 26, 1954. She was a life-long member of the New Hopedale Church, Meno, Oklahoma.

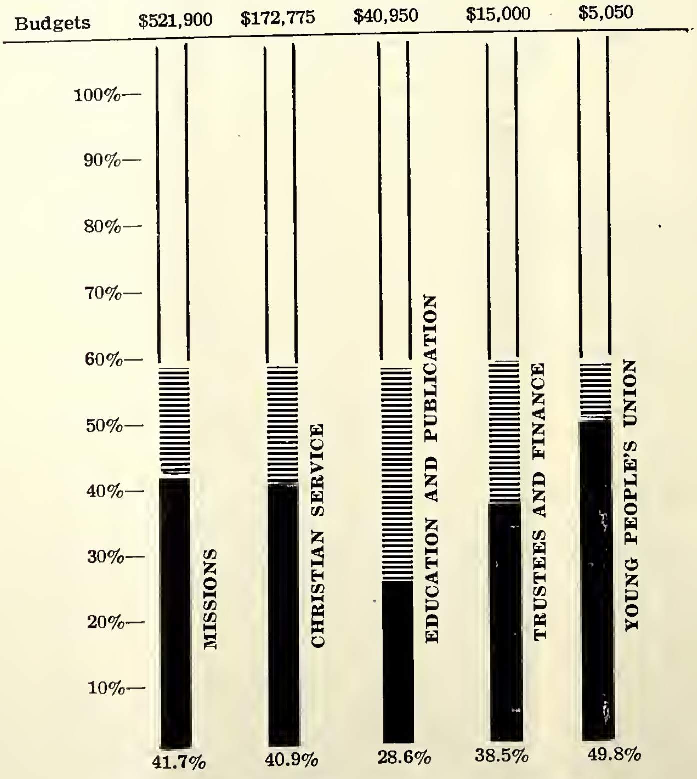
REV. HENRY. A. TOEWS, 53, passed away at Bethel Deaconess Hospital, Newton, on July 24. He was a member of the Bethel Mennonite Church, Inman, Kansas. He was born November 22, 1900. He had been a former missionary to Africa.

MRS. J. N. DOERKSEN, member of the Bethel Mennonite Church, at Inman, Kansas, died July 14, at the age of 84.

JONAS W. GRABER, of Pretty Prairie, Kansas, and member of the First Church at that place, was born October 4, 1890, and died July 29, 1954.

Conference Stewardship Chart

July 31, 1954



(Percentage of budgets met as of July 31, 1954)

■ **Receipts to July 31;** ▥ Short of **Budget**

White area represents remaining 5 months of year (fiscal year ends Dec. 31)

(E.R.M.)

LET'S LOOK AT THE BUDGET

This year's budget for the work of the four Conference boards is $750,625, or $62,552 a month.

Contributions received in the first seven months total $305,681, or $43,669 a month—which is $18,883 short of the monthly average, and $132,183 short of the budget for the seven-months period.

A total of $444,944 in these next five months, or about $89,000 a month, will be required to meet the financial needs of the planned work of the four boards.

Now, how strong is our faith? Do we believe that the Lord will so move the hearts of our people and our churches that this year His work through our General Conference will not be hindered or left undone because of lack of funds?

Very sincerely,

A. J. Richert, Conf. Treas.

THE Mennonite

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Other foundation can no man lay than that is laid which is Jesus Christ.

Photo by WALTNER

Adventures in Fellowship
Fiftieth Anniversary; Cheyenne Mission Work
What of Our Mentally Retarded?

Volume 69 Number 33 August 24, 1954

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C. P. S. REUNION

The annual CPS Fellowship will be held September 12, at Camp Alexander Mack, Milford, Indiana, sponsored by the CPS men from Michigan, Ohio, Indiana, and Illinois. A carry-in lunch at one o'clock. All are welcome.

Ernest Hooley, sec.
Shipshewana, Indiana

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. E. Smucker, Maynard Shelly, Willard K. Claassen.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas, or 722 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, 4614 Woodlawn Avenue, Chcago 15, Illinois. **Postmasters Note: Send change of address Form 3579 to 722 Main, Newton, Kansas.**

Saved by a Tract

"How it rains! I think I will not go out with my tracts today," said a gentleman to himself one wet Sunday. Then, retiring from the window, he threw his bundle of tracts upon the table and, yawning, dropped into his easy chair.

There he sat idly musing while the sacred hours fled. By-and-by his little daughter came in from Sunday school. Seeing the bundle of tracts on the table she said, "Why, Pa, haven't you been out with your tracts?"

"No, my dear, it's too wet."

"Oh, Pa, let me go with them. I've got my bonnet on, and can soon take them round."

"No, no! it's too wet for anyone to go out. We must stay at home, my dear."

"I won't get wet, Pa. I'll take the big umbrella. The people will want the tracts. Do please let me go, Pa."

These and similar pleas conquered the reluctant father. The little girl started. She knew the district, and was soon at her blessed work. A few steps led her to a large old house with a big knocker. She rapped again and again, but no one replied. The poor child's patience was almost exhausted when she heard a sound in the house. Another knock, and the door was opened by a woman who wore a good dress, but whose face the little girl thought looked very unhappy.

The child smiled upon her, gave her a tract, finished her round, and went home, little thinking that by her walk in the rain that afternoon she had snatched a soul from ruin, and a body from the jaws of death.

And yet it was even so; for the woman at whose door she had waited so long, was in the act of hanging herself when the child first lifted the knocker. The rope was fastened to the high post of an old-fashioned bedstead, the noose was around her neck, and she was about to launch herself headlong into darkness. The knock disturbed her. She waited. It came again and again, until to get rid of the annoyance she slipped the rope over her head and went to see who might be the disturber. The loving look of the child disarmed her anger. She took the tract and read it; was convicted and led to Christ, and the next Sunday told her joyful story to the little girl's father.

Thus did a little girl's hand, armed with a tract, pluck a brand from the burnings.

—Gospel Banner

Of Things to Come

Aug. 30-31—Faculty Retreat
Sept. 1—Academy registration
Sept. 2—College registration
Sept. 3—Classes begin

Bethel College:

Sept. 2-3—Faculty Retreat
Sept. 8—Freshmen Assembly
Sept. 9—Senior registration
Sept. 10—Freshmen registration; S.C.F. reception
Sept. 11—Sophomore registration; All classes begin; Fall mixer
Sept. 12—Formal Opening

Mennonite Biblical Seminary:

Sept. 6—Junior Orientation
Sept. 7—Opening Chapel; Orientation; Worship Service
Sept. 8—Registration; Convocation
Sept. 9—Class work begins
Sept. 17-18—Faculty and Student Retreat

Bluffton College:

Sept. 10-13—Freshmen days
Sept. 14—Registration; Seniors, Juniors, Sophomores
Sept. 15—Freshmen registration
Sept. 16—Classes begin

Sept. 4-6—Labor Day Bible Conference, Men-O-Lan
Oct. 20, 21, 22—Western District Conference, North Newton, Kansas

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An Appeal

Harvest Festival time in our churches is at hand. In planning for these ingatherings, will the churches please try to increase their offerings so that, if possible, receipts for the work of the General Conference will equal budget requirements?

According to the chart in last week's "Mennonite," total receipts were 17.6 per cent below the budget—and that, incidentally, is $132,175. We should also point out that receipts for the Board of Education and Publication were the lowest, having to date received less than half of their budget requirement.

—Conf. Treasurer

Editorials

NO HARVEST WHERE THERE IS NO SOWING

Recently, in attending a lecture given by Martin Niemouller, relating the condition of the church in Germany, the question was asked concerning the position of the youth toward the peace position. Dr. Niemouller made the significant statement that no harvest can be expected where no seed has been sown.

This points up a significant fact that all churches should bear in mind. There will be no harvest of strong peace testimony where no seed of that kind has been sown. This may explain why some of our young men fail to take the historic peace stand when they come to draft age. We have taken too much for granted. Because we, who are older, have studied and worked through this whole question of peace and war, we thought the youth would automatically adopt a similar attitude. When they have failed to do so, we have been inclined to be critical toward them. The fault may have been with the home, the Sunday school, and the pastor.

Where the seed of peace has been faithfully sown into the receptive heart of the child, there can be expected the harvest of a strong peace conviction. Where such seed has not been sown, we have ourselves to blame if there is no harvest of peace.

Living as we do in the age of the H-bomb, such seed sowing is all the more imperative. It is claimed that every Bible we pick up, every bite we eat, every leaf we see, every child in its cradle has on it some radioactive dust, as disclosed by the Geiger counter. This dust is the result of man's tampering with the terrible forces of destruction. This is all the more reason why the church should sow the seed of peace and righteousness that there may be the proper fruitage.

UNION, BUT NOT COMMUNION

Even before the World Council of Churches begins its Second Assembly at Evanston, there is on the part of many a feeling of regret at the announcement that there will be held five different communion services instead of a united one. The explanation given is that the various denominations differ so widely in their form of observance that it is necessary to have enough different communions so that all may find a place where they feel at home.

But the point where Christians usually feel most deeply their oneness of faith in Christ is in a common observance of the Lord's Supper. Here usually minor differences seem to pass away and the deep spiritual fellowship in commemorating the Lord's death seems to bind us together. It comes, therefore, as a distinct shock to many Christians to learn that the Church of Jesus Christ is still so divided that there is need of five different types of the communion observance in memory of our Lord who fervently prayed that we all might be one.

We certainly need to acknowledge "Christ, the Hope of the World." But is there not also need to experience something of the unity in Him through the common observance of the Holy Communion?

OUR RETARDED CHILDREN

The article in this issue dealing with our mentally retarded children presents the church with a challenge which should not be put aside. For years we have been actively conscious of our physically ill and have gone into nursing and hospital work. Only quite recently—since the close of the last war—we have become active in providing for those who are mentally ill. This has opened a whole new field of service for our church and through the channel of the Mennonite Central Committee we are now ministering to the needy in this field.

But the mentally retarded have too often been simply our "forgotten children." The church as such has made no provision nor had any program for the aid of those who need help so badly. Let us hope that as the MCC studies the possibilities of entering this field, we may all become more aware of the problem and the need, and seek under God's guidance to find ways and means of rendering real service both to parents and those who, through no fault of their own, have been classed with the retarded.

These have possibilities for development for which we have given no chance. It is high time our church and Conference faces this challenge and moves resolutely in the direction of real service. The church should be the leader in such service and not merely a silent observer as other agencies forge ahead, trying to work out some ways of helpfulness.

THE CHURCH AND RADIO

In a recent clinic in religious TV and radio broadcasting, an NBC religious supervisor told ministers in attendance that high program aims must be coupled with quality performance. It was pointed out that even the temporary popular songs are presented only after long hours of rehearsal by the best singers, but that "unfortunately, however, the presentations of our greatest Theme have too often suffered from amateurism."

But why should there be a poorer presentation of the great gospel themes than of mere worldly matters and themes? If our theme is the highest and best, then it should be presented in the best possible manner. We are instructed to "adorn the doctrine of God."

Since our Conference has only recently completed its first year of radio work, we should now be convinced of the great need of presenting the greatest possible news in the best possible ways. Why not the same concern and careful rehearsal in the music of the church as in modern worldly music? Why not even more careful preparation in presenting the true Way of Life? Unfortunately, it is still true in many ways that the people of this generation are wiser than the children of light.

We have a Conference radio committee. They are working on this problem, and seeking ways of coordinating and improving our radio work. We should give this committee our hearty support.

Evaluations and Impressions of the Bluffton Peace Conference

DAVID HABEGGER

Those who attended the recent Bluffton Peace Conference are quite unanimous in saying that it was a good conference. Two departing Quakers commented that it was the "best conference" they had ever attended. What were the values of such a conference? Here is a composite report from those who attended.

There were some who attended the conference with serious reservations as to the value of a Brethren—Friends—Mennonite conference. The diversity between the three groups, it was felt, would be too great to be able to accomplish much. But this conference demonstrated that these three groups, which emanate from quite dissimilar cultural and religious backgrounds, possess a common denominator that other Christian denominational groups do not have. This common factor is, of course, their emphatic emphasis on the complete relevance of Christian Love to personal and community relationships, with special reference to peace and war. Thus we left the conference feeling that such joint deliberations are of real value.

The above judgment does not mean that there were no differences evident, but it does mean that what we have in common is of such value that it transcends the differences. However, because of the differences present between the three major groups, the Mennonites discovered a solid substratum of unity which some had scarcely dared believe existed. In our discussion groups it was evident that we spoke out of a common heritage and that we had an outlook on vital issues that was often identical.

Another value that came out of the conference was the interchange of ideas. The main contribution of the Mennonites was the doctrine of the Church as an intense fellowship of believers. This fellowship was presented as the stronghold of the believers, the island of sanity in a world of madness, the powerhouse from which we receive our strength to go out to do our Master's will, and as the refuge to which we can return to gain new strength. Several Friends stated that they had gained an appreciation of this concept of the Church and they believed that we were stronger in our communities because of this belief.

On the other side of the ledger the Friends and Brethren made us realize that we have hid our light under a bushel. We have not thought out sufficiently the role of the Christian disciple as a citizen in a modern democracy. Our theology is geared to the concept of an autocratic government from which we can stand aloof. Thus we are seen as negative, stating what we will not do, rather than being positive and making our faith relevant to the larger issues of society. Because of this fact it has been proposed that regional conferences should be planned for specific vocational groups, such as farmers, businessmen, teachers, etc., which would wrestle concretely with the issue of being a disciple in their given calling.

A third value of the conference was the opportunity to meet face-to-face the leaders of the various peace churches. While this was not an entirely new experience for some, for those to whom it was a new experience it was very worth while. Such contacts broadened our interests and challenged our thinking. Such men as Kermit Eby of the Brethren and Raymond Wilson of the Quakers were provocative because in their own way they are seeking to make their faith relevant to our time and situation.

There were certain impressions gained at the conference that are of interest. Dr. Robert Kreider commented that as a historian he was interested in the frequent use of historical allusions by the Friends and Mennonites. Both of these find great didactic value in their respective histories. The Brethren, on the other hand, seem to have lost a sense of the relevance of their own church history in relation to the current discussion.

It was quite obvious that the three churches have been influenced by their heritage. The Mennonites were the most biblical and theological in their presentations and discussions. The Brethren, coming out of the Pietistic movement, were less so; while the Quakers, with their emphasis on the "inner light," were the least biblical or theological. Thus there was a tendency to shift in our discussions from biblical moorings to more prudential and pragmatic bases. When this occurred the discussion seems to become less rewarding and satisfactory.

There was a strong feeling expressed by some of the participants of the conference that some sort of action should be forthcoming after so much discussion. However, this conference was set up as a study conference for it was obvious that we need to first think together before we can act together. The conference did bring us closer together in our thinking and I am sure that action will result from it. A next step that would have real value is a meeting of the Mennonite groups alone to discuss the obligations of a Christian to his community, state, and national government for it is at this point that we are the least clear in our thinking and most at variance with the Friends and Brethren.

A report of what took place at the Peace Conference was written up in the July 22 issue of the *Mennonite Weekly Review* by Dr. H. A. Fast. In his report the high points of the conference are lifted up as well as some of the issues that were discussed.

Sending Forth Laborers

Betty Quiring

We thank God for the arrival in Belgium of Betty Quiring and the Earl Roth family. They are already at work studying more French in further preparation for their service in the Belgian Congo. Their address is:

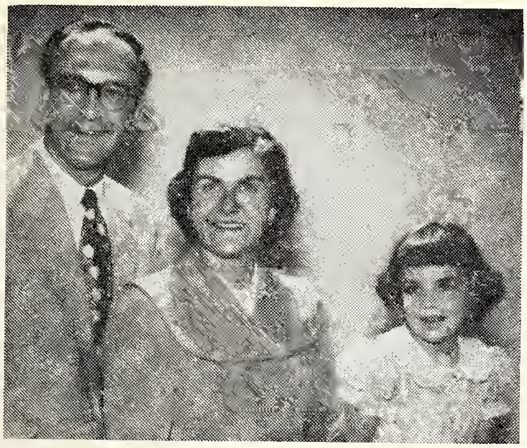
Rue du Champ-de-Mars
Bruxelles, Belgique

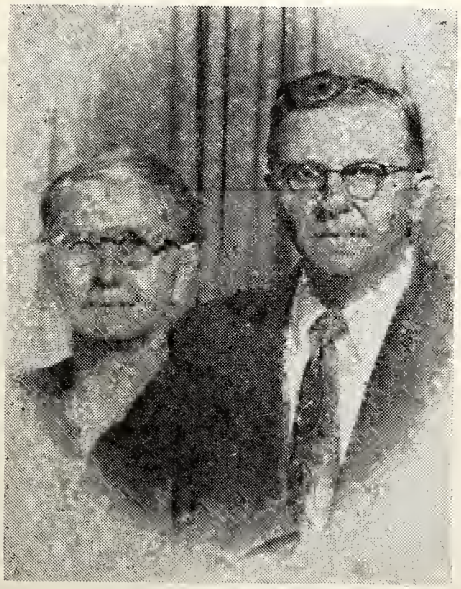
Rev. Peter Derksen

Mrs. Peter Derksen

Rev. Robert Ramseyer

Mrs. Robert Ramseyer and John Mark


Rev. and Mrs. Earl Roth and Yvonne


Rev. and Mrs. Frank Enns

Sailing on August 18, from New York on a Belgian freighter, *SS Lualada,* were our senior missionaries to the Belgian Congo, Rev. and Mrs. Frank Enns. Their ship will take them directly to Matadi.

We thank God for the opportunity of sending four new missionaries to Japan. This will bring our missionary group there to twenty. Rev. and Mrs. Robert Ramseyer, of Bluffton, Ohio, and Rev. and Mrs. Peter Derksen, of Abbotsford, B. C., will be leaving on an American Mail Line ship from Seattle on August 27. A steamer letter which means much to missionaries when they leave the homeland for the first time may be addressed to them:

Peter Derksen, Passenger
or
Robert L. Ramseyer, Passenger
M.V. Ocean Mail V. 26 W
Pier 88
Seattle, Washington

Janet Soldner returns to Colombia for another term. She sailed from New Orleans on the *SS Chiriqui* on August 18, landing at Santa Marta, Colombia.

Janet Soldner

Aganetha Penner

Miss Aganetha Penner, of Mountain Lake, Minn., will be going to Oraibi, Arizona, to teach in the Hopi school. She succeeds Miss Mary Ellen Boehr, who taught there for the past two years.

Adventures in Fellowship

JOHN HOWARD YODER*

"How sweet and pleasant it is to the truly spiritual eye to see several sorts of believers, several forms of Christians, in the school of Christ, everyone learning their own lesson, performing their own peculiar service, and knowing, owning and loving one another in the several places and different performances to their Master, to whom they are to give an account, and not to quarrel with one another about their different practices. For this is the true ground of love and unity, not that such a man walks and does just as I do, but because I feel the same spirit and life in him." —Isaac Penington, 1616-1679

It was the privilege of a dozen Mennonite Central Committee and Brethren Service Commission workers to spend two weeks as guests of the British Society of Friends. Invited by the Peace Committee of the London Yearly Meeting (a yearly meeting in the Quaker tradition is comparable to a Mennonite District Conference) in collaboration with British members of the Fellowship of Reconciliation, six American Mennonites and one Dutch Mennonite, with a similar number of Brethren, made a voyage of discovery for two weeks of early spring through southern and central England and Wales, visiting each evening a different meeting ("congregation" the term used by Mennonites, is the Latin word for the same thing.)

One of the great values of the trip was the introduction it provided to England's history, culture, and countryside. This sort of educational value was, however, not the trip's purpose, nor was it the principal benefit received. The real importance of the experience was its introduction to a world of Christian life and thought which was unknown to most of the group. Each of the Historic Peace Churches, living largely by itself, has come to develop a mentality of spiritual loneliness; combining a certain degree of self-righteousness as to principle with a slight feeling of inferiority as to practice and practicality. Except for a very slight minority of leaders, CPS men and relief workers, and a few communities, mostly in Pennsylvania and Ohio, where Brethren or Quakers happen to be their neighbors, Mennonites have known very little about the other peace churches and what they have known was often second hand. British Quakers likewise were in many places completely unaware of the existence of two other peace churches, and some looked hastily in their encyclopedias before coming to the meetings, not knowing just what to expect.

For this reason the main part of the typical evening program was informative. There were talks on Mennonite and Brethren origins, contemporary church life, and relief activity. Both the Friends and their visitors were struck by the discovery of much which the three groups held in common, even deeper than their common rejection of war. Historically all three movements took their beginnings at the point where discipleship demanded a break with worldly Christendom. For the Anabaptists, this came when Zwingli's reformation committed itself to the maintenance of the Volkskirche pattern and thus sacrificed the scriptural principle of the Reformation; for the Quakers it came when Puritanism attempted, in a way similar to Zwingli's to impose evangelical faith on England by force; and for the Brethren it came again when Pietism, though seeking spiritual warmth and renewal, was content to leave the mass church concept unchallenged. This reminder of a common heritage is at the same time a reprimand to all three groups, for each has weakened, in its own way, the force and clarity of that original commitment.

Mennonites learned, on this trip, something of the value of silent worship. Especially when understood in its original sense, that every member should be open to be used by the Spirit to communicate God's message, rather than in the more recent sense where it is sometimes understood that everyone should keep silent, the Quaker pattern of worship has much to teach Mennonites. For this free form of worship, like the New Testament model it seeks to follow, requires a far greater degree of attention and participation from the individual than does the audience type service current in most Mennonite circles. The seeking for silence before God with which a Quaker meeting begins is a refreshing contrast to the hum of conversation which precedes the service so often in America.

Mennonites learned that it is not at all impossible to hope that the Christian peace witness, especially if built on a constant witness to the central gospel, may have an effect on the life of the nation. Stirred every century by the revivals of Fox, Wesley, Booth, and Graham, England has been led by the Christian peace witness not only to the point where a larger percentage of conscientious objectors than in other countries receives eminently fair treatment by the law, but also to the point where it is to England that American Christians must look for an effective brake on the atomic race or for an effort to live on the same earth with the Communists. This is not to call Britain an exemplary Christian nation nor to forget her own sins of pride, class, and empire. It would be as wrong to expect Christian nonresistant behavior of a nation as to think one had seen a nation acting in accordance with the gospel. Yet at the same time it is both factual and biblical to observe that a spirit-led witness to the powers that be is not without effect even upon peoples and statesmen whose intention is not the unlimited service of God.

Mennonites learned the importance of being informed about current events. The week-end peace conference which it was the group's privilege to attend, was helpful among other things because of the excellent survey of the German problem given by a German Friend now living in England. Being informed and being able to analyze current events in the light of God's Will, even to the point of expressing clearly God's disapproval of certain injustices, does not, however, mean attempting to formulate "right" policies with which a nation unrepentant and unselfish, could attain peace and prosperity. Not all discussions were able to keep this distinction clearly in mind.

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*MCC peace section representative in Europe.

Mennonites learned something about the positive expression of a Christian social conscience. From the neighborhood center in a Welsh mining valley, which helped to cushion the blow of unemployment and gave a new spirit of community to the entire valley, to the model city built around a chocolate factory, from very competent private secondary schools of a sort of private university for independent advanced study, individual friends have pioneered in efforts to express positively their Christian concern for their fellows and for the truth. It would be an error to identify these communities with the Christian brotherhood or with the Kingdom of God, as some do; but as indications of how Christians may live in society as "salt" and "leaven," so that even secular society is given a conscience and rendered more palatable, these achievements are a challenge not soon to be forgotten.

But most important of all, Mennonites learned something of the real meaning of Christian fellowship. Coming largely from churches where fellowship is restricted by the bonds of church organization, by regulations, by definitions of orthodoxy, so that even the mingling of various sorts of Mennonites and Brethren in Christ in the Mennonite Central Committee seems daring, the tour participants learned that the bond of Christian unity is not a denominational organization, but the Spirit of Christ and the commitment to His service. Where one finds that Spirit and a seeking to listen to Him, there is a Christian brother, however much he (or we) may be in need of further leading and teaching before all come to a common Scriptural understanding on all questions of doctrine and life. The discovery of the true **basis** of Christian unity would be incomplete and in fact false without a reminder of the **goal** of that unity, "to attain to the measure of the stature of the fulness of Christ." Yet the need to exhort and instruct one another in the light of this high goal, to a fuller and more detailed obedience, should never lead us to believe that only those who follow our rules or join our organization should be called our brothers.

When Elijah thought he was the only faithful servant of the Lord, he was told of seven thousand others. If Mennonites are sometimes either proud or discouraged by the feeling that they alone are faithful, this experience should be a healthy corrective, teaching not only that there are other brethren in Christ of convictions similar to ours, but also that each can and should learn, from the others, in the search for an ever more faithful discipleship. And if we seek earnestly to learn what the Lord would teach us through the brethren, it might be given us, as we trust was the case in England, to be used as well by Him for the encouragement and the instruction of others.

Stewardship Gleanings

Prove Me . . . Saith the Lord . . .

ANDREW SHELLY

"It is wonderful. We would never go back on our old system."

Thus spoke the head of a household after trying tithing for five months. He is only one of multitudes who have discovered that the Lord's way is best.

In business we hear much about "satisfied customers." I know of no area of human experience where people are so universally satisfied as tithers. In one Sunday school class I asked what some of the objections to tithing are. One member responded: "Isn't it true that the only ones who raise objections are those who never tried it?"

The advantages of tithing to the individual, local church, and the Kingdom are legion. Let us list some of them:

1. *Satisfaction in doing what I ought to do.* Faithfulness to human obligations brings its rewards, but how much more in the case of our Lord! In the midst of the appalling world need, it is a comfort to begin with the basic minimum.

2. *Largely solves the problem of giving.* We *know* we can afford the tithe; so our task is to prayerfully distribute it. We do not have an emotional "civil war" within us when money appeals are made.

3. *Reduces the need for financial drives to a minimum.* Recently I visited a church where virtually every member tithes. They raised far more money with much less effort than a church which resorts to drives. And, they did it joyfully. They received the blessing of giving.

4. *Helps to encourage systematic expenditure of all money.* Many have found they saved far more than 10 per cent through discovering the "leaks" in their spending. Stewardship, of course, goes beyond the giving portion. God is the owner of *all*, and we are stewards of *all*!

5. *Business like and efficient.* The *Layman's Tithing Foundation* was founded by a Christian businessman because he felt churches should accept God's method of financing. The method of tithing is economical because it collects itself. It provides a steady income. It is stable.

6. *The tithe is a simple method of financing.* The fundamental aspects can be understood by anyone.

7. *The practice of the tithe does away with tension in money matters.* These matters are treated as any other as is right. We can discuss issues involving money freely because we have settled the fundamental aspects of giving.

8. *The tithe is a fair principle.* Of course, it is fair; would God be otherwise? (Some say many ought to give beyond the tithe; certainly, but we begin with the tithe.)

(Continued on page 526)

Fiftieth Anniversary Celebration

Mennonite Mission Work among the Northern Cheyenne Indians

ALFRED HABEGGER*

It was in the spring of 1904 that Rev. and Mrs. G. A. Linscheid began mission work under the General Conference of Mennonites at Busby, Montana. To commemorate the fifty years of mission work special celebrations were held at the four mission stations, beginning at Ashland, July 8. The weather was hot but the meetings were held in the latter part of the afternoons and after a lunch the evening meetings were held.

Ashland

The work at Ashland was begun in 1917 by Rev. and Mrs. P. A. Kliewer. In 1924, Rev. and Mrs. Valdo Petter took the work over and so it is thirty years that Mrs. Valdo Petter has served on this station. On the day of the celebration she returned from Billings where she had undergone a major operation about two weeks before. There were guests from near and far. Mrs. Florence Shy, formerly of Ashland, gave a review of the early labors of the P. A. Kliewers and the Petters. She told of the homegoing of Brother Valdo Petter in 1935, and the faithful labors of Mrs. Laura Petter. Rev. Phil A. Wedel, president of the Board of Missions and Rev. Harold Tannehill of Billings brought messages in the afternoon, while in the evening a program was given especially commemorating the thirty years of mission work of Mrs. Laura Petter. Amy Petter was the narrator, and the narrative was interspersed by many numbers of special music, by members of the Petter household, namely Valdo Petter, Amelia and Darlena (two Indian girls raised by Mrs. Petter), Ike Shoulderblade, and Florence Toavs of Wolf Point, and Martha Slaydon of Idyllwild, California.

Birney

The mission work at Birney was begun in 1910, by Rev. and Mrs. P. A. Kliewer, who labored here until they moved to Ashland in 1921. Others who served here were Rev. and Mrs. A. Habegger, Rev. and Mrs. Alfred Wiebe, Rev. and Mrs. Otto B. Pankratz; native workers, Frank Littlewolf, Milton Whiteman; and single ladies, Ora June Brookover and Marie Buller (Mrs. Frank H. Miller); and the past four years, Rev. and Mrs. Daniel Schirmer. Friday, July 9, the anniversary program was given. Music was furnished by Ruth and Elaine Schirmer, Mrs. Schirmer, and a choir of missionaries for a special number directed by Mrs. Schirmer, and a rhythm band of Indian children. Rev. P. A. Wedel again brought a fitting message in the afternoon, Brother Schirmer spoke of the history of the work here and Mrs. Schirmer told of the nature of the mission work, its difficulties and successes. In the evening after the luncheon a group of businessmen from Sheridan, Wyoming, provided a number of selections of sacred music by a male quartet, and Rev. Norman Cook, of Story, Wyoming, brought the evening message.

Lame Deer

The work at Lame Deer was begun in 1908 when a log church was built under the supervision of Rev. P. A. Kliewer who lived at Busby at that time. In 1911 Rev. and Mrs. Alfred Wiebe came and in 1913 they built the parsonage. In 1915 they had to leave due to ill health and Rev. H. T. Neufelds took the work over for a year. Then Rev. and Mrs. Rodolphe Petter came to Lame Deer in 1916. Brother Petter passed away in January, 1947, and in 1949, the Alfred Habeggers came to Lame Deer. Mrs. R. Petter is still on the station although retired. The Lame Deer celebration took place Saturday, July 10. In the afternoon Rev. Milton Whiteman was the chairman. A number of Christians took part in relating their experiences, gave thanks for the missionaries, for the translations into the Cheyenne language, and for the blessings received. Rev. P. A. Wedel again spoke, and related things of interest in the opening up of mission work among the Northern Cheyennes. Mrs. Rodolphe Petter, Mrs. Habegger, and Rev. Habegger spoke of the work at Lame Deer, and acknowledged God's goodness and many blessings during the years gone by. In the evening, after the luncheon, James King served as chairman, and introduced the various numbers. Rev. Myron Hilty of Lynden, Washington, brought a brief message, and sang a fitting song, accompanied on the piano by his daughter, Wendolyn. Rev. C. A. Bentley of Crow Agency, Baptist missionary to the Crow Indians, spoke fitting words of appreciation of the work of the Lord among the Cheyennes. Rev. John Boehr sang a solo, "The Lord Is My Shepherd." Cheyenne hymns were sung at both the afternoon and evening service.

Busby

The mission work here was begun by Rev. and Mrs. G. A. Linscheid, who came after Rev. R. Petter had made three preliminary trips to study the possibilities of mission work among the Northern Cheyennes. Miss Agnes Williams came in 1905, but left the following year. P. A. Kliewers arrived in 1908, and lived here until they went to Birney in 1910. In 1913 H. T. Neufelds came to help with the work, but moved to Lame Deer in 1915, and in 1916 to Oklahoma. Rev. and Mrs. Alfred Habegger came in 1918, and Rev. and Mrs. Malcolm Wenger in 1944. Others who served for a year or more were Rev. and Mrs. H. A. Schlink and Rev. and Mrs. David Habegger, the latter also serving at Lame Deer for a year, and the John Boehrs served at Busby the past year.

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*Missionary among the Cheyennes.

Here at Busby the fiftieth anniversary came to its climax Sunday afternoon and evening, July 11. Henry Tallbull was the chairman in the afternoon and Rev. John Boehr in the evening. A number of Christians gave their testimonies and several guests and missionaries also made fitting remarks. Rev. M. Wenger gave a historic resume of the missionary enterprise, especially as it pertained to the Cheyenne Indians. Mrs. Vincent Sprock served as pianist and played special numbers. A mixed quartet from Bloomfield, Montana, brought special music. Rev. George G. Dick and others also made fitting remarks, that added to the effectiveness of the afternoon's meeting. In the evening after a prelude by Mrs. V. Sprock, and a song service led by Rev. John W. Boehr, Rev. Myron Hilty, Lynden, Washington, led with reading of Psalm 48, and prayer. Robert Mullin played an accordion solo, Rev. P. A. Wedel then gave his final message. He thanked God for the missionaries and thanked the missionaries for their faithful services. He emphasized the faithfulness of God, and admonished all to be faithful to the Lord and His work. He quoted his uncle, the late Prof. P. J. Wedel: "You can do a lot of good in this world if you don't care who gets the credit." The Lord has worked through His servants. At the various stations Brother Wedel emphasized Psalm 118:23: "This is the Lord's doing; it is marvelous in our eyes."

Acknowledgements

At all the mission stations there was thanksgiving and praise for the blessings of God throughout the years gone by. Not only was there gratitude for the work which the missionaries have done, but also for the faithful support of those who prayed for the work, and who gave liberally in the Name of Christ, for the mission work. The missionaries felt especially thankful for the faithfulness of many of the Christians, for their testimonies and their desire to serve the Lord more loyally in the future. We also are deeply grateful for the volunteer workers who have been coming from year to year to assist in the Bible school work at the various mission stations, to teach the Indian children during the daily vacation Bible schools. At the various stations, friends of the mission have helped in many ways with the work in the Sunday school, assisting when sickness, sorrow, and death occurred. To all who have had a share in helping bear the burdens of the work, we wish to extend our heartiest thanks. How many greetings at Christmas time and other occasions have cheered our hearts. May the Lord reward you all for your loyal support.

* * *

Does your church send contributions regularly to the work of each of the four General Conference Boards: Missions, Christian Service, Education and Publication, and Trustees and **Finance? If not, find** out why. There is no one Conference cause more worthy than any other. They all work for one thing —spreading the gospel of Jesus Christ.

What Adout Our Mentally Retarded?

"Retarded children can be helped," is the slogan of the National Association for Retarded Children, which is now in its fifth year of operation. This great organization is pioneering in a field which long has been the most neglected of all sciences. Research and experimentation with the mentally retarded has been greatly expanded. Everywhere special classes, schools, activity centers, and sheltered workshops are being set up to fit the various ability levels of the mentally handicapped and to serve as "pilot" projects for the community and the nation. New training centers for teachers and personnel in this field are being set up in many of our leading colleges and universities. Helpful publications with a positive approach are coming off the press. The quarterly publication of *Children Limited,* put out by the National Association, alone has performed a most outstanding mission. Local and state parents groups have been organized in practically every state as well as in Canada, England, and in many other countries. Currently an attempt is being made to band these together on an international basis.

The mentally retarded have often been called our "forgotten children." Thousands of parents have heard the verdict "nothing can be done for your child." Now, contrary to what was formerly believed, it is found that a large per cent of mentally retarded children are teachable, that is, while some may not be educable in the sense that this term is used to denote academic learning, many can be trained in social and personal habits to conform to, or at least approximate, the behavior of normal children if they have persistent training and the security that comes with love and acceptance in the community where they live. But to do this we need understanding—a great deal of understanding—and training to teach them according to their needs and ability.

The church should be first to realize that even the one-talented child is precious in God's sight and has a personality that needs to be loved and nurtured. Love and acceptance are the first and most essential of all needs to help the mentally retarded to develop. No other people or institution is in a better position or should be better qualified than the church community to provide the atmosphere and environment to nurture this basic need. The family alone cannot do it. The church needs to pioneer in clearing away traditional prejudice as well as ignorance regarding the "different" child and help integrate him into the community.

Mentally retarded children can be a challenge as well as an opportunity to parents, church, and community alike. Each one has a mission to perform and increasingly we are finding that they have much to teach us. Churches in a community might cooperatively sponsor a Sunday school class or simple worship service for the mentally retarded. Many of

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Evangelism and Family Relationships

There has been in recent years a renewed emphasis on the importance of the family in the on-going program of the church. New and helpful materials are appearing aimed at helping us to enrich family living. Both evangelism and family living are vital concerns for Christian education.

When we consider New Testament evangelism, the word implies an unreserved recognition by every person of his need of God as redeemer and sustainer of life. Evangelism also implies the giving of a definite witness by those who profess Christian faith and a deliberate attempt to guide and persuade others into full acceptance of Jesus as Lord and Savior. Evangelism also demands a full "consent" and "commitment" by every individual to the promises and demands of the gospel.

What is the place of evangelism within the family circle? One thinks naturally of the opportunities and responsibilities parents have in shaping the lives of their children. There are opportunities in the marriage relationship. There are also opportunities involving wider family relationships.

Most of us can recall the concern shown by our parents until every member of the family was safely in the house at night. This is a symbol of the concern that parents should have for the spiritual welfare of their children. They should be deeply concerned to see all of their children "safely in."

How can parents receive the satisfaction of knowing that they have helped their children "to dwell in the house of the Lord"? The following are some suggestions that have come from parents themselves.

1. Parents should make it clear to their children through behavior, conversation, and through attitudes that they are not leading self-sufficient lives, but that they are dependent upon God at every turn of life.
2. Growing children ask many questions. Some of these questions will be about the Christian faith and about the Church. Parents should utilize every opportunity to answer questions about the significance of worship and ordinances in the church. One mother reported that her son was inquisitive about baptism. She said, "I told him what it had meant to me. I expressed the hope that as life's meanings would become clear to him he would also choose to give his life completely to Christ. That hope has been realized."
3. Many families participated in the public dedication of their children to the Lord. Children in the family should be permitted to witness similar services. They should be taught to treasure this experience and parents should tell their children what prompted them to dedicate them to the Lord. Parents should anticipate the time when their children will of their own accord respond with a hearty "Amen" to that dedication.
4. Parents should pay special attention to the religious sensitivity of their children. The periods of readiness to accept the invitation of Christ can best be detected by parents and they are in a position to make the most of these tremendous opportunities.
5. Parents should recognize there is need for guidance in adolescence. Enrollment in the catechism class should not be left to the whim of the child. We realize that "parental persuasion" should apply to religious education as well as to other forms of education and it should be understood that enrollment in the catechism does not imply automatic church membership. Parents should persuasively discuss with their children the vital importance of personal acceptance of Jesus as Savior and Lord. This, parents have agreed, should be in terms of the parents' own deep happiness in the Christian life.
6. Prayer also is recognized by parents as one of the greatest mediums for evangelism.

A beautiful part of the marriage ceremony reads, "They, two, shall be one." Unfortunately in some marriages there is no spiritual unity because one of the partners is not a Christian. This is indeed a tragedy to say the least, because Christian marriage is based on the express intention of two persons to build a Christian home. But assuming that one or the other of the marriage partners is not a professing Christian, how can a Christian bring the appeal of the gospel to this situation? At best this is a delicate situation. The following suggestions may be made:

1. The partner who is a Christian should keep his own vows as a church member consistently, and not complain because he must do it alone.
2. He should show by life and by attitudes that his association with Christ and the church gives strength and satisfaction.
3. The Christian must not put the church in seeming competition with the home, as a drain upon time and loyalty.
4. Direct references regarding the wish that the mate were a Christian should be limited to an occasional friendly word, given at appropriate times, no lengthy discourses and certainly no nagging.
5. Urge the loved one to share in fellowship groups within the church which he will enjoy.
6. Use great caution in discussing this problem with others. If there are friends admired by your loved one, encourage them to throw warm Christian fellowship around him.
7. When persons are set against religion, try sympathetically to understand these blocks. Some of them are legitimate and all of them appear very real.
8. There must be a frank recognition of one's own unconquered faults and an equally frank recognition that any graces one may possess are by the grace of God. The winning of a mate to Christ

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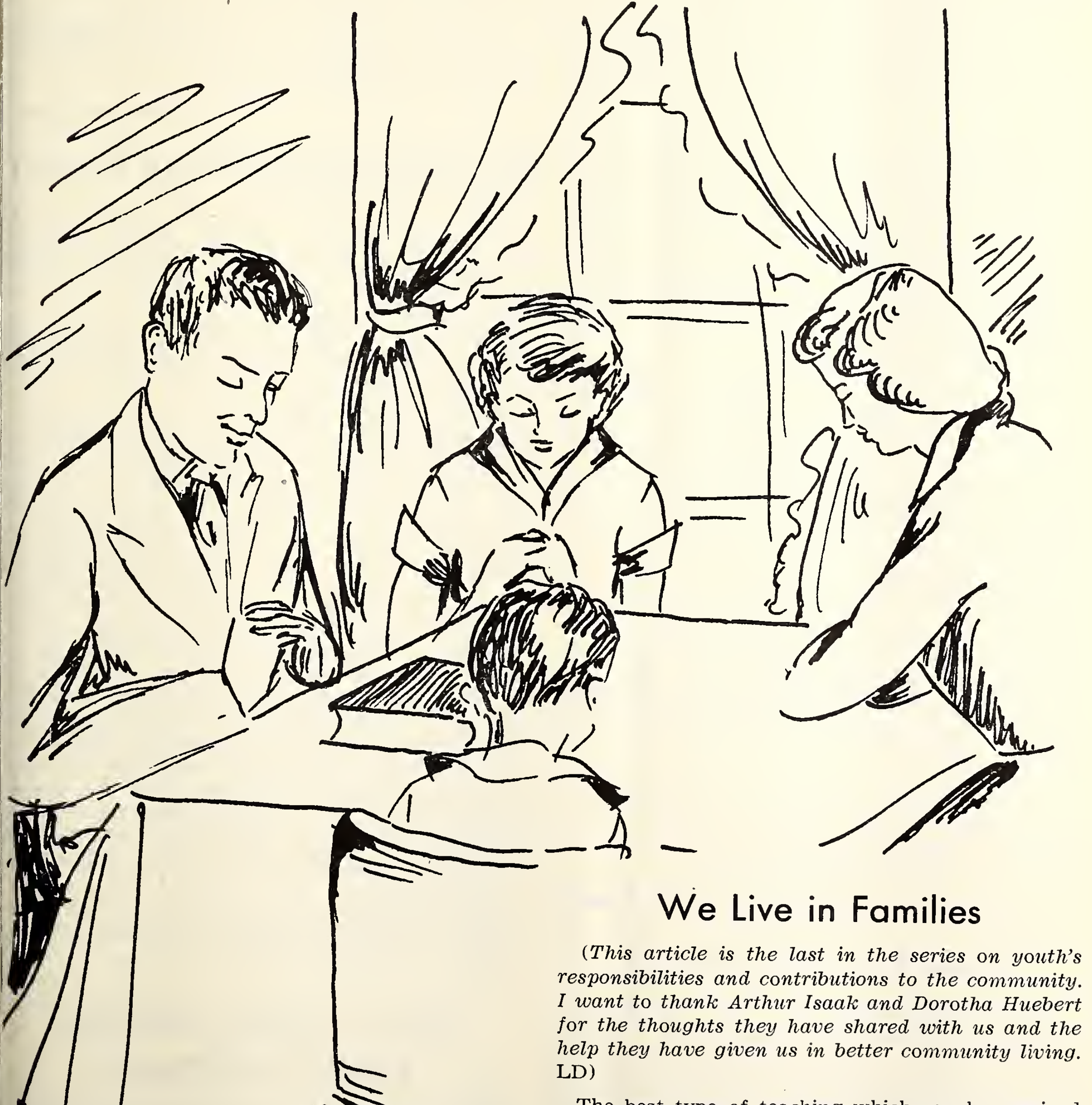
Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas.



We Live in Families

(This article is the last in the series on youth's responsibilities and contributions to the community. I want to thank Arthur Isaak and Dorotha Huebert for the thoughts they have shared with us and the help they have given us in better community living. LD)

The best type of teaching which can be received by young people is that of daily demonstration. There is no more direct way than in the home where problems are met within their context. It is in the home where we come in closest contact with problems in a practical way. In this series of articles we have opened our minds to youth and our responsibilities and contributions in the community, in the church, and in the school.

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WE LIVE IN FAMILIES

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The roots of all ideals and attitudes are grounded in the home. Out of these stem the way we as young people show forth our actions in areas around us. The patterns by which we act and think within the home will be transferred to our lives outside of the home. Because our basic patterns are formed in the home, we as young people have responsibilities within that realm which we must meet.

1. "Honor thy father and thy mother—" is a commandment requiring respect for our parents. Our respect for parents may be shown in many ways—by obeying them, loving them, and caring for them in illness or old age. Honoring and respecting our parents is a necessity because in not doing so we are robbing them of the feeling of happiness and success in family life. We are setting patterns for our own future homes in the way we show concern and respect for our parents now.

2. The way we learn to live with other members of the family is no doubt the way we treat and live with others after we leave home. We need to feel our responsibilities in sharing the work with them. Young people need to keep open the lines of communication among members of a family. We must talk with them and listen to them if we are to understand each other.

3. Each of us has a real need for family relationship which is based on love, not duty. It is important for us to live by Christian principles in our family because personal happiness is dependent, to a great extent, on the way we live together as a family. The Christian family is the basic element in society. Upon it depends a means of more effective social living than can be demonstrated by any other institution.

"Father, help us to contribute to our families those things which strengthen family love so that we can make more positive contributions to our community, church, and school. —Amen."

—Arthur Isaak, Dorotha Huebert

Manitoba Youth Retreat

"Be still and know that I am God," Ps. 46:10. Thus wrote the Psalmist many years ago and it still is as true as then. A youth retreat affords young people just such an opportunity. The opportunity of leaving the everyday round of activities that tend to become dominant in our lives, to concentrate on the more important things of life.

The retreat held July 7-11 at the Assiniboine Mennonite Mission Camp, was attended by young people from practically all of our churches in Manitoba. Under the able leadership of Mr. G. Ens, Rev. Henry Funk, Mr. Orlando Sawatzky, and Mr. Peter Krahn, worship, fellowship, singing, and recreation were combined to make those days very meaningful and short. Inspirational as well as thought and action provoking were the messages of Rev. Braun, who made a brief study of Ephesians; the evangelistic services of Rev. Peter Harms; the mission messages of Miss Anne Penner, missionary nurse on furlough from India; and, the messages of Rev. F. F. Sawatzky and Rev. W. Enns, delivered on our closing day services.

Once more each one of us had mountain top experiences and can say as we read in Acts 9:39, "And he went on his way rejoicing."

—Florence Hooge

British Columbia Youth Retreat

About one hundred young people registered during the three-day retreat, July 9-11. This retreat was sponsored by the British Columbia Mennonite Youth organization, and was held at the Clayburn Bible Camp, Abbotsford, B. C.

The theme of the retreat was, "Forward with Christ," closely related to the theme of the Canadian Youth organization, "A United Youth in Christ."

The introductory message was delivered by Rev. J. J. Thiessen of Saskatchewan. Missions were emphasized by Rev. and Mrs. J. B. Jantzen, missionaries to Africa on furlough. Rev. Jantzen led in an outline study of the book of Ephesians and Mrs. Jantzen gave a short talk on Christian Life, stressing the prayer life of a Christian. Miss Melva Lehman, missionary to India, shared some of her personal experiences of her work in India. A message, "How to Study the Bible," was given by Rev. Henry Poettcker. Rev. Peter Sawatzky of Saskatoon, informed the young people as to the relationship of the local youth group to the provincial, Canadian Mennonite Youth organizations as well as the Young People's Union of the General Conference Mennonite Church. Rev. Arthur Friesen of Laird, Saskatchewan, delivered evangelistic messages during the retreat. Henry Wiebe of Abbotsford was the music director. Sunday afternoon the young people were favored with music by the Mendelssohn Choir of Rosthern Junior College.

The closing messages were given by Rev. Peter Derksen, Abbotsford, missionary appointee to Japan, and Rev. Arthur Friesen.

Report of the Canadian Youth Conference

The annual meeting of the Canadian Youth Organization was held in conjunction with the Conference of Mennonites in Canada at Abbotsford, British Columbia. A record number of youth delegates attended the afternoon and evening meeting, July 6.

A new constitution, shifting the emphasis of youth work from the Christian Endeavor to the Young People's groups emphasizing the three-area Youth Fellowship plan, was adopted.

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Not So Different After All

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you who were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; In whom all the building fitly framed together for an habitation of God through the Spirit."

—Ephesians 2:13-22

It was on the evening of July 30, that I had the opportunity to join a group of Lutheran University students in their second summer Ashram. An Ashram is a Corporate Spiritual Quest. The Ashram was held at Camp Tipi Waukan (Great Spirit) on beautiful lake Minnetonka, near Minneapolis, Minnesota. (I have been attending the University of Minnesota this summer.)

"Do You Need the Church?" was the topic of the Ashram. The problem was dealt with in several ways. On the first evening, after a short vesper service, there was a preliminary investigation of the problem where we discussed such questions as: What Signs Constitute a Church? What Is the Purpose and Mission of the Church? Does Man Need the Church? Our morning Bible studies centered around the biblical foundations and beginnings of the Church. Following the main speaker of the day we discussed further any questions which may have arisen in our minds. The discussions got down to some very basic questions which young people often have about their relation to the church. The discussions were far from being purely centered around Lutheran emphasis, although that was naturally strong. Perhaps this lack of denominationalism was evident because basically we as Christians hold the very same beliefs and aspirations.

Our recreation, meals, and similar activities were similar to those found at any Mennonite retreat. There were the same practical jokes, the same table songs, etc., that you find in any church camp or retreat. There was one item, however, which was new to me. When the last meal was completed, all who were first-time Ashram goers were initiated into the "Order of the Forks." It involves quite a ritual, the chant of which reads:

Oh, we are, we are, we are, we are,
The Order of the Forks.
(This is repeated)
For each and every one of us
Eats more than all the rest of us,
We are, we are, we are, we are,
The Order of the Forks.

There is a special handshake which then makes one a member. I now have the power to initiate into the Order of the Forks any who are eligible, by their capacity to devour great quantities of food.

Those of you who have had contact with Lutherans will know what I mean when I say that their liturgy is difficult to grasp at first. Their services are worked out using chants, if I might call them that, the doxology, hymns, Scripture, and a meditation. Eeach day is begun with Matins and each day ends with vespers. There is something very beautiful in the formality of these services.

On the Sunday I spent at the Ashram I had the rare privilege of being able to take communion with the group. As you know the Lutheran Church ordinarily has closed communion, but after a long talk with the minister I was allowed to enter into the worship with the other young people. Each communion service is preceded by a confessional service and a half hour of silent meditation. Perhaps we, too, could use a preparatory service to our communion, the service may then hold more meaning for us. The service itself is rather beautiful with its liturgy and music. The elements were given to us as we came to the front of the chapel. I felt that this service created a real bond between me and these other Christian young people who had been such strangers to me until the week end of the Ashram.

Camp broke up on Sunday afternoon. I left the camp that afternoon realizing as never before that the similarities between Christians are so much greater than the differences. The Lutherans will never seem like strangers to me again.

—Lois Duerksen

CANADIAN YOUTH CONFERENCE

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Paul Peters, Gnadenthal, Manitoba, served as chairman of the meeting. He was assisted by vice-chairman, Nick Dick, Niagara-on-the-Lake, and secretary, Rev. Peter G. Sawatzky.

The meeting decided to continue the youth publication now appearing in its fourth year as one page in the weekly publication *Der Bote*. The youth page is bilingual and features news and veiws of special interest to young people.

Budget for the coming year is approximately $1700 which includes Canadian responsibilities to the Young People's Union and the Missionary Education Fund. Budget expense items include publication and travel. In addition the organization decided to finance the furnishings of the chapel of the proposed new college building. This project calls for $4500. A number and variety of smaller projects will be steered to local youth groups through the organization.

Elected president of the organization to complete

(Continued on next page)

the term of Rev. David Schroeder was Arthur Wiens, Herschel, Saskatchewan. The new secretary is Miss Anne Giesbrecht, Winnipeg. Paul Peters continues his service as vice-president.

STEWARDSHIP GLEANINGS

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9. *Solves the problem of financing in "hard times."* When income goes down the tithe is less, but the cost of doing Christian work is less too. Happy that church where members tithe when depression comes. And, happy the members.

10. *Provides a constant spiritual tonic for the individual and church.* Perhaps a reason why God speaks so much about money in the Bible is because the solving of this problem is an effective "regulator" in our lives. The cardinal sins of selfishness, pride, and jealousy are easier to overcome. Our Lord is placed first and the spirit of unity has a greater chance.

One of the "invitations" the Lord gives us is: "Bring ye all the tithes . . . prove me." Let us accept it!

WHAT OF OUR MENTALLY RETARDED?

(Continued from page 521)

even the severely retarded children enjoy music and love to sing. Given an opportunity, it is often surprising how well many of these children respond. Normal children too can learn to love and accept them. Churches and ministers can and should encourage the organization of local parents groups for their mutual edification and to develop a better understanding of their children. Parents of mentally handicapped children need to know that they are not alone.

Young people, and older ones too, looking for something to do, should consider the possibility of training themselves for work with the mentally retarded—variously estimated to be from one and one-half to four and one-half million in number. It is a field even now "white unto harvest."

—Mrs. Hans E. Regier, mother of a retarded child.

EVANGELISM AND FAMILY RELATIONSHIPS

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and the church requires unusually fervent review of the fruits of the Spirit as listed in Galatians 5.

The New Testament tells us that Andrew first found his brother Simon and brought him to Christ, but it cannot be said that we are necessarily the person most suited to win our brothers, cousins, or other relatives to Christ. However, it can be said that every Christian should assume a spiritually responsible attitude to those who are his fellow travelers by virtue of kinship. They might try to estimate the number of persons who would be helped toward the Christian life if every Christian were to determine within the next five years to give a tactful word of witness to every relative who is not a Christian. Such a chain of honest witness would make a tremendous difference.

—Willard Claassen in Educational News Bulletin

MCC News Notes

EDGAR J. METZLER IS NEW N.S.B.R.O. ASSOCIATE SECRETARY

Edgar J. Metzler of Scottdale, Penn., is the new associate secretary of the National Service Board for Religious Objectors in Washington, D. C., succeeding Elmer Neufeld o Inman, Kan.

Brother Metzler's primary work will be to handle the large number of C. O. classification problems coming to the attention of the National Service Board. In addition, Mr. and Mrs Metzler will maintain the Mennonite Service Center at 2007 Kalorama Road in Washington.

The Mennonite Service Center, set up by Mr. and Mrs Neufeld, is the headquarters for Voluntary Service activitie in the Washington area. The Kalorama Road house als serves as headquarters for Mennonites coming to Washingto on business.

Brother Neufeld left his N.S.B. responsibilities to ente graduate studies at the University of Chicago and Mennonit Biblical Seminary. A son of P. T. Neufeld, Inman, Elmer ha served at N.S.B. since 1951. During this time he handled th case work, made contacts with Selective Service and Department of Justice officials, visited conscientious objectors i prison and aided conscientious objectors in other legal matters

The new associate secretary is the son of A. J. Metzle publishing agent of the Mennonite Publishing House, Scot dale, Penn. Mrs. Metzler is the daughter of C. F. Yake, als associated with the Mennonite Publishing House.

Brother Metzler had been studying at Goshen Colleg Biblical Seminary. He received his bachelor of arts degre from Goshen. He has attended Eastern Mennonite Colleg and the University of Pittsburgh. Edgar has been in Volun tary Service and worked at the Mennonite Publishing House

In addition to the classification work Brother Metzler wi be handling, N.S.B. assists conscientious objectors in suc matters as immigration and naturalization. The main suppo for N.S.B. comes from the historic peace churches. Othe church bodies having C.O.'s in their membership also assi in its operation.

PERSONNEL CHANGES AT MCC HEADQUARTERS

The Akron MCC headquarters has experienced a numbe of personnel changes during the summer months. Compl tion and beginning of I-W service, ending of spring scho terms and beginning of fall terms and the desire to ent Christian service account for these changes.

Young people working at Akron headquarters have oppo tunity to apply their interests and skills in Christian servic and at the same time gain valuable experience in improvin their abilities. Service here also acquaints them with th broad outreach of the Church and the call to Christians respond to a sinful and suffering world.

Gordon Dyck of Whitewater, Kan., and Ernest Lehm of Goshen, Ind., recently returned from relief work in Jorda are new personnel in the Voluntary Service office. Gord clears applications and directs orientation programs and th summer service program. Ernest directs relationships betwe the various VS units and the Akron office.

Roland Duerksen of Hillsboro, Kan., is a new assistant the mental health service office. Virgil Vogt of Hesst Kan., has assumed responsibilities in the 1-W services offi held by Kenneth Loewen of Hillsboro, who has complet his 1-W assignment, and Delbert Wiens of Reedley, Calif., who is in Indochina to initiate relief work. Roger Haines of Elkhart, Ind., is a new assistant in the personnel and headquarters management offices.

Norman Kennel of Iowa City, Iowa, has replaced LeRoy Peters of Henderson, Neb., as manager of the material aid warehouse. Mr. Peters served as clerk in the headquarters' central files.

Esther Smucker of West Liberty, Ohio, has replaced Angelina Maniaci of Elkhart, Ind., as a production room assistant. Other new assistants in the production room are Mrs. Robert Wilson of Goldsboro, N. C., and Janny Brouwer of Alkmaar, Holland, an exchange student at Bethel College, North Newton, Kan., during the past year who worked at Akron before sailing for her home Aug. 21.

Doris Zook of Strasburg, Penn., is the new headquarters switchboard operator, replacing Shirley Schmucker of Louisville, Ohio. John Lerch of Wooster, Ohio, is an accountant in the business office. He succeeds Ernest Porzelius of Gridley, Ill. Orletta Brandt of Hillsboro has completed a term of service as business office bookkeeper and Letha Epp of Beatrice, Neb., has terminated her secretaryship in the personnel office.

Housekeepers who have or will terminate soon are Ferne Hepner of McAlisterville, Penn., and Lois Voth of Newton, Kan. Leslie Hochstetler of Kalona, Iowa, is the new maintenance man succeeding Edward Ratzlaff of Mountain Lake, Minn., who is in PAX service in Peru.

New secretaries include Mrs. Gordon Dyck of Whitewater, personnel office; Mrs. Wendell Metzler of Saybrook, Ill., Menno Travel Service; Shirley Gerig of Albany, Ore., information service; Doris Eberley of Dalton, Ohio, relief office; and Mrs. Virgil Vogt of Nampa, Idaho, 1-W services office.

Jottings

—United Church, Wolf Point, Mont.: Our congregation has been blessed through the services of the following missionaries: Anna Berg, Arizona, May 20, evening; **C. P. Klaassen,** Ecuador, July 1, evening, showing slides; July 8, Fernando Fast, Africa; Martha Becker showed slides of the field and work in Ecuador, July 22, evening; July 25, Rosella Toews of India gave a message in the Sunday morning service, given by the Helping Hand Society; June 27, Betty Quiring, under appointment as missionary-teacher to the Belgian Congo, gave the morning message. Farewell services were held for her in the Frazer church the evening of July 2. Daily vacation Bible school was held the first two weeks in June with very good attendance. J. R. Dick and the Gospeltone Quartet of Grace Bible Institute rendered a very good service in the evening of June 8; also at the Bible school in the morning. Karl Dick served in the absence of the pastor two weeks in July. Mrs. Dale Heidner was received as a member August 1, in the morning service.—Mrs. W. E. Nickel, Corr.

—Faith Church, Greensburg, Kan.: Our Sunday school sent 20 Christmas bundles this year. June 27, we had our quarterly foreign missionary offering; Miss Anne Penner, missionary from India, was the guest speaker. August 1, Ervin Schmidt from Garden City was the speaker for the youth program. August 3, our congregation met at the church to clean up the yard and building.—Corr.

—Woodland Church, Warroad, Minn.: Correction: in the Jottings of Aug. 3, a misprint stated that Helmuth Ortmann served the Munich, N. Dak., church 2 years. It should have read 25 years. Mr. and Mrs. H. Peters of Jackson, Miss., and two negro women were in our midst July 13. These negro women gave some very interesting testimonies of the great work they are doing among their own colored folks. Rev. Peters also showed some interesting slides of the mission work they are doing in Mississippi. Rev. and Mrs. Ed. Duerksen of Butterfield, Minn., were also here the same evening. Their fellowship was enjoyed very much. Pete Peters from International Christian Leprosy Mission was here July 25, and brought the morning and evening message. He also showed slides of the Leper Mission work in the evening. Mr. and Mrs. Fernando Fast and two sons from Delft, Minn., were here July 26, in the evening. They plan to leave for the Congo, Africa, by the first of the year. Mr. and Mrs. Clarence Newcomer from Ontario, Ore., were here to visit her mother, Mrs. Abe Harder, who has been sick for a number of weeks, but is better at this writing.—Mrs. Nick Fast, Corr.

—Bethel Church, Inman, Kan.: July 25 was a day of great blessings to our congregation, as it was the day we could dedicate our new church building to the Lord. The building committee consisted of C. L. Regehr, chairman and supervisor of the building program, J. T. Regehr, Sol Ediger, P. E. Kroeker, A. P. Enns, G. E. Kroeker, and John H. Neufeld. Frank J. Enns gave the dedication sermon in the afternoon and pastor P. T. Neufeld led the dedicatory service. The topic for the C. E. program in the evening was, "United to Glorify God." Ten neighboring churches joined in the program which was mostly music. Ben Rahn, pastor of the Inman Mennonite Church, brought a short inspirational message. Open house was held Aug 1, and many people from far and near came to see our sanctuary. Missionary Henry A. Toews, who, with his family had served in Africa for many years, died on July 24, at the age of 53. Funeral services were held July 27. August 1, ten young people were baptized and welcomed as members into the church: Lois Duerksen, Ronnie Friesen, Harold Kroeker, Eileen Neufeld, Esther Neufeld, Irma Neufeld, Mary Jane Neufeld, Robert Neufeld, Allen Ray Pauls, and Gary Regehr. On Aug. 8, Holy Communion was observed.—Corr.

—Bethesda Church, Marion, S. Dak.: William R. Tieszen, chairman of the building committee, turned over the first shovel of dirt at the ground-breaking ceremony for our new house of worship on Aug. 8. The new structure will be built one-half mile east of the present site. Our church is planning to send school supplies to the needy areas. Last month the young people of the Bethel Church of Mountain Lake, Minn., were supper guests and also presented a program to the local youth group. This month our group went to Mountain Lake and enjoyed a fellowship supper and presented the evening program to their group. During the same evening, our pastor, van der Smissen, talked to the adult group.—Corr.

—Woodlawn Church, Chicago, Ill.: On July 16, the children of the church and community presented a well-rendered program at the closing of DVBS. The Sunday morning message on Aug. 1, was given by Robert Ramseyer. His theme was, "Follow Me." Missionary and Mrs. Ramseyer and son will sail for Japan on Aug. 27 to join the staff of workers in the General Conference field in Kyushu. The sincere interest and well wishes and prayers of the church will follow them. The hearts of the entire seminary and church community were deeply moved and grieved at the sudden, accidental death of Charles Gahn, Jr., in the Gahn apartment rooms, on Wednesday evening, Aug. 4. Funeral services were held at the Woodlawn Church on Saturday morning, Aug. 7, with the pastor, J. N. Smucker, officiating. The theme of his message was, "A Little Child Shall Lead Them." Relatives and friends of the family accompanied them to Middlebury, Indiana, where the body was interred on Saturday afternoon.—Corr.

—Deep Run Church, Bedminster, Pa.: A daughter, Pamela June, was born to Mr. and Mrs. Alvin Moyer, Jr., and Virginia Louise was born to Mr. and Mrs. George Clemens, July 14, 1954. The July meeting of the Youth Fellowship and Senior C. E. held a combined meeting in the form of a Vesper Service at the Emerson Meyers farm. Members of the TAC class and Youth Fellowship picniced at Lake Harmony. Mr. and Mrs. Samuel report having recently visited with their son, Dale, stationed at Camp Carson, Colo., and our former pastor J. Herbert Fretz and family, Freeman, S. Dak. Anna Baum is making a fine recovery. Mrs. Harry Renner, Mrs. Howard Derstine, and Mrs. Willis Hockman have returned from the hospital to their respective homes. During pastor Claude Boyer's vacation, the pulpit was occupied by Elmer Ediger and Ernest Harder, the deacons having charge of the services.—Corr.

(Continued on page 528)

Magdalen Friesen
4614 Woodlawn Avenue
Chicago 15 Illinois

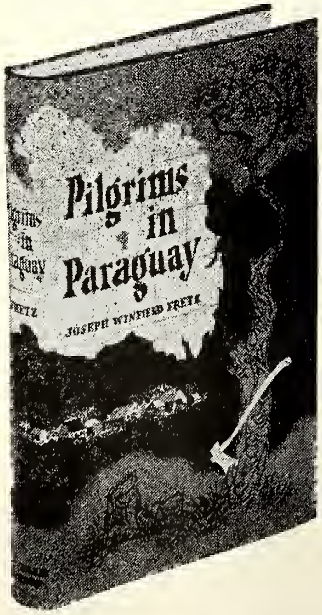
—First Church, Burns, Kan.: On May 17, our church had a workday for men only. The pews and floor were varnished, the yard and cemetery cleaned up, and minor repairs made. A gas furnace and a cook stove for the kitchen have been installed this summer. Vacation Bible school was held in all day sessions from May 31 to June 4. A closing day program was given on the evening of the 4th. Our Sunday school picnic was held on June 11, in the Peabody park, with services in the morning, a basket dinner at noon, followed with recreation in the afternoon. Leland Stucky and Julianna Schmidt were united in marriage on June 18. Our pastor officiated at the ceremony. Our Mary-Martha Mission Society sponsored the June C. E. program with the emphasis on "Giving." Twenty-three Christmas bundles were donated for MCC relief. Harold Stucky and Eugene Stucky were baptized on July 4, and taken in as church members. Beverly Sue arrived on July 13, to become Mr. and Mrs. Harry Stucky's first-born. That same day the life of Mrs. Ted Pankratz was miraculously spared while fighting a fire in her kitchen. She was hospitalized for a few weeks due to burns on her face, both arms, and one leg. On July 25, our young people motored to the Emmaus Church for their regular fellowship evening with the young folks of other nearby churches, namely Zion, Grace Hill, Walton, and Emmaus. They meet every month. Church attendance is good in spite of the severe heat wave this summer. We have recently had a series of messages taken from the "Sermon on the Mount," given by our pastor, C. M. Peters.—Mrs. H. B. Schmidt, Jr., Corr.

—Bethel Church, Fortuna, Mo.: Seven young people were baptized and accepted as members of our church on Aug. 8. On Mother's Day, four young children were consecrated. The Women's Missionary ladies made 28 Christmas bundles; they also sent relief clothing. Chester Dean was born to Mr. and Mrs. Carl Hilty on June 24. On July 20, Twila Hilty, daughter of Carl Hiltys, and Homer Graber, were married in our church. The young couple are now at home in Kansas City where Homer will complete his 1-W service in General Hospital. The Lehman twins are still in service, Daniel in General Hospital, Kansas City, and Samuel in State Mental Hospital in Topeka, Kan.—Mrs. Joe A. Lehman, Corr.

—Eden Church, Moundridge, Kan.: Mr. and Mrs. J. D. C. Goering held open house April 18, in commemoration of their golden wedding anniversary. Willard Lee Stucky presented the work of the PAX unit on May 16, after spending three years in Europe. Thirty babies born during the year were presented by their parents at the consecration service on Mother's Day, May 9. Baptismal services were held on June 6, for 22 young people who profess Christ as their Savior, and have been taken into the fellowship of the church. Communion services were held the same evening with our pastor, Peter J. Dyck, in charge. Willard Claassen, P. K. Regier, and Edwin Stucky have been with us for the Sunday services during June. Ernest Lichti has consented to become our first minister of music. Our Sunday morning broadcasts of sacred music over station KSAL, Salina, Kan., have been made more inspirational through his efforts. Our church and community has again taken part in the MCC-CROP drive for relief wheat and funds. Two hundred eighty-three Christmas bundles were dedicated on June 27. Four members of our congregation have passed away during recent months: Ruth Goering, Jonas Flickner, Jonathan B. Stucky, and J. M. Goering.—Victor R. Goering, Corr.

Into the Beyond

MRS. ABRAHAM PETER GOERTZEN of Dinuba, California, and member of the First Church of Reedley, California, was born December 26, 1881, and died July 9, 1954.



Pilgrims in Paraguay

J. Winfield Fretz

The story of Mennonite refugees carving homes out of the wilderness.

The author, J. Winfield Fretz, is professor of Sociology at Bethel College, North Newton, Kansas. He holds degrees from the University of Chicago (Ph.D.) and Chicago Theological Seminary (B.D.). He is author of various publications on colonization and mutual aid.

Behind the pilgrims lay years of persecution and homeless wandering. In Paraguay they found political refuge, a place of safety and opportunity.

The Paraguayan Chaco was no paradise. To conquer the wilderness homes had to be built, fields plowed, machinery purchased, and schools started all of which was not easily done.

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THE Mennonite

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Other foundation can no man lay than that is laid which is Jesus Christ.

MENNONITE GOSPEL MISSION

Mennonite Gospel Mission, Peoria, Illinois; Daily Vacation Bible School Group.

Home Mission Work of the District Conference

Volume 69 Number 34 August 31, 1954

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C. P. S. REUNION

The annual CPS Fellowship will be held September 12, at Camp Alexander Mack, Milford, Indiana, sponsored by the CPS men from Michigan, Ohio, Indiana, and Illinois. A carry-in lunch at one o'clock. All are welcome.

Ernest Hooley, sec.
Shipshewana, Indiana

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. E. Smucker, Maynard Shelly, Willard K. Claassen.

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Next Mennonite World Conference

A preliminary meeting of the Preparatory Commission for the 6th Mennonite World Conference was held on July 24, in the MCC Center in Frankfurt/Main, Germany. Those present were:

H. S. Bender, Goshen, USA
H. W. Meihuizen, Den Haag, Holland
Samuel Gerber, Les Reussilles, Switzerland
C. Wall, Mt. Lake, USA (at present with MCC in Ger.)
Otto Schowalter, Hamburg, Germany
Ulrich Hege, Reihen, Germany
Theo Glück, Lamprechtshof, Germany

Among other things, Karlsruhe—Thomashof was designated as the place and the time between August 10-15, 1957, as the date. The brethren from Germany are to decide among themselves which Conference or Conferences will entertain. The program was also discussed, but nothing definite was decided on. The meeting of the full Commission is scheduled for June 16 and 17, 1955, in Karlsruhe, to arrange the program for the 6th Mennonite World Conference. Those desiring to make suggestions to the Preparatory Commission should do so through their representatives. (For North America these are: Olin A. Krehbiel, H. H. Janzen, and H. S. Bender.) It was also decided that the number of delegates should be left open to the decision of each Conference. However, the list of delegates should be sent to the secretary not later than three months before the Conference.

H. S. Bender was elected as chairman of the Commission and Theo Glück as secretary.

Do thy work, it shall succeed
In thine or in another's day;
And if denied the visitor's mead,
Thou shalt not lack the toiler's
pay. —Whittier

Of Things to Come

Sept. 1—Academy registration
Sept. 2—College registration
Sept. 3—Classes begin

Bethel College:

Sept. 2-3—Faculty Retreat
Sept. 8—Freshmen Assembly
Sept. 9—Senior registration
Sept. 10—Freshmen registration; S.C.F. reception
Sept. 11—Sophomore registration; All classes begin; Fall mixer
Sept. 12—Formal Opening

Mennonite Biblical Seminary:

Sept. 6—Junior Orientation
Sept. 7—Opening Chapel; Orientation; Worship Service
Sept. 8—Registration; Convocation
Sept. 9—Class work begins
Sept. 17-18—Faculty and Student Retreat

Bluffton College:

Sept. 10-13—Freshmen days
Sept. 14—Registration; Seniors, Juniors, Sophomores
Sept. 15—Freshmen registration
Sept. 16—Classes begin

Sept. 4-6—Labor Day Bible Conference Men-O-Lan
Oct. 20, 21, 22—Western District Conference, North Newton, Kansas

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I Forgave Thee All that Debt

Matthew 18:32

Do you 'neath injustice smart?
Do wrongs rankle in your heart
Ponder this, and cease to fre
"I forgave thee all that debt!

If your injuries should rise
Till they reach the very skies
O'er them all could this be se
"I forgave thee all that debt!"

Your great liabilty
Nailed your Savior to the tre
Knowing this, do not forget
He forgave you all that debt?

Can it be you still forbear
Swift forgiveness to declare
To your fellow-servant?—Yet
You were pardoned all that deb

"I forgave thee!"—Blessed Lo
Write upon my heart this wor
Cause me never to forget
"I forgave THEE all that debt!

—A. M. Chambers in NO

Mission Work in Our District Conferences

Our total obedience to Jesus' command, "Go—from Jerusalem, Judea, and Samaria and into all the world," is growing. Our General Conference through its Board of Missions now has a large range of mission work in the home field and in all the world. There must be joy in heaven for this growth especially when we think of the 20,000 *living converts in our home and foreign mission fields. But our separate districts also have local fields. This is praiseworthy. This number of "The Mennonite" presents the various district fields. We are enriched by a knowledge of these home mission stations. Just reading the names will cause some of us to say: "Where is that?" or, "Here is something new to me."*

Let us take this District Home Mission number of "The Mennonite" as the call of the Lord to us all to increase prayer and means to carry on the total work, district-wise and conference-wise. May part of our prayer be that God will open our individual eyes to see where our personal home mission challenge lies.—John Thiessen.

Eastern District Conference Missions

HOME MISSION AND CHURCH EXTENSION COMMITTEE

Mission work pressed itself upon the hearts of the Eastern District brethren in a conference session in 1858—just ten years after the birth of the Conference. The founder of the Conference, J. H. Oberholtzer, was leader in this area also and was appointed to study mission methods in Europe. In 1870 he "earnestly defended" mission work and said that "a denial to the call of missions was a denial of the gospel." This, of course, had to do with missions in general.

It was in 1875 that our district first appointed a Home Mission Committee. This committee consisted of A. B. Shelly, J. S. Moyer, and A. E. Funk.

The present work of the committee consists largely in assisting small congregations who are unable to provide sufficient remuneration for a pastor. An outstanding example is Grace Church in Lansdale, which twenty years ago received financial assistance from the Conference through this committee but is now a powerful church of 311 members and contributes generously to the work of the district.

The following churches are presently assisted by our committee:

Germantown pastored by T. Robert Brewer has shown a slight growth and a bit more life the past two years. Rev. Brewer is taking work at Eastern Baptist Seminary. He is very strongly supporting the work of the Conference in the local church.

Napier pastored by Leon Letweiler and formerly by George Greger, has during the ministry of these two brethren been blessed of the Lord in the number of souls saved and edified. The church is located in the mountainous area where traveling is sometimes difficult but here is an active group of seventy-seven members with a much larger Sunday school. Prayer meetings are well attended. Unchurched people are being reached with the gospel.

Smith Corner was without a regular pastor until Brother Walter Fry, a licensed lay preacher of the Denver Church, assumed leadership about six months ago. This church is in the same general area as Napier and Roaring Spring—the south central part of the state. They have sixty-one members and the Sunday school is growing steadily.

Roaring Spring is being pastored by Adrian Sprunger. This is a small congregation and needs our prayers. The pastor is working hard to build it up. At this writing all the services, including the prayer meeting are exceptionally well attended.

Saucon pastored by Samuel Sprunger for the past three years, has received assistance through the committee, in larger or lesser amounts, over a period of many years. A decade ago the district had voted to close this church building but now there is an active group there of about seventy members. At present the basement is being renovated for Sunday school purposes.

Bethel-Lancaster, pastored by the writer the past three years, has been in its new building in a new development the past two years. The membership is ninety-nine, but has a Sunday school enrollment of over 140. This is an interesting congregation in that about one-third of the people are of Lancaster County Old Mennonite background; one-third of the people of General Conference background and one-third of Russian and German stock. Also usually eight to ten MCC workers attend our services. A number of souls were saved the past year.

Bethel-Perkasie, pastored by Lester Janzen, received assistance over a period of years but now is self-supporting. The pastor engages in part-time manual labor to make this possible.

A new Sunday school was recently opened by the committee in the J. Walter Landis Memorial Chapel on the edge of the Men-O-Lan Retreat grounds. The workers are Raymond and Ruth Miller, both graduates of Grace School. A number of children in the community are being brought into the school.

Philadelphia—Recently a plot of ground was purchased just northeast of the city. The last district conference decided that a parsonage should be built as soon as possible with the provision that a part of the building be used for Sunday school and chapel until a church building can be erected. It is our hope

(Continued on next page)

that this program can get into full swing in the next few months. At this writing the committee is still looking for a mission worker.

Home for the Aged —Our committee provides a spiritual ministry in our Home for the Aged. Rev. LeRoy Albright is in charge of this work and spends a day or two in the Home each week.

Other opportunities are being looked for, places where we can open another Sunday school or daily vacation Bible school in neglected areas. In the meantime we urged Sunday school classes and other groups to consider supporting, in prayer and finance, such new opportunities of which we may be able to avail ourselves. **—Ward W. Shelly**

Central Conference Missions

HOME MISSIONS OF THE CENTRAL DISTRICT

Just when the home mission work of the Central Conference began is difficult to determine. As an organized activity of the Conference, it began in 1908, but before this time there was a great deal of expansion work done in the home field and also money given to home mission work. (W. B. Weaver, Central Conference of Mennonites)

At the present time the work of home missions is carried out by a board of twelve members elected by the Conference and known as the Central Mennonite Board of Home and Foreign Missions. The program is operated under a budget of $9,000.00 and covers a field of three major and several other points of home mission activity. Full support is given to the churches at Peoria, Illinois, and McKinley, Michigan, and partial support to the church at Comins, Michigan. In addition to the support of these churches, at the time of the closing of the last of the two Chicago Mission Churches in 1948, the Board has been supporting General Conference Home Missions in Chicago to the extent of $65.00 per month. In recent months this support has been channeled to the work at the Woodlawn Mennonite Church. In addition, other projects have been undertaken such as a $10,000.00 contribution to the purchase of the Woodlawn Mennonite Church and $500.00 toward building the church at Backnang, Germany.

THE PEORIA MISSION AFTER FORTY YEARS

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." —Jude 3

When the Mission Board was led of God to open a mission at this place, the purpose was then to meet the need of bringing the gospel to a people in a very needy section of this large city where people of every walk of life live.

Parsonage and church, McKinley, Mich.

We attribute the slow steady progress of the work to three sources. First, to the blessing of God upon the work; second, the constant support of that group of workers from various parts of the city who are led of God to meet the needs of the ministry with their prayers, means, and service; and third, from the constant support of the constituency from without.

Now after forty years the work must be directed, first, in its original purpose and objective to minister to the spiritual need of every soul in our section; second, to contend for the faith once delivered. To us, just now, this seems to be the greater need, "hold fast that which thou hast that no man take thy crown." Rev. 3:11

The great need which is everywhere and ours also, is that of teaching. To meet this we have in connection with our regular Sunday morning and evening services, the midweek Bible study and prayer service, choir rehearsal each Wednesday, women's missionary society meeting twice a month, and a club for boys which meets on Monday evenings. The children's choir meets the third and fourth Saturday of each month and during the school term a children's Bible hour is conducted each Friday afternoon.

The daily vacation Bible school this summer had an enrollment of about 150 and we believe it was one of the best held at the Mission in recent years.

I believe we can all say with Paul as he considered the greatness of the task and the urgent need of all—"To the weak became I as weak, that I might gain the weak: I am made all things to all men that I might by all means save some, and this I do for the gospel's sake that I might be partaker thereof with you." I Cor. 9:22-23

Our present need is an interest in your prayers.

—Rev. Samuel Ummel

The present workers at the mission are Rev. and Mrs. Samuel Ummel and Mr. and Mrs. Melvin Norquist.

McKINLEY, MICHIGAN

McKinley, Michigan, is a former booming logging community about three hundred miles north in lower Michigan. It was an entirely unchurched community with the closest church ten miles to the west. A work was begun with a Sunday school as an extension of the Comins Church. A chapel was built in the summer of 1952 and a parsonage added last winter. Dedication services for the parsonage were held on July 4th.

The average attendance during the past year ranged from a low of sixteen to a high of thirty-five per Sunday, in different quarters. It being in the heart of the Michigan tourist country, quite a number of tourists attend during the summer months. Sunday morning and evening services are held and an adult Sunday school class is organized and holds monthly meetings at the parsonage or members' homes. A daily vacation Bible school has been held each summer.

COMINS, MICHIGAN

The congregation at Comins, Michigan, entered Central Conference in 1926. It has a present membership of about one hundred and fifty and the pastor is Rev. Joseph Atherton. The Mission Board has been contributing toward the cost of a bus transporting folks to Sunday school and church and also giving partial support in helping with the pastor's salary.

A revival held last spring has helped in increasing attendance and interest in the church to the extent that an addition to the church is now being planned.

Missions of the Middle District

MIDDLE DISTRICT HOME MISSIONS

The Middle District Conference has been lagging behind the other districts in home mission endeavor. It was not until the Lima work began about 1933, that this conference undertook the support of a definite church extension project. Even then there was not the best of feeling in the matter and the work suffered many handicaps. Former missionary P. A. Kliewer, who was then pastor of the Ebenezer Mennonite Church, was responsible for starting services at Lima, Ohio, in an Adventist church. Soon the work was turned over to the Conference and Rev. J. J. Esau was secured to pastor the flock. In 1943 the church was organized with twelve charter members and four associate members. Not until 1936 was a basement church constructed for around $5000.00.

The work at Lima moved slowly and after fifteen years the membership reached forty, only to slip back to thirty-four by 1951. Something had to be done because the situation was causing everyone to become discouraged. It was time for all, the Home Mission Committee, the Conference, the local church, and the pastor, to do some searching of hearts and seeking the mind of God. After thorough investigation and prayer, past differences and mistakes were forgotten and the Conference decided in faith to move forward. It was not good for the church to meet for twenty years in a basement, we endeavored to unitedly rise up and complete the house of the Lord. Today, we can say to the praise of Christ, that in less than three years the membership has risen to over sixty-five and the congregation is worshiping in a fine brick building which was completed for about $36,000. Pastor Sylvan Lehman's reports indicate that a new enthusiasm and life has come to the Lima church, and members are going out in personal evangelistic endeavor to bring others into the fold.

In 1945, the Sunday school and Christian Endeavor of the First Mennonite Church at Berne, which had workers in the Children's Bible Mission, the Go Ye Mission, and in Jewish work, began to route their gifts through the Middle District Home Mission Committee.

At the present time the Middle and Central Districts are together looking over the possibilities in the greater Chicago area.

Olin A. Krehbiel
Chairman, Home Mission Com.
Middle District Conference

The Western District Conference Missions

Churches in the Western District which are supported by the Home Mission Committee of this District are:

First—Ranson, Kan.—Lamont Woelk, Pastor
First—Burns, Kan.—G. M. Peters, Pastor
First—Clinton, Okla.—Walter H. Regier, Pastor
First—Fredonia, Kan.—Gordon Neuenschwander, Pastor
Greenfield—Carnegie, Okla.—Ben Friesen, Pastor
Pleasant Valley—Kismet, Kan.—Leonard Ewert, Pastor
Faith—Greensburg, Ks.—Vernon Lohrentz, Pastor
Ebenfeld—Montezuma, Kan.—Joseph W. Goossen, Pastor
Ebenezer—Gotebo, Okla.—(without resident pas.)
New Friedensberg—Vona, Colo.—(without resident pastor)

Funds are also made available to the Church Service Department of Bethel College for use in sending out ministerial students to fill temporary vacancies. In this way the Bethel Church at Enid, was served twice a month last winter while Brother Heinrich T. Neufeld was on an assignment in Mexico; and the Faith Mennonite Church at Greensburg, Kansas, was served weekly during the time that they were without a pastor.

The Committee seeks to encourage churches under its jurisdiction to become self-supporting as soon as possible. In the past few years the First Mennonite Church, McPherson, Kansas; the Grace Mennonite

(Continued on next page)

Church, Enid, Oklahoma; and the Bethel Mennonite Church, Waka, Texas, have become self-supporting.

Each worker directly under the supervision of the Home Mission Committee is required to make a monthly report of his work.

Workers' salaries are figured according to a scale set up by the Committee. The base pay is based upon the extent and type of formal training of the worker. Added to this are allowances for family, experience, membership, and the price of wheat. Churches are encouraged to pay a given share of the total monthly salary directly to the pastor.

Since the organization of the 1-W Fellowship at Topeka, the Home Mission Committee of the Western District has carried the responsibility of supplying spiritual leadership. Various men have served for several weeks at a time. Elmer Wall, student minister, has been serving in the capacity of spiritual leader of the 1-W Fellowship in Topeka during this summer.

A special project was undertaken by the Committee in Wichita during the past school year. Bobby Standingwater, an American Indian student at Bethel College, spent his week ends ministering to American Indians living in Wichita, Kansas. This work is to be taken up again when Bobby returns to college in the fall.

For some time the Student Volunteers of Bethel College have carried on a work in the Hoover Orchard Area of Wichita, Kansas. The Home Mission Committee made monthly allowances to the Volunteers for this work. This spring the Student Organization decided to place the work in the Hoover Orchard Area under direct sponsorship of the Home Mission Committee. The Committee is currently seeking a full-time worker to place in charge of this work. **—Victor Sawatzky, Secretary**

The Northern District Missions

REVIEW OF THE HOME MISSION WORK

The Psalmist writes in Psalm 68:11 "The Lord gave the word: great was the company of those that published it." These words introduce the purpose and development of this article.

I feel justified in saying that Home Missions was the seed which brought the Northern District Conference into being. In all the sixty-one sessions, evangelism, now called Home Missions, has been the leading interest in the churches.

Some dominating principles guided through the years.

I. To meet the need of members isolated by distance from the Mennonite churches. To help smaller groups in their efforts to establish churches and to bring to them the gospel, visiting ministers were sent to them. Various considerations prompted this visitation ministry:

1. To prevent isolated members from becoming indifferent toward the church, and as a result drifting away from it.
2. To help to build up a more glowing testimony.
3. To nurture growth in spiritual living.
4. To prevent members from losing their vision concerning their own need and the need of others.
5. To keep alive the vital doctrines of the Mennonite Church among isolated church members.

II. To meet the financial and spiritual need of smaller churches, and to organize groups into churches which in time may become self-supporting and independent; and continually to place before the groups the missionary vision concerning the need at home and abroad.

Through the years God has prospered the efforts put forth. Today the Northern District comprises thirty-three churches in five different states: Nebraska, with three churches, South Dakota, with fourteen churches, North Dakota, with four churches, Minnesota, with seven churches, and Montana, with five churches. With the exception of a few, these churches have their own pastor and many also a parsonage.

These churches have an active program with a missionary vision, and an increasing evangelistic effort. I feel that the reason for the progress lies in the original purpose: "To promote the spiritual health of her members." The Lord has blessed this field of home missions to the extent that many Christian workers, missionaries, teachers, nurses, and ministers have come out of her membership. It would be interesting to have a list from each church telling where they have served and are now serving. Because of God's favor may all of our churches feel the need of publishing the Word in simplicity and in truth.

The Lord has in the last years enlarged the vision of the Conference to realize the need of extension work beyond our members wherever there is an opportunity. At present a mission has been started at Pit, Minnesota, among non-Mennonite people. There are prospects of taking over some Indian work, also in Minnesota. We could also mention the daily vacation Bible schools and local churches which have been served by the Home Mission Board at intervals. Thus the Lord has guided and blessed the Home Mission work.

As we join the great company publishing the Word, may the Lord find us faithful, busy at work when He comes.

—Ed. Duerksen

(The Northern District Conference assists the churches at Glendive and Wolfpoint, Montana; Arena, North Dakota; and Madrid, Nebraska, with a monthly grant.)

The Pacific District Mission Stations

MENNONITE COUNTRY CHURCH OF MONROE, WASHINGTON

The Mennonite Country Church, located in the Florence Acres district, east of Monroe, Washington, was organized on June 14, 1944. There were twenty-one charter members of the group with J. L. Mcnoff as their first minister. He was advised to resign in September of 1945 because of ill health. He has since passed to his eternal reward.

John Breedlove succeeded him on September 16, with the agreement he would serve only one year. Under his ministry a building fund was started and a block structure church was to be erected. The group had previously met in a community hall where a Sunday school had started about the time the group left the First Mennonite Church of Monroe because of personal differences. He resigned August 11, 1948.

Alfred Schwartz of the Monroe community accepted the call of the church on August 18. He was ordained as a minister on April 27, 1947, and as an elder in April, 1948. The Pacific District Conference extended a call to him to serve as director of the mission project at Sweet Home. He went to Sweet Home in February of 1949.

From 1949 till April of 1951, Abraham Unruh served as the church's pastor, at which time he resigned.

In September of 1951, P. A. Kliewer agreed to take the church as long as his health would permit. He was able to serve till December of 1952, at which time his health forced him to give up his active ministry.

On March 17, 1953, the present pastor, Donald Emmert, was called to serve the church. He was ordained as minister and elder on the 15th of November by P. A. Kliewer.

At the present writing the membership has reached fifty-five and the church has two of its members, John and Frieda Peters, on the mission field in Fairbanks, Alaska.

The congregation became a member of the Pacific District Conference in June of 1945. The Conference has been contributing $50.00 per month toward the support of the church.

—P. D. Unruh, Colfax, Washington

THE FRESNO, CALIFORNIA, FELLOWSHIP

Peter J. Ediger

The first move to gather together the General Conference Mennonites in Fresno, was in the form of a picnic in Roeding Park, on October 26, 1952. At a later meeting the question of starting a church in Fresno was raised. In March, 1953, we organized as a Fellowship, with the following elected as officers: Orlando Schmidt, chm.; G. F. Schmidt, vice-chm.; Victor Janzen, secretary; P. F. Huebert, treasurer; and Mrs. J. J. Janzen, Sunday school superintendent. Rev. Aaron Epp, pastor of the Reedley Church, was instrumental in helping us organize.

Since May, 1953, we have been meeting regularly on Sunday mornings in a small church at Olive and Fisher. Rev. Dan Schellenberg of Reedley has been our supply pastor. We thank the Lord for his blessed ministry.

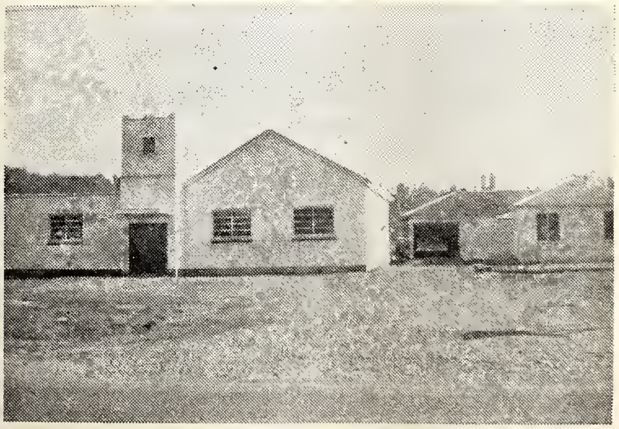
In September, 1953, we unanimously voted to buy three acres of land at Olive and Willow in the northeast part of Fresno. In March, 1954, a call was extended to Peter J. Ediger of the Mennonite Biblical Seminary to become our first full time minister. He accepted the call and began his ministry July 1.

Our attendance has been averaging from fifty to sixty people with about twenty homes represented. There are some other Mennonites in the area who have not as yet attended our services, but we pray that as we become an established church with a full time minister, more may join our group.

At present we are formulating a constitution and working toward the establishing of our own congregation, the Mennonite Community Church of Fresno.

(Continued on next page)

Church group at Caldwell, Idaho.



Sweet Home, Oregon, Community Chapel and parsonage

We are receiving financial assistance from the Reedley Church, the Pacific District Conference, and the General Conference. As the Lord leads us we hope to begin a building program.

We are grateful that God has blessed us and led us this far. We pray that we may be true and faithful in the work to which we have been called here in Fresno.

Victor Janzen, Secretary
Orlando Schmidt, Chairman

THE SWEET HOME, OREGON, COMMUNITY CHAPEL (Mission)

"The gospel to every creature" might well be the commission followed in the founding of this work. The "first Pacific District Conference project to be primarily established in the interest of non-Mennonite people," is the description given in Dr. H. D. Burkholder's book, "The Story of Our Conference and Churches." EVERY CREATURE includes your neighbor and mine as well as those in the foreign field. Will this effort be a success?

In February, 1948, the Evangelization Committee of the Pacific District Conference met at Pratum to evaluate the proposed project. It was found that the growth of the Sweet Home population was enormous because of the recently constructed lumber mills and a bountiful supply of timber. Though parents were gainfully employed in these industries, many children knew nothing of Sunday school or church.

In February, 1949, the workers began to minister to the children and homes in the area. That same year construction was begun on a little chapel in which services could be held. A short time later the men's fellowship arranged for improving the home.

The growing congregation organized and joined the Pacific District Conference. In the year 1953, they joined the larger fellowship of the General Conference when it convened in Portland. The membership is at present forty-two, each family receiving *The Mennonite*. There are several prospective members and a number of candidates for baptism. There is yet a rich harvest of souls here, if the Lord tarries. What a blessing to see lives transformed! Truly, Christ came not to heal the righteous, but that sinners might come to repentance. May our Conference always strive to improve this glorious vision of evangelizing "every creature."

FIRST MENNONITE CHURCH OF CALDWELL, IDAHO

On the corner of Thirteenth and Fillmore Streets in the city of Caldwell, Idaho, there stands a small white church in which gather the people of the First Mennonite Church of that community. Caldwell has a population of some over 11,000 people. It is located in the rich farming community of the Boise River valley. This has been a place of opportunity as new land is constantly being brought into production by the expansion of irrigation. The climate is good with long growing seasons and rather moderate winters. A large variety of crops are raised including fruits and vegetables. Dairy and beef cattle also contribute much to the welfare of the community.

The people of the congregation consist mostly of low-German speaking Mennonites who have come from Nebraska and Oregon. A few who came here from Illinois, have resided here for a long time.

The work had its beginning here as the people gathered in the various homes and had Sunday school. With the help of the Evangelization Committee of the Pacific District Conference and the General Conference Board of Home Missions efforts were made to secure a minister for the group. In July of 1946, the Menno Kliewer family moved to Caldwell to serve as their first minister. After much preliminary work a church was organized May 25, 1947, with fifteen members uniting on that date. With the help of the churches of the Pacific District Conference and the General Conference Board of Missions a plot of ground and a church building complete with pews was purchased. Since the church stood on ground that had to be vacated, it was moved to its present location. The local group dug the basement, built the foundation, and had the church moved on to the location. Here some remodeling was done and on April 19, 1948, the church was dedicated.

The membership at present is thirty-nine. Attendance in the Sunday school and church services ranges around thirty-seven in average, with a record attendance of fifty-eight for the present year. There have been times when the attendance was higher but a number of families have again moved to other states. The work here has been mostly devoted to ministering to the people of the church and no special efforts have been made to win people from the outside. The minister has taken part in local radio broadcasts that were supervised by the Ministerial Association. The church has cooperated some in local union services as they were arranged.

There are twenty-one churches in Caldwell, so the question sometimes arises as to need of the church here. It is the belief that there is a need of a true witness in this community that causes this work to go on. It is however only as we remain true to our basic beliefs that we can fill that need. Whenever a church ceases to be a genuine Christian witness in a community it fails to fulfill that task.

Since Rev. Kliewer has resigned, Rev. Lyman Sprunger of Huntington Park, California, has accepted the call to come and serve the church as its pastor. It is expected that he will assume his duties on August 8. There is much that remains to be done. There are challenging opportunities of service in the church and in the community. There are also many things that are discouraging and trying for the church workers. Since the church is two hundred and fifty miles from the nearest General Conference church the worker here often stands alone in his battle for truth and righteousness. May there be many who will take it upon themselves to pray for the new minister, his family and the work here in this community that many might come to know the Lord Jesus Christ as their personal Savior from sin.

The Canadian Conference Missions

HOME MISSIONS IN CANADA

"I must work the works of Him that sent me, while it is day: the night cometh, when no man can work." John 9:4

Another conference year has come and gone. It has again been a "day" of possibilities and opportunities, of work and labor for our Lord and Master in the field of home missions. He has provided time and opportunity to work the works of Him who has called us into service. Witnessing for the Lord Jesus Christ had no restraint but could ring out loud and clear to those of our faith, scattered in cities and in the country. We can also joyfully state that it has not been in vain but that good headway has been made, for as yet it is the day of salvation, although the shadows of the coming night are making themselves known.

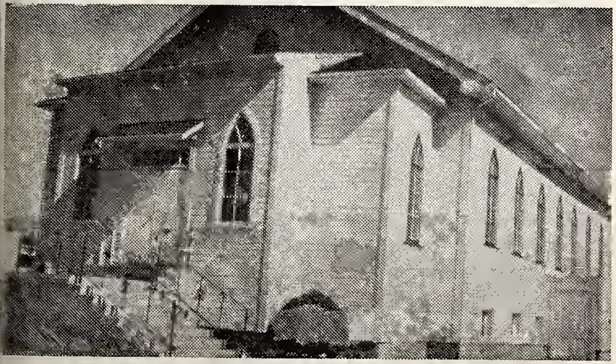
The Lord found willing hearts who have sacrificed their time, their strength and money toward service on the home field. We fully appreciate that and praise the Lord for it. But it also needs to be stated that more workers and funds are needed to meet the existing and increasing needs.

In the association of our churches with the Conference we do experience strengthening and enablement to do deeds, to tackle enterprises which otherwise could not be realized. The Lord's help is manifest. The following is a limited veiw of our home mission field of the five western Provinces.

1. In **Ontario** our people have settled closer together than in the three prairie Provinces (Manitoba, Saskatchewan, and Alberta). Yet many of our people move to cities to either find gainful work or to study in higher institutions.

(a) In Toronto a mission was started years ago. Rev. Wm. Dick and his wife are laboring there. The room for Sunday school and worship service is getting too small. They are seriously planning to acquire a church of their own. This is a good sign of a thriving growth.

(b) Somewhat over a year ago a new work began in the city of Hamilton. Rev. Gerhard Peters and his wife are in charge. They assemble in a rented hall, but the need for a house of worship of their own is acute. A suitable building has been offered and bought.



East Chilliwack Church, British Columbia

2. **Manitoba**

(a) At St. Vital, on the outskirts of Winnipeg, a mission station has been established, mainly by students of the Canadian Mennonite Bible College. The group has prospered and grown, a church has been built. Services still must be held in the basement. Brother J. Wiebe is in charge.

(b) The Winnipeg Mennonite Mission Church, under the leadership of Rev. Jacob Toews has grown and increased.

(c) The Bethel Mission Church has become a strong church. The pastor in charge, Rev. David Schroeder, contracted polio. He had to lay down his work there and took up studies in the Mennonite Biblical Seminary in Chicago.

The elder emeritus, Rev. Benjamin Ewert, who for many years labored faithfully as home mission worker, is enjoying, comparatively speaking, good health, and mental alertness, in spite of his advanced age (83). He still takes active part as far as health and age permit.

(d) At Carman, Rev. and Mrs. Henry Funk have labored for years. The group has grown and this new church has served them well. The Bergthaler Mennonite Church of Manitoba is assisting here as in a number of other points. A change in leadership is taking place. The Funks have resigned to take up further studies in Winnipeg.

(e) At Gladstone and surroundings, two Brethren, Rev. Jacob Loewen, Gladstone, and Rev. J. Loewen, Bagot, are looking after the spiritual needs of this field.

3. **Saskatchewan**—City Mission Stations.

(a) Saskatoon: (1) First Mennonite Church is a mission church of long standing, has prospered and thrived under the able and faithful leadership of Rev. J. J. Thiessen. Their church home on fourth avenue cannot harbor all the worshipers with their children. They have already purchased a new building site, a new and larger church is to be built.

(2) Pleasant Hill Mission is an outgrowth of the First Mennonite Church and is also supported by them.

(3) Mayfair Mennonite Mission, also a branch of the First Mennonite Church, has its own pastor, Rev. P. G. Sawatzky. It is experiencing phenomenal growth. The church building is too small to hold all that want to attend. A good sized addition or an entirely new church is an urgent need.

(b) In Regina, although it is the capital city of Saskatchewan, we have no church of our own. Our M. B. neighbors have been so kind to invite our people to congregate and fellowship with them in their church. Our ministers were welcomed to cooperate. But the need for a church of our own is apparent.

(c) Swift Current, the center of the strong Emmaus Mennonite Church, with Rev. J. E. Nickel as minister in charge, is also the point where the

(Continued on next page)

Swift Current Bible Institute is located. Although going through sessions of adverse weather spiritually, this church with its Bible school stands for the advancement and establishment of the cause of Christ.

(d) The North Battleford Mennonite Mission has already moved into its new church home. The group has shown a high degree of spiritual life manifested in various ways. The Voluntary Service unit working in the Government Mental Institution helps the work along in a commendable way. Resident and rural worshipers attend and heartily support the effort.

A change of workers has taken place. Mr. and Mrs. Edgar Epp, whose ultimate aim was to go into the teaching profession received a call from the Rosthern Junior College to serve as deans and as musical instructors. A permanent new worker has not yet been found, although calls have been extended. We hope the Lord will provide.

(e) Prince Albert: Here we have the Grace Mennonite Mission. A new church has been built. It was dedicated on the last Sunday of November, 1953. Even a home for the minister has been bought, which is located right next to the church. Mr. and Mrs. John G. Wiens look after the spiritual needs. The Lord has blessed and prospered the work.

Rural Churches

(a) Lake Four, a rural point: They have a log church where the group assembles and a home for the workers on the church lot. Brother Isaac Ens has served this group for a number of years, as well as Miss Ella Heppner, sponsored by the youth society. A new permanent worker is needed. Brother D. Thiessen of Waldheim goes there every two weeks (120 miles) to serve.

(b) Pierceland, another rural point: Rev. J. J. Dyck is leading the group. As a farmer he tries to do as most Mennonite ministers in Canada, earn his living and also do the spiritual work. A mission worker couple, Mr. and Mrs. Ruben L. Siemens, are assisting them.

4. Alberta

(a) The Scarboro Mennonite Church of Calgary has experienced very rapid growth these last years. The many devoted newcomers have swelled the membership. Rev. and Mrs. J. J. Sawatzky also look after girls who come to the city to work.

(b) At Tabor in a sugar beet district a new church was dedicated the first Sunday of August, 1953. The people are mainly engaged in work in the beet fields.

(c) Edmonton. Dr. John Unrau, professor at the university, has gathered and shepherded the young people who came to study in the city. The group gathered in a rented hall for several years. This summer a favorably located church was offered them. They appealed to the Board of Missions for financial aid. This has been granted and the deal can be closed. The ministers of the Schoensee Church at Tofield, forty miles distant are regularly serving the group, consisting also of residents of the city. A resident minister is needed.

(d) At Brooks and other points further north like Lymbrun and Wembly, work is being carrie on by itinerant ministers.

5. British Columbia

(a) First Mennonite Church of Vancouve under the leadership of Rev. J. B. Wiens has purchased a large church because they did not hav room in the old one to accommodate the increasin number of worshipers.

(b) The Girl's Home (Mary Martha) under th leadership of Miss Tina Lehn still fills a need.

(c) The newly founded Vancouver Mennonit Mission under the leadership of Rev. H. H. Neufeld conducted in the English language, is moving forward under the Lord's blessing. The new church i not quite ready since the interior is in need o finishing and decorating. This has been retarde due to lack of funds.

(d) New Westminster: This mission churc is located in an industrial center. Rev. and Mrs. Ab Neufeld look after the spiritual needs of this grou

(e) Mission City: Rev. Peter Froese and c workers are tirelessly at work to shepherd and establish this church. A large new church has been buil to give room enough for all who come.

(f) Chilliwack: Here the First Mennonit Church of Chilliwack under the leadership of Ge hard Peters shows growth in a moderate way.

(g) Northern British Columbia: Vanderhoo Burns Lake, Terrace, and Grassy Plain, and mor points are periodically visited and served by itinerar minister, Rev. Nick Friesen. At several of thes points residing ministers or stationed workers tr to cope with the spiritual needs of this vast fiel

Much has been possible and accomplished, mor must be done while it is day. Let us not fail, bu work the works of Him who sent us.

—Rev. J. A. Nick
Translated by G. G. Ep

Mission City Church, British Columbia, baptismal group; seated, Rev. Froese, Rev. Epp, and Rev. Pankratz.

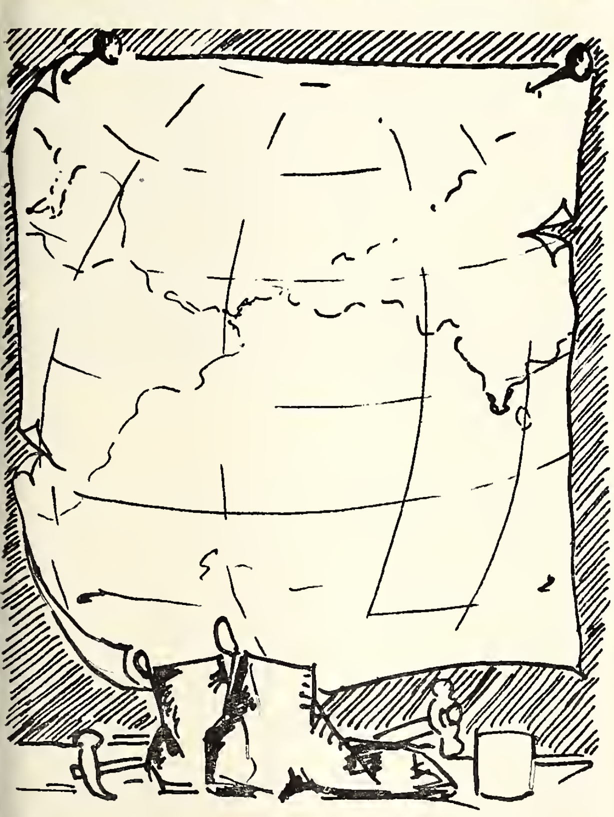
LORD, SPEAK TO ME . . . .

Lord, speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring child lost and lone.

O fill me with Thy fulness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, Thy praise to show.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas.



Gown of Glory

In the little English village of Hackleton, a cobbler bent low over his worn bench. Outside, a sign common in eighteenth century in England, said simply, "Second-hand Shoes Bought and Sold." Inside, on the wall hung a crude map of the world. Obviously the work of an amateur map maker. Every once in awhile, the young man working at the bench would pause and look at the map, then gaze out of the window. It seemed something—or someone—was calling him.

The cobbler was no common cobbler. Even though he was but twenty-six, he was pastor of several Baptist churches. Each so small it could not pay much salary. On Sundays, when the shop was closed, the young man could be seen walking along the country roads from church to church. He was a brilliant fellow. Had mastered Latin, Greek, Hebrew, Dutch, and French without a teacher. Yet, even as he preached, those who listened realized that deep down within him there was a hunger not yet satisfied. He was restless. And his restlessness was caused by a world in need.

In 1792, the young man called together twelve village Baptist pastors. He spoke to them earnestly about the need for Christian missions in the world. His whole being was steeped with the idea that Christian people were responsible for carrying the message of Christ to other lands. He had just completed a most exacting treatise on, "Enquiry into the Obligations of Christians for the Conversion of the Heathens." Now he pleaded that each of the twelve churches would support the mission work by having every member give one penny a day for missions. The pastors agreed to help. The first Baptist Missionary Society was formed.

In 1793, when the young man was thirty-three, he set sail for India. The party included ten adults and nine children. They lived simply. They shared what they had with each other. The first year, they lived on five hundred dollars. Three times each year, they read again the agreement by which they received their charge. It closed with the words, "Finally, let us give ourselves unreservedly to this glorious crusade. Let us never think that our time, our gifts, our strength, our families, or even the clothes we wear, are our own. Let us sanctify them all to God and His cause."

The work in India was not easy. It took seven years before one convert for Christ was gained. During that time, this young man worked late at night to translate the Bible into Bengali. He knew that once men could read the Word of God for themselves, they could be persuaded to follow Christ. By reading the Word, too, they could grow in the grace and knowledge of Jesus Christ. They could receive strength and guidance. Finally, after seven years, the new translation was ready. Christians as far away as Philadelphia sent funds for a press. Natives proudly carried the press from the ship. Within weeks, more than two hundred thousand copies of the Scriptures were being struck off. In the years that followed, he translated the Bible into forty languages—bringing the Word of God to his people of India.

One might think God would have smiled on him. Yet, sometimes, God asks that we carry a cross. He loved children. But, as child after child was born to them, he and his wife laid them to rest in tropical Bengal. Until his companion lost her mind. For fourteen years she was insane. His priceless printing press burned to the ground, with the building. Books that were irreplaceable were gone. He knew the meaning of a breaking heart.

During his years in India, he introduced the first newspaper. He brought the first printing press. He organized the first primary school in North India. He was one of the first to suggest that women be given education. He introduced western science to the Orient, emphasized the need for more medical missionaries. He established more than thirty mission stations. He organized the first society for the improvement of Indian agriculture and horticulture. These and a number of other contributions came from this marvelous life.

(Continued on next page)

Summer VS in Topeka

It was with great anticipation that Jennie Schmidt and Phyllis Funk of Newton, Margaret Friesen of Meade, and I started our term of service as summer VS workers in Topeka on May 31. We received a very warm welcome from the MCC VS unit of Topeka, who had already made provisions for our stay there. Their helpfulness and hospitality made us forget our fears and from the very beginning we felt right at home.

The first two weeks we spent in North Topeka teaching the colored boys and girls. Our classes were conducted in two churches with an enrollment of 110. We worked under the supervision of the colored teachers. Their methods are quite different, but our goal is the same, to teach colored boys and girls the story of Jesus and His redeeming love. It was a great responsibility, but also a grand opportunity.

We started our sessions with a devotional period. Colored children love to sing. Their shiny eyes grow bigger and bigger and their dark faces beam brighter and brighter as they raise their voices in praise singing their favorite choruses. The remaining time was spent presenting Bible stories, memory work, and the activity period.

One day as I asked them to color a picture of a hand in connection with the memory verse a little girl asked, "Teacha, may I color my hand white; I like a white hand so much better than a brown one?" The little boy next to her quickly responded, "Why Jesus loves a brown hand just as much as a white one." May we be a help to remove the barriers that cause race prejudice so that mankind may realize that Christ is no respecter of persons.

The last two weeks we taught the children of the Forbes Air Base with the sessions being held at the Pauline Grade School. The VS units and teachers from the Base, comprised a teaching personnel of sixteen with the chaplains as supervisors. We found them very cooperative and helpful.

The schedule of procedure was similar to the one in North Topeka. It was my duty to teach a group of second graders. Their environment differed. Most of them had gone to Sunday school regularly, few occasionally and two had never gone at all. They all seemed interested in the work and eager to learn.

Each morning three buses would get the children and return them after school. They were always accompanied by one or more teachers. Anyone who has worked with preschoolers knows they are quite scoreless as to their identity, so we found it necessary to tag each one with an identification card so they would get into the right bus, thus reaching their own homes safely.

More than fifty youngsters crowded into a thirty passenger bus created a discipline problem. What should we do to correctly discipline them? We decided to sing choruses. Their favorite one seemed to be "I have the joy, joy, joy, joy, down in my heart." It worked. The bus driver commented on the fact that music is soothing and really improved the situation. We closed both Bible school sessions with a public program at which most of the parents were present.

It has been a great joy to me to have had a part in the VS program this summer, to teach the Word of God to little folks. Experiences like that cannot be bought, you must live them to realize their value.

May God bless our feeble efforts that our service in Topeka may have been a step forward in the lives of these children to be true witnesses for Christ and His kingdom.

—**Eldeen Ann Stucky**

GOWN OF GLORY

(Continued from page 539)

During his last illness, Dr. Alexander Duff stood by his side and praised him for his work. Raising himself on an elbow, he looked at Dr. Duff and said, "You speak of me but when I am gone, say nothing of me—speak only of my Savior." After his soul had quietly slipped from his body, they buried him and on his tombstone placed these words,

WILLIAM CAREY, Born August 17, 1761
Died June 9, 1834
A wretched, poor, and helpless worm
on Thy kind arms I fall.

There was no money to bury him. They sold some of his books to pay the few debts that remained.

—**Harleigh M. Rosenberger**

(Rev. Rosenberger is the pastor of the Lockport Baptist Church in Lockport, New York. The above article is an editorial written by Rev. Rosenberger for "Lockport Baptist News," a church paper, which is published weekly except during the summer months. —L.D.)

Who is thy neighbor?
He whom thou
Hast pow'r to aid or bless;
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbor?
'Tis the fainting poor,
Whose eye with want is dim;
O enter thou this humble door,
With aid and peace for him.

Thy neighbor?
Pass no mourner by,
Perhaps thou canst redeem
A breaking heart from misery;
Go, share thy lot with him.

—**from the Mennonite Hymnary**

Little Means Much to Migrants

Bible club held outside amid junk, mud and water.

(Neva Siemens of Buhler, Kan., was a member of a Voluntary Service team ministering to migrant laborers in California's San Joaquin Valley. These young people teach Bible classes, conduct worship services, show religious films, teach craft and sewing classes, and assist people in migrant camps in various ways.)

One Friday afternoon, when in one of our camps, I invited my class of junior girls to our house for the following Sunday. Their enthusiasm and interest were well worth it. I asked each girl to go home and get the permission of her parents. Jenny was afraid her mother might refuse to let her go so she begged me to ask her mother's permission. Her mother doesn't speak English and I don't speak Spanish so Jenny went to find an interpreter. After bringing the interpreter, Jenny disappeared. Her mother consented readily. As I left the house, Jenny came around the corner, grabbed my arm and asked expectantly: "What did she say? What did she say?" What a hug I received when she found out the mother had given her consent!

Sunday morning as I drove into camp several excited girls came to meet me. They had been ready for hours and it seemed to them I was late, although I had told them that I would come for them at nine. Some of the girls had climbed to the top of one of the cabins to watch for the station wagon which they knew so well. Each girl related the anxious moments she had experienced—afraid I had forgotten or that I might not come.

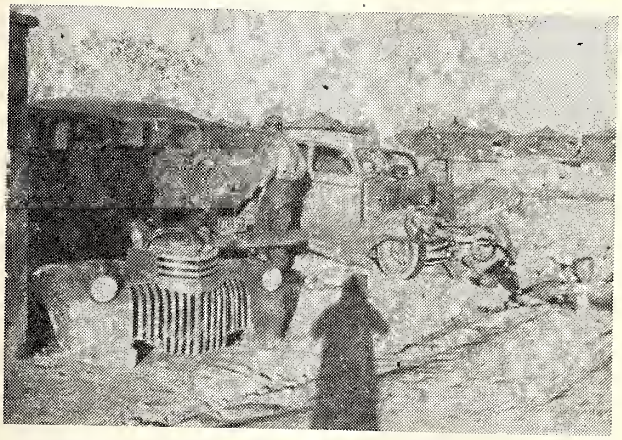
The 30-mile trip to Coalingo was a thrilling experience for them. They had heard much about the city but only one of them had ever been there. We got to Coalingo just in time for church services. This was the first visit to a Protestant church for most of them. All during the service they watched to make sure they were doing the right thing. They enjoyed singing the hymns. Several times I heard one remark to the other: "This is a nice church, sn't it?"

After church a number of people talked to the girls. They loved the attention. As we were walking home to our apartment the girls dreamed and made plans. "Let's rent a house near here and then we can go to church with them every Sunday."

After lunch at our house we took them to the Coalinga hills for sight-seeing and a short hike. The girls had a wonderful time and it was a good experience for them as well as for us. On the way back to camp they asked me to slow down to 25 miles per hour because they wanted the experience to last just as long as possible. "I don't want to go back to that camp," they would say.

Having these girls in our home made me realize how little effort it takes to make those who have so little happy. The things we so often take for granted—a comfortable home, a car, a good church within walking distance, good food, and pleasant surroundings and neighbors—are a luxury to them.

—Neva Siemens



Junked cars constitute the landscaping around a cabin.

Our Schools

BLUFFTON COLLEGE

The summer school sessions at Bluffton College ended on August 28. There were four three-week terms. A total of about forty persons participated in these sessions. Visiting professors were Rev. Burton Yost of the Zionsville Church, Upper Milford, Pennsylvania, who taught a course in the Life and Letters of Paul; and Gerhard Buhler, principal of the Bluffton High School, who is teaching a course in "Child Psychology."

The residence used for a time as the college administration building and more recently as the residence of the president is now to be used for student housing. William Keeney and family occupy the downstairs apartment and college men will live upstairs. The house has been named the Amstutz House. J. A. Amstutz was president of the first Board of Trustees of the college and its first business manager. This house was built by Mr. Amstutz soon after College Hall was built and was occupied by his family until a decade or more after his death.

Faculty members have engaged in a wide variety

(Continued on next page)

Stewardship Gleanings

What is Tithing?

"Just what is meant by tithing?" "On what amount should I tithe?" "What is the best way to handle the tithe?" These and many other questions are asked about the practice of tithing.

1. **The tenth.** Basically, tithing means the giving of one-tenth of the income directly to the Lord's work. It is a recognition of the fact that the individual is a steward of all he possesses. In the handling of finances, it is the minimum equally binding upon all Christians.

In some sense it can be said this is similar to the Scriptural teaching on the sabbath. While all our tithe belongs to God, we do set aside the Lord's Day in a special way.

2. **First-fruits.** The tithe is to be paid first. It is not something to be paid "if I can afford it." Both the Old and New Testaments make this clear. In Leviticus 23, we read of the "first-fruits." In Matt. 6:33 we read: "Seek ye first the kingdom of God and His righteousness . . . ."

Too often we fall for the human delusion that the Lord's work is grievous and burdensome, only to be done with left-overs of time and money. To give the Lord our best is both Scriptural and logical.

3. **Paying the tithe.** Recently a housewife got money out of an envelope marked "Tithe." This is one way. Many people carefully place one tenth of all income into a separate box. This is a frequent practice. Others have a separate tithing checking account. Some businessmen prefer this method. One-tenth of the income goes into this account.

Still others keep a careful record of all their giving, and thus tithing becomes a matter of bookkeeping. Some do all their major giving by check. Thus they can analyze their giving at any time with the cancelled checks.

The most important factor is that a careful record be kept. Otherwise we are not really tithing. Certainly the God of order is not pleased with a slipshod method of supporting His work.

4. **What is income?** The government says that income is what I have for myself. It is the adjusted gross figure. Only distinctly business expense is deducted. For the average salaried worker, the tithe is simply one-tenth of his income. If it is $3,000 a year, the tithe is $300. For the farmer and self-employed person it is what he has for himself. Naturally no living expense is deducted.

Actually it is not difficult to define income when one bears in mind that it is the amount we earn, the fruit of our labor, which we can spend as we will. The Lord is willing to give us guidance in this as well as all other matters.

5. **Offerings.** The Bible speaks of "tithes **and offerings.**" The tithe is but the basic beginning. Certainly we ought to go beyond the tithe "as the Lord hath prospered us." Many have come up to the 20 per cent the government has allowed for deduction. Others have gone beyond.

The measure of our giving is not so much in how much we give, but what we have left and what we do with it. Andrew Murray reminds us that as Jesus watched the offering at the Temple (Mark 12:41-44), so He sees what we do and evaluates it.

"Lord, grant me faith to take Thee at Thy Word. In Jesus' Name. Amen."

OUR SCHOOLS

(Continued from page 541)

of activities this summer. Dr. J. S. Schultz concluded his active service as dean on August 7, and departed for Akron, Pennsylvania, on August 9. He will be doing research work for the MCC on 1-W men for the next six months. Dr. Robert Kreider, who will assume the duties of dean shortly, attended the NCA Workshop at the University of Chicago from July 26 until August 21.

Dr. Paul Shelly spent six weeks at Scottdale, Pa., working on graded outlines for Sunday and weekday Bible school lessons. The group worked on lesson materials for the primary through the senior age groups. Dr. Shelly is also attending the World Council of Churches Assembly at Evanston, Ill., as an observer.

Carl Lehman attended a one-week session at the University of Omaha on college business administration. He also made a trip to Connecticut to participate in a conference for 1-W men. Luther Shetler taught two weeks in the seventh annual Mathematics Teachers Workshop at Indiana University. He has also been working on his dissertation for the Ph.D. Miss Edna Ramseyer has spent the summer working on her disseration. Dr. Richard Weaver had a research and teaching fellowship at the University of Michigan.

Dr. Ramseyer has participated in the School of Missions at Chicago, spoke to the joint seminary group at Goshen, has been at Camp Friedenswald to speak at several of the conferences, and preached in Baptist, Presbyterian, and E.U.B. churches in Lima and vicinity. Dr. Raid and Dale Dickey have shared in supplying for the New Stark Federated Church during July and August.

I do not believe you are going to make the right kind of a citizen by godless education, and then adding religion afterward. The idea is wrong. Education and religion must go hand in hand. —A. T. Hadley

Doing an injury puts you below your enemy;
Revenging one makes you even with him;
Forgiving it sets you above him.
—Benjamin Franklin

Did you ever hear someone say something like this: "If I were rich I would make some big gifts to the Church"? Do you believe they would? Do you know that the heavy work carried on by the General Conference is paid mostly by the many, many small contributions that come in regularly?

MCC News Notes

DESPERATE RELIEF NEEDS REPORTED IN INDOCHINA

MCC personnel in Indochina investigating a possible relief and rehabilitation program report desperate needs and encouragement by officials that aid and assistance be provided as soon as possible.

Orie O. Miller, MCC executive-secretary, visited Indochina as part of his current commissioner's trip. In checking with U. S. government and Viet Nam officials, he found the need to be an accumulating one. He was joined by Delbert Wiens of Reedley, Calif., in Saigon and together they considered what assistance might be offered.

Southern Viet Nam is reported to have approximately 700,000 refugees. These people are victims of the recent Indochina war which was halted by the Geneva Conference. Many persons are fleeing from territory now held by the Communists.

Officials have expressed the hope that assistance will be of a self-help nature to prevent the building up of permanent refugee communities. There are needs for food, clothing, and self-help materials. Voluntary relief agencies such as MCC have been asked to estimate the amount of material they might send to Indochina so that the possibility of ocean freight might be considered.

The situation in Indochina represents another opportunity for Mennonite and Brethren in Christ churches and communities to provide a Christian response to suffering and needy humanity.

Before going to Indochina, Delbert Wiens worked in the Akron 1-W Services office. He is the son of H. R. Wiens, pastor of the Reedley Mennonite Brethren Church.

NEWTON MENNO TRAVEL SERVICE OFFICE OPENED

Freda Pellman of Richfield, Penn., has begun work in the Newton, Kan., MCC Regional Office where she will serve as a Menno Travel Service representative.

Her arrival in Newton marks the beginning of a branch office of Menno Travel Service which has its headquarters office in Akron, Penn. The Newton office has been opened to provide a more personal service to mission boards and the constituency in that area.

The Newton M.T.S. office is ready to provide information and make arrangements for sea and air travel as well as for tours. The office address is 213 North Pine and the phone number 3104.

Miss Pellman will divide her work responsibilities between the MCC and M.T.S. offices. She has previously served in the Akron and Amsterdam offices.

NINE WORKERS LEAVE FOR FOREIGN SERVICE

During recent weeks nine workers have left the United States to enter various MCC service projects in Germany, Switzerland, Korea, Formosa, and Mexico.

During the summer months many workers complete assignments and other personnel either continue their work or enter new projects. In most cases workers spend several days in orientation at Akron headquarters acquainting themselves with their assignment and the staff with which they will be working. A farewell-dedication service in the daily chapel exercises concludes their orientation.

Three workers sailing for Europe, August 21, were able to voyage together on the "Ryndam." Mr. and Mrs. Milton Harder and son, Robert, of Butterfield, Minn., are enroute to Enkenback, Germany, where they will live until a new community center building in Kaiserslautern is completed. Emma Schlichting of Weatherford, Okla., will do refugee counseling.

Brother Harder is returning for a second term of service in Europe, having served from 1948-1951. The Harders will direct the Kaiserslautern community center which sponsors such activities as Bible classes and self-help projects and aids needy families. Brother Harder will also work with European young people and assist D. Chauncey Kauffman in the European program.

Miss Schlichting is entering her second term of foreign service, having taught in the Friesland Colony Zentralschule in Paraguay from 1946-1948. Since that time she has served at Akron headquarters in such capacities as matron, Information Service, and refugee counseling. In Europe she will counsel refugees anticipating immigration to the United States under the Refugee Relief Act of 1953.

Mr. and Mrs. Kenneth Hiebert sailed for Basel, Switzerland, August 17, where they will be working with the Christian Education Materials Operation. This project is the translation and adapting of Bible school study materials into the French and German.

Omar Lantz of Gap, Penn., was scheduled to sail for Korea from Seattle, Wash., August 27. He will be the leader of the five-man PAX team already in that country. Brother Lantz served in Europe from 1948-1950.

Margareth B. Peters, R.N., Gretna, Man., has arrived in Formosa. She will work in the medical clinic at Hualien.

Mr. and Mrs. Willard Smith of Goshen, Ind., have assumed responsibilities in the Cuauhtemoc, Mexico, center left by Mr. and Mrs. David Karber who have returned to their home in Blaine, Wash. Brother Smith will direct the Mexico program during the coming year.

Jottings

—**Zion Church, Donnellson, Iowa:** A number of our young people and pastor Vernon Neufeld attended the Iowa retreat at Camp Arrowhead. The leaders this year were Bill Gering of the YPU and Janet Soldner, missionary to Colombia, S. A. Thirty-three Christmas bundles were sent to MCC for overseas shipment by our two mission societies. July 5, the service committee of the church visited the County Home; the two mission societies provided treats for the patients. Several of our number attended the retreats at Camp Friedenswald, Aug. 1-3. Andrew Shelly of the Mennonite Biblical Seminary, was in our community in the interest of that institution. On Sunday he brought the morning message. In the evening the young people's group sponsored the film, "45 Tioga Street." A discussion of the film was led by Rev. Shelly. On Aug. 8, the Youth Fellowship had charge of the morning services. Canning fruit and vegetables is again a project of the women of the church; canned goods will go to the seminary in Chicago and the Foundling Home in Ottumwa. Pastor Neufeld and family have returned home from a two weeks vacation trip.—Corr.

—**Fairfield Church, Fairfield, Penn.:** Our church officers for the year are: Kenneth Bream, church chairman; secretary, Mrs. Robert Geigley; treasurer, Lloyd Benner; correspondence secretary, Mrs. Robert Smith. We are without a pastor at present, but are being supplied by the Lutheran Seminary in Gettsburg. The church is carrying on the activities and we hope to grow and expand. Our present building program is now complete and we are again quite proud of our lovely church.—Mrs. G. E. R. Smith, Corr.

—**Upper Milford, Zionsville, Penn.:** John Jacob, son of Mr. and Mrs. Lloyd Gehman, and Mark Abraham, son of Mr. and Mrs. Peter Strauss, were consecrated. James Gerhart spoke on Mennonites in Pennsylvania and the Eastern District Conference at a C. E. meeting. June 20, we held our services in the S.S. auditorium to welcome those who cannot worship regularly as they are unable to go up stairs. This same Sunday the first tape recording was made for our shut-ins. Our church was represented by a Ladies Chorus in the Eastern District Choir Festival. Pastor Yost served as counselor at retreat for one week. He spoke at the Peace Conference at Roxbury Brethren Camp and taught at Bluffton Summer School three weeks. Erland Waltner and Elmer Hess filled the pulpit in his absence. Clothing, fat, and Christmas bundles were recently taken to Ephrata. Wilmer Shelly spoke on "Prayer in National Life" at the Brotherhood Prayer Fellowship held in our church. Clarence Shelly spoke on History of Upper Milford Church at a recent C. E. meeting. In the near future our church will take part in a community survey to determine the church affiliation of the residents of this area.—Corr.

—**First Church, Wadsworth, Ohio:** The Lord saw fit to grant us cool and pleasant Sundays this summer. During the weeks it was hot but our Sundays were delightful. The attendance has kept up well. The Wadsworth Women's Christian Temperance Union presented the book "Alcohol at the Wheel," by Seliger-Shupe, to the 137 high school graduates. The Brotherhood Dinner on June 7, was an inspiring event. The men invited their wives as guests. About seventy-five were present. The Union Bible School sponsored by four churches—the Church of Christ, Methodist, Reformed, and Mennonite—had an attendance of four hundred. Our youth group was host to the neighboring youth groups at a Youth Rally, at Whipps Ledges. A camp supper and meeting in the open air was enjoyed by all. Pastor A. J. Neuenschwander was asked to preach the ordination sermon for Kenneth Shelly at the West Swamp Church. He also performed the ordination, June 27. During the time Salem Church, Dalton, Ohio, was without a resident pastor, the church council asked Rev. Neuenschwander to visit the sick and shut-in members. Twenty from our church attended six of the retreats held at Camp Friedenswald this summer. Emil Kreider served as voluntary worker at the camp for one week. The Girls' Christian Service Group made and sent four hundred attendance and 1450 verse cards to Rev. and Mrs. Glen Habegger, Eloy, Arizona, for their migrant work. L. C. Kreider, a deacon in our church, brought the Sunday morning message to the 1-W workers unit in Cleveland on August 8. On July 27, the Wadsworth and Salem, Dalton, Ohio, missionary societies met in a joint picnic at Orr Park, Orrville. Good food, a fine program, and pleasant Christian fellowship made the event a pleasant one for all.—Corr.

Into the Beyond

HENRY A. HUETHER, of Aberdeen, Idaho, and member of the First Church, was born March 4, 1889, and died January 19, 1954.

MRS. BEN H. MATTHIES (nee Lena Banman), of Aberdeen, Idaho, a member of the First Church at that place, was born July 13, 1890, and died June 25, 1954.

HENRY C. WIEBE, banker of Aberdeen, Idaho, and member of the First Church, was born January 1, 1885, and died July 27, 1954. He had been Sunday school superintendent for 27 years, and deacon for 9 years.

Swift kindnesses are best; a long delay in kindness takes the kindness all away.

War is but man's organized barbarism, and an inheritance of the savage state, however disguised or ornamented. —Louis Boneparte

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Exclude religion from education and you have no foundation upon which to build moral character.

Charles W. Eliot

Christians Throughout the World Meet at Evanston

Sunday morning, Aug. 15, at Evanston, Ill., some three thousand Christians gathered into the church, chapel, and two halls of the First Methodist Church of Evanston for the opening session of the World Council of Churches. There were six-hundred accredited delegates from forty-eight countries, representing some 160 million Christians, also six-hundred accredited visitors, plus many other consultants and guests. In the opening service the Scripture passages were read in French and Greek, the Apostles' Creed was given in German, and the opening address by Bishop G. Bromley Oxnam, in English. The Bishop spoke on the theme, "We Intend to Stay Together." He advised the delegates to kneel in devotion before they rise for discussion, stating that the communion table should precede the conference table, "Because the conference with our fellows will prove more productive when preceded by communion with Christ."

In the afternoon, Dr. Edmund Schlink of the Evangelical Church in Germany presented a strong biblical address on the Assembly theme, "Christ, the Hope of the World."

Sunday evening of the opening day was the Festival of Faith program at Soldier Field, Chicago. The papers stated that 125,000 persons were present. The great audience sat spell-bound at the three central biblical themes—creation, redemption, and consummation—were presented by narrator, who read appropriate portions of Scripture; by music both ancient and modern; and by an action chorus, engaged in appropriately lighted interpretative pantomime. The whole audience also joined in singing such great hymns as "Faith of our Fathers," and "Fairest Lord Jesus," and in repeating together the Lord's Prayer.

The weather was perfect for the occasion; mild and comfortable, with the sun slowly sinking into the west as the full moon rose in the east. The people who attended from far and near will probably never forget this occasion.

The Monday evening session dealt with the timely subject of evangelism. One of the chief addresses was given by Canon Theodore Wedel, a son of the former president of Bethel College. He challenged the churches to do more than just be comfortable and talk about their faith; to actually put into practice and make the gospel known.

While there are various Mennonite visitors and observers present at some of the sessions (many sessions are for delegates only) there is probably only one accredited Mennonite delegate. He is Dr. W. F. Golterman from Holland, who represents the Dutch Mennonite churches.

THE Mennonite

MENNONITE
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Other foundation can no man lay than that is laid which is Jesus Christ.

Photo by HAROLD M. LAMBERT

Christian Education Number

The Relation of the Seminary to Missions
A Second Look at the Sunday School
Christian Teachers are Interpreters

Volume 69 Number 35 September 7, 1954

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WRITERS' CONFERENCE

Persons interested in Christian writing plan now to attend a writers' conference October 19-22, at Mennonite Biblical Seminary. See additional details on back page.

The Mennonite

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Relief Needs in Korea

There are 70,000 desperately needy people in Taegu. Outside the city there are those still worse off because they are missed in the mass distributions. Literally, Pusan's swelling population, three times the normal 300,000, is living on top of itself. Six by nine frame shacks are seemingly between everything in a very heterogeneous manner. Put together with scrap lumber and straw sidings and perhaps a corrugated beer-can roof, these flimsy structures are seen squeezed between the road and barbed-wire fence, under bridges, along streams, directly over open sewers along the streets, on sidewalk curbs, and in alleys between buildings. These barren little homes show no furniture, just straw mats where the mother is breast-feeding the baby, grandfather smoking a long pipe, and the half-dressed children peering curiously through the fence at the passing train. Everywhere one is reminded that "poverty" is the descriptive word for this "Land of the Rising Calm"; even the average person seems very poor in our standards. Extended war has only emphasized the poverty of the poor and has brought many refugees to join their status. One really wonders what is the normal condition here, or what can be the future of these poor.

—Robert Lee, Korea

Slow Down

Slow me down, Lord! Ease the pounding of my heart by the quieting of my mind. Steady my hurried pace with a vision of the eternal reach of time. Give me, amidst the confusion of my day, the calmness of the everlasting hills. Break the tensions of my nerves and muscles with the soothing music of the singing streams that live in my memory.

Help me to know the magical, restoring power of sleep. Teach me the art of taking minute vacations of slowing down to look at a flower, to chat with a friend, to pat a dog, to read a few lines from a good book. Remind me each day of the fable of the hare and the tortoise, that I may know that the race is not always to the swift; that there is more to life than increasing its speed.

Let me look upward into the branches of the towering oak and know that it grew great and strong because it grew slowly and well. Slow me down, Lord, and inspire me to send my roots deep into the soil of life's enduring values that I may grow toward the stars of my greater destiny. In Jesus' name. Amen

—Covenant Weekly

Of Things to Come

Bethel College:
Sept. 8—Freshmen Assembly
Sept. 9—Senior registration
Sept. 10—Freshmen registration; S.C.F. reception
Sept. 11—Sophomore registration; All classes begin; Fall mixer
Sept. 12—Formal Opening

Mennonite Biblical Seminary:
Sept. 8—Registration; Convocation
Sept. 9—Class work begins
Sept. 17-18—Faculty and Student Retreat

Bluffton College:
Sept. 10-13—Freshmen days
Sept. 14—Registration; Seniors, Juniors, Sophomores
Sept. 15—Freshmen registration
Sept. 16—Classes begin

Oct. 19-22—Writers' Conferenee, Mennonite Biblical Seminary.
Oct. 20, 21, 22—Western District Conference, North Newton, Kansas

Christian Education Number

This is a special Christian education number of "The Mennonite." For a number of years the Board of Education and Publication has asked the churches to observe a Christian education Sunday some time within the period from the last Sunday of August to the last Sunday of September. This fall the period is from August 29 to September 26. Timely articles on the Christian family, the relation of the seminary to missions, the contribution of the colleges to the church, the work of the Sunday school, and the Christian teacher were submitted **especially** for this issue by members of the Board.

Editorials

Willard K. Claassen, Guest Writer

WHO IS DELINQUENT?

Our own peculiar religious background accents the importance of Christian family life. Not a few of the blessings enjoyed by our churches can be traced to good, solid Christian families. However, we are living in a generation when corroding influences are seeping into our communities. Imperceptibly, perhaps, we are prone to accept the standards of family living round about us.

Interested in finding the cause of juvenile delinquency, Mr. and Mrs. Sheldon Glueck of the Harvard Law School made a study of 1,000 histories of juvenile delinquency in the Greater Boston area. Half of their cases were delinquents; the other half were youngsters in the same neighborhood who were not delinquents. Out of this study they were able to establish some of the over-riding causes of delinquency that arise inside the home.

This is what the Gluecks found in their survey in the Boston area: Six out of every ten juvenile delinquents have fathers who drink to excess; many have mothers who drink to excess. Three out of four are permitted by parents to come and go as they please. Three out of five are from homes where there is discord between parents. Seven out of ten are from homes where there is no group or family recreation. Four out of five have parents who take no interest in their children's friends. Four out of five delinquent boys say their mothers were indifferent to them. Three out of five delinquent boys say their fathers were indifferent to them. Three out of five delinquents came from broken homes. In four out of five cases of delinquency the break came when the children were under ten. Three out of five, rarely if ever, went to church. They grew up for the most part on the street without closely knit ties to the family, church, or community.

It is quite apparent that in these cases parents failed in their responsibility to their children. The experts on juvenile delinquency admit there is a certain "hard core," an irreducible minimum of inadequate children produced by inadequate parents. They are the misfits of society—never finding their places, never assuming responsibility. These are the despair of social workers; however, delinquency in other youngsters is viewed by experts as largely curable or preventable.

What is it that Christian homes provide for the child? Whether or not parents consciously teach Christian ideas, attitudes and habits, their children are inevitably developing an attitude toward life, toward the universe in which they live, toward their fellow men, and toward God.

The family atmosphere teaches the child the meaning of love—or the lack of it. If in his home, he finds understanding, companionship, friendly interest in his achievements, wisdom, and sympathy in dealing with his failures, then he builds an idea of God which reflects these experiences. He learns that it is worth while to do right even though for the moment it does not seem expedient. He begins to understand the meaning of the words, "God is love," because he himself has seen and felt unselfish love within his own home and he begins to understand that love must be shown to others.

On the other hand if in his home a child discovers a lack of respect for others, undue severity in dealing with his wrongdoings today, and an amused passing over of some misdeed tomorrow, the lack of friendly cooperation and affection among his elders, then his thought of God is influenced by these experiences. He feels insecure; he lacks faith and trust, and as a result of this disturbed state he manifests an unfriendly attitude toward others.

Influences outside the home affect the child's religious faith. He sees children on the playground who are refused certain privileges because they look different or wear different clothes. He hears of people in our world starving for lack of food. He sees other persons living in extravagant luxury. These experiences are teaching him many things. He needs the wise counsel of his parents lest he begin to think that God has favorites among children, and that sharing is not good but foolish, and that the law of might is the law of right.

The question which parents face is not whether their children will be taught religion, but whether they themselves will take an active part in guiding the Christian teaching which their children should receive. Children are building certain attitudes toward life as they live among their fellows, as they learn from their parents, schoolmates, helpers, movies, newspapers, radio, from the neighborhood. They are molding attitudes which determine their religious faith.

It seems strange that parents who are so careful about the physical and mental growth of their children should often appear to be indifferent about their religious faith. This matter cannot be put off until some later date like the study of algebra. It cannot be left to the child's own choice after he grows like choosing the field of his major study in college. It is something that is developing day by day and being woven into the very fabric of life. Parents cannot stop it, but they may have a large influence in directing it into the proper channels. Are we making a constructive contribution toward the development of Christian faith in our family life? Juvenile delinquents in an astonishing number of cases are produced by delinquent parents!

The Christian Home and the Church

GEORGE DICK*

Much is written these days concerning the home and the family. The family goes on a vacation, the family goes to the fair, the family goes to school, or the family has some project. I would like to call our attention to a particular kind of family—a Christian Family—and delineate its relationship to the Church of Jesus Christ.

The Christian family is made up of individuals like any other family, but here is the characteristic difference, the members of this family are Christians; they are diminutives of Jesus Christ. They are of His nature, they are His in birth, they are His in devotion. They have His ideals, His purposes, His hope, His patience, His grace, His love, His compassion, and strive for His holiness. In other words they desire to be like Jesus. It is made up of individuals who know the experience of John three, and know of what Jesus spoke in John four, "rivers of living water." It is made up of individuals who are confronted with the everyday trials of life and living. But it is a family which is appropriating the provisions which God made possible in Jesus Christ.

It is well to keep ever before us these provisions. The end of the Christian life is "that we should be to the praise of his glory." The end is to be like unto the Lord Jesus Christ. As He lived for the Father, so we too will live for Him. He trusted His Wisdom, so we too will trust. As He gave himself in love for man, so we too will love. In Him was no fear, no inner turmoil, no frustrations as to His own being. It is true He sighed about Jerusalem which would not turn to Him, but it was not because of any lack with Himself. He was "whole" in every sense of the word. These provisions are not only made for us, but God desires that these should also become a reality in us. The Christian family is a family which stresses these things and exercises itself in them.

Undoubtedly some people would say, if they would hear of such a family, "What fun do they get out of life?" Or, "What could a people like that contribute to any group in society?" Nevertheless this is, I believe, God's desire for all families. The family will reach its highest as it exercises itself in these virtues. It will bring inner tranquility and outer usefulness to its members.

What shall be the relationship of this family with the larger unit, the Church of Jesus Christ? It is true that this family unit is a part of the Church. But I would like for our purpose to localize the Church into a local church (Gemeinde). What then shall be the relationship of this Christian family to this larger group of believers?

First, may I say that they are not in competition with it, but work together with it for the furtherance of the will of God. The virtues and vices which the family delights in at home are the things they will bring to the larger unit, the Church. If the basis of life is redemptive at home the family will bring to the church redemptive strength. If they think lightly of God and their Savior at home they will bring that same attitude to the Church. If they are critical, egotistical, "holier than thou," lacking inner security at home, they will bring this imbalance, this sin, into the larger group. These are not virtues, these are sins! Basically they come from failure to inwardly appropriate Christ, and of being fed on substitutes instead of the strength which comes from God.

In its redemptive aspect the Christian family brings with it cooperation and healing qualities. This is evidenced in its wholesome influence in the Sunday school, in the Christian Endeavor, in the mission societies, the young people's meetings, in the worship service, in community projects. It is always redemptive—redemptive in that it aims to channel all energies and activities into the avenues which are in harmony with the will of God. If these energies and activities are not enlisted for God they will be perverted and evil will ensue.

What contribution can the local church and the churches of our conference make toward our Christian homes? Since we presume that the members of the home have become Christians, let us first mention the nurturing, consoling, encouraging, counseling, and Christian fellowship which the church can bring to the family. It is through the church that the family hears of the Christian projects of which they are a part. It is through the church that the family meets other Christians from other communities and districts. This strengthens faith and devotion. It is also on the conference level where the family receives the benefits from the academies, colleges, Bible schools, and seminary.

Through the church, and the united effort of the churches of like faith and interest, the family receives information and inspiration from agencies which have been set up to carry on these united efforts which they could not attempt alone. These agencies are called the Boards of our Conference.

It is through the Mission Board that the family hears of the six million souls for which we as a Conference are responsible. They hear of the nearly half million dollars which is spent annually to bring the "Good News" to these people. It helps them to pray earnestly for this gigantic work. It is also through this Board that they hear of the need for missionaries, the qualifications, the fields, the problems, and the victories.

Through the Christian Service Board the family hears of the hospitals, relief, mutual aid, peace endeavors, and our part in the Mennonite Central Committee work.

Through the Board of Education and Publication the family receives their Sunday school material, YPU program helps, young people's retreat, and

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*Pastor, Bethlehem Mennonite Church, Bloomfield, Montana.

The College in the Program of the Church

HAROLD H. GROSS*

We are asked to consider briefly here some aspects of the role which the Christian college plays in the work of the Christian Church in our day. And, presumably, we are especially concerned with the role of Mennonite colleges in relation to the Mennonite Church. We shall assume, of course, that the college *has* such a role, though this assumption is by no means accepted by all church people. However, if this assumption is not valid, then the Christian Church will be notoriously unable to relate itself to a most important segment of modern life— since the number of young people in annual attendance at colleges is growing steadily. In 1954 there were in the United States 7,967,556 young people of college age (i.e., 18-21 years). It is expected that by 1970, the population of this age group will have increased to 13,609,831. And it is estimated that there are some 6,000,000 people in the United States who have graduated from some college or university.

The Church might be partially defined as the fellowship of believers in Christ who *must function in various roles within organized society,* even while in some sense they are not *of* that society. Now in view of the above estimate concerning student population increase, it is important to recognize that whether the role of the individual Christian be that of a professional (i.e., a lawyer, physician, clergyman, etc.,) or that of merchant, farmer or housewife, college training will play an increasing part in moulding the lives of individuals regardless of their occupations. This will in one way or another affect the role which they play in the society of which they are a part. Thus, it becomes of crucial importance that the *kind* of college education which a young person receives be such that it will *promote the cause of Christ and the Church,* in addition to preparing him for a vocation.

Probably most educational theorists will agree that modern education must be geared to the needs of a momentous world crisis. But there is anything but unanimity as to the *kind* of education which is especially needed in this crisis. What kind of an educational diet will correct our cultural and spiritual malnutrition? One influential educator, while president of one of our greatest universities, wrote: "Is it not because we have failed to assimilate science into our western culture that so many feel spiritually lost in the modern world? So it seems to me." This, of course, is the answer which many college programs of study give to man's feeling of 'spiritual lostness,' in the most watered-down sense of the term 'spiritual.' To put it into classroom terms, these people say that our malady is the result of a 'cultural lag.'

The head of another great university, and just as eminent an educator, has this to say: "The great problem of our time is moral, intellectual, and spiritual. We must now seek not knowledge alone, but wisdom." Science, yes . . . but MORE! WISDOM . . . a quality of heart and mind which the Bible commends, and which any thorough-going program of Christian education seeks to help the conscientious student to experience. St. James must have reference to this when he declares that "The wisdom from above is . . . open to reason . . . without uncertainty," (3:17, R.S.V.).

A very wise and learned man once wrote that "The essence of education is that it be religious . . . . A religious education is an education which inculcates *duty* and *reverence.*" (A. N. Whitehead) How great a proportion of modern college education is devoted to the purpose of inculcating "duty" and "reverence" as *part* of its program, let alone as its *essence?* Our present moral ineptitude is hardly the consequence of having educated for duty and reverence.

It is idle for church people to assume that the Church's own mission can be perpetuated, and the Christian Way made vital, if its members are educated within a climate of mind which purports to be neither for nor against the "mind of Christ." The relation of knowledge in college to the business of Christian living and thinking is no more obvious or self-evident than is the assumption that because a man knows how an automobile operates he will therefore be a responsible driver. There is too much contrary evidence in both instances. A number of years ago Mark Van Doren wrote a rather good book on liberal education. At one place he said that whenever he read of a college advertising itself as being 'character building' he always suspected that it did so because it had nothing else *to* advertise. (Could be, of course!) This amounts to the practice of stressing one virtue in order to cover up the lack of another. Can it be, however, that the stress which many colleges place on 'scientific' and 'technically competent' education, or even on 'general' education, is often a defensive device for covering up the absence of 'character building,' when it is so desperately needed?

Our Christian colleges need not blush to proclaim that they do aim to *build Christian character* as an extension of the program of the Church. Christian education aims to inculcate a loving sense of reverence for God and truth, such that every Christian will conceive it to be his duty to apply his knowledge to the extension of Christ's Kingdom. The Church will not long be an influence in modern community life unless the persons who supply community leadership are educated in schools where Christ is more than a name in the books. The Christian college has a unique role in the program of the church. But, moreover, *the church must increasingly depend for its very life on the continuation of its colleges.*

***Dean, Freeman Junior College, Freeman, S. Dakota.**

A Second Look at the Sunday School

JACOB T. FRIESEN*

"Our Sunday school meets every Sunday," the superintendent explained to a visitor, "I don't remember it any different." This might have been said by any of us.

In the beginning the Sunday school was a novelty. Wherever it began new interest developed in Bible study and group discussion. There were difficulties, but within a short time the Sunday school took its place with the morning worship service.

The fact that a Sunday school meets "every Sunday" is commendable. But if a generation has grown up which says, "I don't remember it any different," the time is right to take a "second look." The pace of life and constant change to new situations demanded in every other phase of human experience suggests that the Sunday school may need not only a "second look," but a "new look." The Sunday school is a living organism which lives and breathes through its members. The life and future of the church is intimately linked to the effectiveness of the Sunday school. Changing needs demand constant vigilance to keep sensitive to new needs and changing situations.

"Grass-roots" evangelism

The central purpose and aim of the Sunday school remains the same for every generation. The task of the Sunday school is to present Christ as Savior and to train in discipleship through a study of the Scriptures. The Church has no tool that can be used more effectively to evangelize and teach.

The child is placed in the Sunday school at the tender age of two or three years, long before the public school assigns its first lesson. Next to the home the Sunday school has the privilege of introducing the child to Christ. Every age may experience this claim of Christ upon their lives in a Christ-centered study of the Scriptures. The message of the Sunday school is Christ and its method Christlike. In this respect the Sunday school should never change. Paul insisted, "I determined not to know any thing among you, save Jesus Christ, and him crucified" (I Cor. 2:2).

Training for worship

The family altar and the regular worship service offer the first impression of worship to the child. From the mother's knee the child enters the life of the Sunday school. The child now participates. The entire service is geared to his level. Every department seeks to cultivate corporate worship. Attitudes and habits of worship are etched deeply in the mind and heart of the child. The spirit in which he enters the service and his awareness of God's presence will largely determine his attitude in adult worship. Habits of punctuality, reverence, orderliness, personal participation, concentration, consideration for fellow-worshipers, spontaneity, joyousness, must be cultivated.

The so-called opening and closing "exercises" are often mere exercises. Variety, resourcefulness, and careful planning will help to keep these worship experiences. *Training for worship* is one of the vital contributions which the Sunday school can make to the life of the church.

"Helps" that help

A year before we turn to a lesson in our quarterly, dedicated minds and hearts are at work studying the suggested Scripture, gleaning the essential truths. The explanation in our general adult quarterly is brief but represents the careful work of four dedicated men and the stimulating insights of four different viewpoints. Every member of the Sunday school to meet a minimum standard must have read the helps in the quarterly.

The *Herald Teacher* published monthly by our Conference has a wealth of material prepared especially for the teacher. Discussion for the various age groups may be combined to give ideas and suggestions for the lesson. Every member of the class will find this *Herald Teacher* of great value. For sixty cents a quarter you may have this monthly teacher's quarterly come to your door. Remember that the class discussion will depend upon the preparation of the members as well as on the skill of the teacher. Many other helps are also available, but learn to use these effectively before you look about.

Training for leadership

Growing educational standards have produced a generation that is highly skilled in selected fields. During training the latest educational and psychological techniques were experienced. This generation demands that a trained ministry speak from the pulpit. It has a right to expect that the church worker and the Sunday school teacher also be trained.

We have a great number of effective lay church workers. In most cases they have been self-trained through difficult experience and hard work. The Sunday school must provide opportunity for the teacher and the leader to develop skills and sharpen tools necessary for most effective work. We cannot be satisfied with less than the best in our training for discipleship.

A look at the enrollment

Most Sunday schools keep attendance records, but why? The total attendance on a given Sunday is of momentary interest. The function of records is to build attendance. The Sunday school officers may profitably spend an evening tabulating the results of class record books of the past year. All names may be listed as good, average, and poor attendance. Study the last two categories and find ways and means to strengthen the ties of poor attenders. Personal contact or courteous reminders through the mail stating that they were missed the

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*Pastor, First Mennonite Church, Beatrice, Neb.

Relation of the Seminary to Missions

DON. E. SMUCKER*

Go ye!

What amazing thrusts of Christian witness have taken place under the impact of this phrase. Go *ye!* has planted a Divine dissatisfaction from Macedonia to Moundridge. Go *ye!* has moved a variety of Christians from Moravians to Mennonites. Go *ye!* has the sanction of the Word of God. Go *ye!* is the flaming banner of the Kingdom of God.

Yet, what does this have to say to a seminary? More to the point, to *our* Seminary? Actually, it has a great deal to say.

I

First of all, the whole point of coming to a seminary is to *go* out to the fields of service. Around the halls of our Seminary are memories of many others who have been here and have gone out to serve. Some in Pennsylvania, some in Chicago, some in Kansas, some in California, some in Canada, some in Japan, some in Colombia, some in Africa, and some in Europe. Soon it is clear: the Seminary simply is a *stop-and-go-institution.* We stop at the Seminary in order to go more effectively to fields of service.

II

Second, the life of study is a missionary experience. This is true of both courses in general and those specifically missionary. In the Old Testament we study Abraham's response to the call. In the New Testament we see Paul pioneering in apostolic missions. In church history we study the ebb and the flow of the church as a missionary community. In ethics we see how unchristian living blocks the missionary outreach. In religious education we learn *how* to teach; in preaching class, *how* to preach.

But there are special missionary courses, too. President Pannabecker, himself a veteran missionary from China, teaches these courses. One is called, "The Christian World Missions," an over-all study of Christian missions. Another one is, "Mennonite Missions and World Service." Basic to this course is a survey of the Anabaptist missionary zeal of the 16th century. It shows how our forefathers rejected territorial limits to the preaching of the gospel and insisted on everyone being a missionary. The second part of the course reviews the recovery of the missionary zeal in the General Conference. There are also courses on, Christianity in China, India, Japan, Korea and Russia. Courses on the History of Missions, Living Religions and Cults. Courses on the American city and the problem of missionary strategy in the home field.

All in all, courses help to stimulate missions.

III

Third, there is the richness of missionary fellowship in the student body and faculty. Six of the teachers on our combined faculties have served terms in Asia or Africa. Then, every year sees mature missionaries coming back for more study. First, came the Dirks and Janzens from China, via concentration camp in the Philippines; then came the Waltners and Ratlzaffs from India; then the Paul Wengers from India and the Malcolm Wengers from Montana. These dear Christian friends convey something of their Macedonian vision which one can never get from one or even a series of messages.

In the heart of the campus is the International Headquarters of the Congo Inland Mission. Missionaries constantly come and go with Africa as the next frontier to win for Christ and the Kingdom.

Across the street is the Mission Center with missionaries always in residence.

In the student body are always a dozen students with rich experiences with Mennonite Central Committee all over the world. And always a solid delegation of students planning to go forth after graduation.

Add all this up and you have a real missionary fellowship at the Seminary. Here the missionary conviction lives among your daily neighbors and coworkers in Christ.

IV

Fourth, is the sheer missionary stimulus of Chicago. Here is a modern Babylon where neighborhoods change races and nationality almost overnight. Here is the place of rampant sin, crime, dirt, disorganization and sensuality. Here is a melting pot greater than that of Rome in the time of Caesar or Cairo in the time of Pharaohs. Above all, here is the major home mission field of a half dozen branches of Mennonites.

To see the challenge of Christ and the church in Chicago is enough to make a missionary out of a lukewarm Christian. Fortunately, one of the outstanding home mission churches in the Mennonite Church today is the Woodlawn Mennonite Church, located on the Seminary campus. Other Mennonite missions have long since disappeared. Others are hanging on by a thread. Still others are also making a strong witness yet yearning for more support in prayer, money, building and staff.

V

Thus, Mennonite Biblical Seminary aids the missionary cause. It is a stop-and-go-institution. It teaches missions in its classes. It has a rich missionary fellowship. It *is* doing missionary work right this very minute at Woodlawn and throughout the city.

Many problems remain. But that little biblical imperative—Go *ye!* burns brightly at the Seminary. As such, it lifts our eyes to Him who was and is the Light of the World.

***Professor of Biblical Theology and Christian Ethics, Mennonite Biblical Seminary, Chicago, Ill.**

Christian Teachers Are Interpreters

ERLAND WALTNER*

Gallery visitors at the United Nations building in New York City may attend public sessions and hear international discussions "every man in his own language." Whatever language may be used by the delegates in session, the visitor, in full view of the proceedings, may "tune in" on the discussions and hear them in a language he understands. Each gallery seat is equipped with a set of earphones and a dial which may be set at any one of six points. At No. 1, the visitor hears the discussions just as they take place in whatever language is being spoken by the delegates. At No. 2, he hears everything in English; at No. 3, in French; at No. 4, in Russian; at No. 5, in Spanish; and at No. 6, in Chinese. Back of this magnificent electronic achievement, however, lies a significant human factor. To overcome language barriers, the United Nations Organization employs a core of skilled interpreters. During sessions these are placed before their own microphones in full view of the delegate speaking. As the official delegate delivers his message, the interpreters simultaneously translate it into the other languages, transmitting the translation over the sound system to the visitor wearing his earphones in the gallery.

These interpreters come from all over the world but are trained according to unified and rigid standards. Obviously an interpreter must know thoroughly at least two of the languages which are used. He must be able to translate from one to the other rapidly and accurately. He is trained to be absolutely faithful to the speaker, whether he agrees with his ideas or not. Some interpreters actually imitate the facial expressions and the gestures of the speaker as they interpret, in the effort to convey exactly the same emphasis and the same meaning given by the speaker. Moreover, the interpreter must speak distinctly and in a vocabulary which will be intelligible to the listener. To be an effective interpreter is a far more challenging and exacting task than we may realize.

"Causing Them to Understand"

The Christian teacher, in one sense, is essentially an interpreter of God as revealed in our Lord Jesus Christ. He must learn to translate Divine truth into human language. He must proclaim the Word of God in the words of men. He must be like Ezra and his helpers of whom we are told in Nehemiah 8:8, "So they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading." In this situation "the book of the law of God" was written in the Hebrew language but the people since the exile used the Aramaic. Giving "the sense" and causing people "to understand" therefore probably involved giving explanations of the Hebrew text in the Aramaic tongue. The Word of God was being given in the vernacular of the people.

Knowing the Language of God

The Christian teacher, as an interpreter, must himself know and understand the language of God. No one can interpret for others if he does not himself understand the Speaker. The Christian teacher recognizes that God speaks in many ways—through nature, through history, through conscience—but supremely through the Lord Jesus Christ as recorded in the Scriptures. He is, therefore, an eager student in all areas that he can be, in natural science and in history, but he is above all a student of the Bible, diligent "to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Like the United Nations interpreter, he seeks to be completely faithful to the Speaker. As an interpreter, he is not the author but the transmitter of Divine Truth. He is not called upon to inject his own ideas on a problem, but rather to communicate as accurately as possible That-Which-Has-Been-Spoken. Recognizing that the dimensions of the Divine Message exceed his own ability to grasp or to convey it fully, he remains very humble in his task. Realizing that as he understands the message more fully, he may also transmit it more effectively, he continues to seek more light and to grow in the knowledge of God. He is aware that he is not simply a piece of machinery but a Divinely created person through whom God is able to reveal Himself and His truth more and more clearly to other persons.

Knowing the Language of Men

As an effective interpreter, however, the Christian teacher must also know the language of men. This requires that in addition to "studying God" he must also study men. He must come to understand their nature, their thoughts, their drives, their aspirations, their problems, their failures, and their sins. No interpreter can cause people to understand God unless he in some measure understands people.

The Christian teacher, therefore, also becomes a student of human nature in all of its varied aspects. He studies the humanities and the social sciences to learn what people think and feel and why they act as they do. He may do this through formal studies or through his own observation. He studies men that he may learn how to bring the light of the gospel to them and to make it relevant to human problems. His study of human nature is a kind of "language study" preparing him for his mission as an interpreter of God to men. His desire for knowledge in these areas is not an end in itself but a means toward the end of serving God and men.

For the teacher of children and young people this involves becoming acquainted with the particular characteristics and problems of the age group he is called upon to serve. If he is to teach six-year olds, he must learn to know how a six-year old thinks of sin and of Christ and of God. He must learn how to present Christian truth in concepts and language which the child understands. He must recognize different stages in the psychological growth of a child and how these are related to spiritual growth and the experience of conversion. The six-year old may experience Christ *as a six-year old,* but neither the Scriptures nor experience gives us reason to expect that a six-year old will experience Christ *just as an adult experiences Him.* In fact, to try to force an "adult experience" on a young child may hinder rather than help the working of the Holy Spirit in the life of the child.

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Both adults need to be understood as well as children. In some churches, geared for youth work, it is the adult who is "the forgotten man." If the adults, many of whom are parents, fail to grow in their spiritual lives, what is to be expected of the children who grow up in these spiritually stagnant homes? To learn how to interpret the eternal gospel to twentieth-century adults may be just as important and can be just as challenging as to learn to work with children.

Truth Made Flesh

The Christian teacher as an interpreter remembers that God's supreme method of communication was "to wrap truth in a person" and send Him into the world. "The Word became flesh and dwelt among us." With the incarnation of our Lord as his clue, the Christian teacher recognizes that he must not only speak of truth but must himself become an embodiment of the Christian message in his own life and character. He, therefore, is not only concerned about *knowing,* but also about *being.* He must become "a living carrier of the good infection," as C. S. Lewis puts it.

As Christ was the living embodiment of all that he taught, so the Christian teacher must seek to be like his Lord. This gives the conscientious teacher pause for he is well aware of the frailties of his own nature and the flaws in his own life though he knows himself to be a Christian, a sinner saved by grace. The Christian teacher is not perfect and is therefore aware that some Divine Truth is not clear to men because the teacher's own life has gotten in the way. He has become a wall rather than a window. But here too the message of Divine grace gives courage to the teacher. With Paul he discovers that God's strength is made perfect in our weakness and that God's grace is able to transcend even our sinfulness. Ultimately it is God who communicates Himself and His truth through us and sometimes He does this in spite of what we are rather than because of what we are.

During this Christian Education emphasis period in our Conference, let us rededicate ourselves as Christian teachers—in the home, in the church, and in our Christian schools—to the task of being faithful and effective interpreters of the Light of God in this twentieth-century world of men.

THE CHRISTIAN HOME AND THE CHURCH

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fellowship counseling. It is through this Board that historical documents of our background and faith are unearthed and preserved. It publishes and distributes many kinds of Christian literature. Through the Board of Trustees and Finance families learn of the financial standing of the Conference. Not all members of the family would possibly be interested in this phase of the Conference, but surely the head of the home would be. This Board is also responsible for the pension system for the Christian workers of our group. In all of these endeavors and projects the members of the family feel that they are a part of this great task. This gives greater vision and strength. The individual then begins to see the endeavors of other conferences and church groups who also carry out the God-given tasks entrusted to them.

For what shall *these two* fellowships, the family and the church, strive? Answer: The furtherance of the Will of God, Godward, manward, and selfward, keeping in mind that the means must always be in keeping with the end. As the end is in accordance with the moral attributes of God, namely that of truth, love, and holiness, so the means must also conform to them.

A SECOND LOOK AT THE SUNDAY SCHOOL

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previous Sunday may draw them in more closely. Every church that feels it cannot reach out into large unchurched areas may be sure that there is room for building up "the Household of Faith" in enrollment and improved attendance.

Sunday school "Outposts"

Every church should explore the possibilities of gathering an unreached group of children and adults in a private home or an empty schoolhouse to study the Bible and worship together. We face the challenge of missions at our own doorsteps. Individuals must take the lead. We are only one generation removed from paganism. If one generation fails to bring the gospel to its neighbors, the world would be in pagan darkness. The Sunday school must become a mission outreach for the Church.

A challenge

The Sunday school must train today for discipleship tomorrow. A "second look" at the Sunday school will reveal areas of need which must be met. Your Conference Education and Publication Board is aware of some of these areas. Graded lesson materials are in the process of development to meet the needs for a well-rounded study of the Scriptures for our children and young people.

On the national level the 9th National Sunday School Convention planned in October will take a "second look" at the changing demands upon the Sunday school. Its theme, "Training Today," should echo in every local Sunday school. Present Christ as Savior and train today for discipleship tomorrow.

The Urgency and Need for Evangelism

HOMER SPERLING*

The Anabaptist forefathers of the Mennonite Church were outstanding for their zeal in Evangelism. So great was their zeal that they have been called: "The Evangelists of the Reformation."

Sebastian Franck wrote that: "They spread so rapidly that their teachings soon covered the whole land and they secured a large following." Their zeal was so great that sometimes congregations were founded in new areas within a few hours after the arrival of an Anabaptist preacher. Their efforts were so effective that in certain areas the Catholic churches were emptied and the priests complained that the whole world was going after them. This is the heritage of evangelism which our forefathers have given to us.

Our present efforts in evangelism present a very different picture. For the triennium of 1950-1953, our General Conference churches had an average *annual net gain of only* 635 *souls or less than two and one half members per church.* Such a small margin of gain would seem to indicate that we have failed to evangelize in three areas.

We have not adequately evangelized our own children. With a membership gain of a little more than one per cent we must conclude that some of our children drift from the community and the church without ever being brought into the church.

We have not effectively evangelized our membership. We are losing a considerable number of our members. Some of them are leaving to unite with other churches while others are lost to Christ and to the church.

We are doing very little to evangelize the unchurched in our communities. While some of our churches do have an effective program of community evangelism, most of our churches are making no effort to reach the unsaved in their communities. This should concern us for two reasons. First, most of our churches are disobedient to the Great Commission of our Lord. And second, it means that for every one brought into our church from the outside, we have lost one more member or have lost another child. What will it take to awaken us to the urgency and need for evangelism?

Our forefathers through persecution, suffering and death gave to us a heritage of evangelism. Why have we lost that emphasis on evangelism? We have lost that emphasis because we have exchanged that way for other ways.

We have tried the way of escape. Instead of proclaiming the Gospel to all men and if necessary, sowing the seed of a greater church with martyr's blood, we have run from one country to another to escape persecution and suffering. As a result of this running away we have discovered that persecution can be largely avoided by being silent. So we have

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***Pastor, Eden Church, Inola, Okla.**

Stewardship Gleanings

The Proof of the Pudding

ANDREW R. SHELLY

The old proverb says: "The proof of the pudding is in the eating." There is much truth in this in spiritual things. The Psalmist wrote: "O taste and see that the Lord is good: blessed is the man that trusteth in him." (Psalm 34:8)

Indeed we must "taste" before we can "see." In the matter of Christian Experience it is not primarily a matter of "seeing is believing," but rather "believing is seeing." It is not possible to explain fully to a non Christian what it is to be a Christian: he must experience it.

So in Christian growth: we experience the truth of God's Word that greater things are ahead as we faithfully follow our Lord.

This principle can be applied to all areas of Christian living. However, in this article we will write about "the proof of the pudding" in regard to tithing. We will read some testimonials. Some of these are Mennonites and others are not:

"I am thankful that as a child I was taught to tithe. I marvel how the Lord has supplied my every need . . . . How easily we can tithe our income. Is that enough? What will we do about our time, our talents, our lives?"

"Our experience with tithing across many years has convinced us that the practice is richly rewarding both to the individual giver and to the church. The method is scriptural, fair and efficient."

"Before I tithed I gave fairly liberally, but I know that often the memory of a large gift several weeks before dimmed the appeal being given on this Sunday. Money spent on other things was often another factor determining the size of the offering. The setting aside of the tithe really straightened up that second excuse . . . . Now it is a joy to give . . . .I know that what I receive far outweighs the little I gave. In addition, I find it easy to go beyond the tithe . . . . I have not the slightest desire to go back to my old way of giving. In fact, it seems hard to understand how people can go on in such a way when tithing is so much easier in all ways."

"Tithing helps us to remember God comes first. Tithing becomes another tangible evidence of the vital partnership we have with Christ."

"I have always been meticulous in the payment of my debts, but I must confess that before I made a study of tithing, although I was careful to pay my worldly debts 'in full,' I merely paid 'on account' the debts I owed to God. I agreed that spiritual things should be paramount in my life, but failed to live up to this creed where my material income was concerned . . . . Great have been my blessings as a tither . . . ."

Will you join the "cloud of witnesses"?

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas.

Serving Youth in Our Mennonite Schools

This fall between eight and nine million students will enter high schools and colleges. How many of them will attend our Mennonite schools? Only a mere handful—statistically speaking. But these will be an important group. Yes, a very significant minority. What can be done for young people in our Mennonite schools? Conservation, preparation, and dedication can be the three key words.

Conservation . . .

A rich heritage from the past awaits those who enter the doors of our Mennonite schools this fall. What can they learn from those who have led the way? As they study the history and cultural changes of our church and communities, they plant their feet firmly on a rocky mountain top from which to gain a perspective to face the future. Traditions and customs, chapel services, dormitory discussions, club nights, hikes and picnics, intramurals, intercollegiate athletics are all a part of the program that help to preserve and interpret this valuable heritage.

In addition to courses of studies, our Mennonite schools provide counseling, health, and placement services. Such services tend to help students conserve their time and energy and help them to consider whether they are doing justice to their minds and emotions. Mennonite schools not only conserve our heritage, but also they conserve our young people and our leaders for the future.

Preparation . . .

Education used to be defined as preparation for life. Now it is often defined as life itself. This concept has some validity when one realizes that real education has more than one dimension. J. Edward Dirks, editor of *The Christian Scholar,* has said that real education has the dimensions of breadth and depth in factual knowledge plus height gained through comprehension of the meaning of human existence. Height in this sense means soaring upward to comprehend something of man's life as a child of God living in a world which is God's creation.

This type of preparation can take place best in a community of concerned persons. The communities of persons—faculty, staff, students—found in our Mennonite schools can guide and sustain and help young people avoid snares in ways beyond that which purely factual information can do.

Vocational education, general education, professional education—all are found on the campuses—all are preparation for the tasks that lie ahead in the future.

Dedication . . .

Having inherited a precious faith and ethical convictions students may find themselves in a predicament not knowing how to proceed. Most important for Christian students is the realization that they are persons who not only may but *must* serve God with their minds. Mennonite schools try to provide an atmosphere in which students can hear Jesus say, "I am the way, and the truth and the life." Having heard this call they determine to serve Him with the thoughts and the work of their minds as well as by their way of life.

Academy and college years are years in which faith will grow in a creative life-giving process which may lead to sacrifice, Voluntary Service and even to teaching others. A growing faith finds fellowship among sympathetic faculty members and fellow students.

Breathes there among us a student who has not at some time or other said, "I belong here?" Yes, there is something here for each young person. Conservation, Preparation, Dedication . . . . Mennonite schools serve youth!

—Dr. Eldon Graber,

Chairman of the Division of Teacher Education at Bethel College, North Newton, Kansas. He is also serving as Chairman of the Education Committee of the Western District Conference.

Serving Youth in 1-W and Voluntary Service

We as Mennonite Youth have a unique opportunity for service. It hasn't been long since the avenue of Voluntary Service, whether in 1-W or otherwise, has been open to us. The question is, are we willing and able to take up the challenge of self-sacrifice, or are we content to sit back and take it easy? I am convinced that the ability is present, but the willingness sometimes has not been awakened. The remark has been made that we as youth do not see what use Voluntary Service can be to us for there is often no material gain involved. But there are many benefits which come to those who serve, as many young people who have been in VS will testify. Let us consider a few of these benefits.

BROADENED APPRECIATIONS OF VARIOUS MENNONITE GROUPS

In a VS unit one is thrown into close contact with young people from different Mennonite groups. No choice is left but to learn to know and understand them. The mutual task of service to those in need helps to open a mutual bond of understanding and appreciation. As we see that others have the same goal in service as we, it becomes more and more apparent that we are not so different from one another and that we can truly work together for the good of mankind. Voluntary Service has been very instrumental in bringing the various Mennonite groups into a closer fellowship and we trust has helped to stop the widening of the gap. We must realize that we do not have all the answers and that we can learn from others so that together we can grow to a fuller understanding of the will of God. Voluntary Service gives an opportunity to share our convictions and experiences so that our own beliefs can be modified and clarified.

LEARNING TO UNDERSTAND NON-MENNONITE GROUPS

In VS groups we also have the privilege of learning to know young folk from various denominations and nationalities. There is a great need that we come to understand people who happen to be outside of our own little groups, for how else can we expect to influence them. We must learn to appreciate their problems and their point of view so that we can meet them on a common level of understanding. VS gives this opportunity of working with people who are different than we are.

LEARNING TO APPRECIATE THE NEEDS AND PROBLEMS OF OTHERS

In our everyday life, centered in our own home community, we often tend to become rather self-satisfied, not caring much for the welfare of others. As long as we get along all right and no one interferes with our life, we are happy and satisfied. We tend to become more and more concerned with our own interests and welfare. There are however, people in so many parts of this, and other countries who are in real need of help. VS has opened our eyes to the needs of the mentally ill, the poor migrant workers, and the various other underprivileged minority groups. In service we can become loosed from our selfish interests and begin to realize the need that exists in the world even in this far-advanced and scientific age. As we grow in self-giving there are many benefits which we gain. Christ says that he who shall lose his life for His sake shall gain it, and this to a much greater degree than before. As we lose our interests in ourselves and see the needs of others we are certain to benefit in deep, rich inner rewards of peace and well-being. Service thus becomes a two-way process in which the servant benefits as much, if not more, as the one who is being served.

REAPING OF SPIRITUAL REWARDS

This brings us to the area of the most valuable and lasting benefits, for what we can gain in our spiritual life is of utmost value to us. Service to others "in the Name of Christ" helps us to grow inwardly to a richer and fuller Christian experience. There are many promises given in the Bible to those who will serve faithfully. The blessing of God rests upon those who give themselves unselfishly in aiding others. When the flame of service to God is ignited in our own hearts and we begin to serve others the experiencing of eternal life begins here on earth for us. Service brings a deep feeling of peace and joy and of inward blessedness. It brings a feeling of satisfaction, not because of our own goodness, but because we have learned to give ourselves to aid those who are in need. VS gives young people an opportunity to testify of the faith which they claim to have and to put into real practice the commandment to love our fellow men. Instead of hating and killing we can show love and willingness to help those who are in need materially as well as spiritually. We have the promise that even the giving of a cup of cold water, in the name of Christ, shall have its reward. Actually it is only the least that we can do to give ourselves in service to others, for God in His goodness has already made the supreme sacrifice for us.

GAINING A BROADENED OUTLOOK ON LIFE

Thus VS gives us as young people an opportunity to widen our horizons. We can learn to understand and appreciate various Mennonite groups and people of many denominations. We can learn to appreciate the problems and needs of other people and so lose sight of our own petty worries. Above all, we can gain in spiritual growth as we give ourselves in service to others 'in the Name of Christ." We are pulled out of our shells, out of our provincial littleness to a realization of the great possibilities which lie before us in service to mankind. Let us carry the spirit of Voluntary Service into our everyday living so that we may maintain the blessedness which comes from self-sacrifice throughout life.

—Hugo Friesen,

Student at Goshen College, Goshen, Indiana.

Seeing Visions

Hidden in the heart of every youth is a dream of fame or fortune. Adolesence has its boisterous laughter, but adolescence also has its dream world of years to come. When I speak of *you* bowing amid thunderous applause from some concert stage, or *you* hitting that long drive into the stands when the score was tied, or *you* feeling the tingling thrill of audience approval during a great debate; if *you* are young you will know exactly what I mean, though you will be quick to cover these feelings.

Some preachers frown on such frivolity, but I believe God has put that spirit of imagination there for good, *if we let Him use what He has made in us.* Now it is true that even in ungodly youths there are noble dreams. But it is not enough to say to them or anyone, "Hitch your wagon to a star." One of the amazing realities of the natural mind in sin is the peaceful coexistence of noble dreams and smutty stories. Only a genuine repentance and call to a crucified and risen Christ for help can set you in line with God now and forever. Remember the Philippian jailor in Acts 16:29-31?

But that is only the beginning. Now what about your dreams of earthly immortality? I have a growing conviction about our youth all over the General Conference. It is this: TOO FEW ARE ANSWERING THE CALL INTO PROFESSIONAL CHRISTIAN SERVICE, AND TOO MANY AT HOME LACK ZEAL FOR CHRISTIAN SERVICE AROUND THEM. I believe this is not due to selfishness or sinfulness as much as it is to the lack of sanctified imagination. Youth dreams of adventure, but somehow cannot see that in the Lord's work there is adventure galore and red-blooded thrills. Has the Holy Spirit taken hold of your inner aspirations? Do you dream of bringing salvation to an anxious India torn between nationalism and communism? What would happen if you gave your draft service to Voluntary Service in Formosa or Greece or to migrants in California, instead of drawing a hospital salary for about two years? Have you seen visions of needs around you in your own town or country—how about that neighborhood without a Sunday school, or that widow's house that needs paint, or those forgotten invalids on the farms?

On the Day of Pentecost, Peter announced that Joel's great prophecy had at last come to be:

> "And it shall come to pass in the last days, saith
> God,
> I will pour out my Spirit upon all flesh,
> And your sons and your daughters shall prophesy,
> And your young men shall see visions,
> And your old men shall dream dreams . . . ."

Does this apply only to "supernatural" visions? Or when is a "vision" supernatural? I am not sure. But I am sure that our youth are not seeing visions for God!

Nathaniel Hawthorne in one of his "Twice-Told Tales," recounts the story of a young stranger who sought lodging with a rural New England family one night. On his way to find riches and fame, his extravagant dreams of ambition soon set the whole family talking wildly. Suddenly the thundering roar of a rock slide coming down the mountain drives them in panic from the house. They are buried forever but the house they left ironically stands untouched. The next morning neighbors found no one, but each member of the household had left his own tokens of remembrance and their names remained as a legend in the mountains. Someone finding an extra chair in the fireside circle imagined that a guest had been there, but others laughed at such conjecture! Hawthorne dramatically ends his story with these words:

> "Woe to the high-souled youth with his dream of earthly immortality! His name and person utterly unknown, his history, his way of life, his plans, a mystery never to be solved, his death and his existence equally a doubt—whose was the agony of that death moment?"

Woe to *this* high-souled youth! Hidden! Hidden forever!

Hidden in the heart of every youth is a dream of fame and fortune. But you are a Christian youth! In Jesus Christ your dreams can come true. Are you seeing visions of service where you are? When I speak of *you* teaching Bible stories to negro children in Chicago next summer, or *you* writing Christian fiction for America's multitudes, or *you* pulling weeds for Christ; if *you* are young with a Christian vision, you will know exactly what I mean.

—J. Herbert Fretz,

Pastor of the Salem Menn. Church, Freeman, S. D.

Our Schools

BETHEL COLLEGE AIMS

On June 11, 1954, the Bethel College Board of Directors officially adopted the following statement of institutional aims and objectives. This statement, prepared by the faculty, replaces a former one that had served essentially unchanged for two decades.

AS A CHRISTIAN COLLEGE, Bethel aims to develop in each student:

A view of man and the world based on faith in God as revealed in Jesus Christ.

A personal commitment of life to Christ for salvation and service.

An enlightened application of the principles of Christ to the personal and social problems of present-day life.

An appreciative understanding of the Scriptures and of the history, content and rationale of the Christian faith.

AS A LIBERAL ARTS COLLEGE, Bethel aims to help each student:

To gain some knowledge of the main fields of human achievement, of their inter-relatedness and of their methods of exploration and discovery.

To think honestly, clearly and constructively.

To consider, understand and evaluate the thoughts of others.

To express his own thoughts precisely and effectively.

To appreciate the beautiful in the arts, in nature and in gracious living.

To enjoy physical and mental health, to participate in wholesome recreation and to find aesthetic satisfaction in work well done.

To enlarge the range of his acquaintances and the scope of those into whose experiences he can sympathetically enter.

To understand himself, his capacities and limitations, and to plan his life accordingly.

To gain intensive training and a degree of creativity in a chosen field.

To prepare for further study or, within limits, for occupation after college.

To become a free, effective, and responsible citizen of the local, national, and world community.

To love truth and to cultivate habits of scholarly growth which will extend beyond college.

AS A MENNONITE COLLEGE, Bethel aims to promote the living elements of its denominational heritage. These include:

An emphasis on the authority of the Bible, interpreted in the light of Christ.

An interpretation of the Christian life as one of discipleship.

A view of the Christian church as a fellowship of regenerated believers.

A recognition of the voluntary nature of faith and of the essential freedom of conscience.

A high regard for the sanctity of the home, simplicity of life, integrity of character and habits of industry.

An active application of Christian love to the whole of life, issuing in the promotion of peace and nonresistance, missions, relief, and Voluntary Service.

THE URGENCY AND NEED FOR EVANGELISM

(Continued from page 554)

become "die stille in dem Lande." In so doing, we have sacrificed our heritage of evangelism.

We have tried the way of isolationism. Because we have been afraid that contact with non-Mennonites would produce undesirable effects in our Mennonite community, we have built a high wall about us. This wall is built of the mortar and stone of differences in language, customs, traditions, and an American vs. Mennonite attitude. With such a wall about us it is no wonder that we have been unable to carry out an effective program of community evangelism.

We have tried the way of culture. A writer in one of our General Conference periodicals recently evaluated a discussion on evangelism by writing that: "There was brought out the evangelistic zeal of the early Anabaptist Mennonites, the loss of much of this sense of urgency in a cultural Mennonitism . . . ." What constitutes cultural Mennonitism is debatable. But what it has done to our church is not debatable. It means that we have become primarily concerned with refining and developing certain aspects of our heritage while at the same time through carelessness and neglect we have forfeited our own heritage of evangelism.

What do we as a church need to do? We need to evaluate what our church is doing against what our church should be doing.

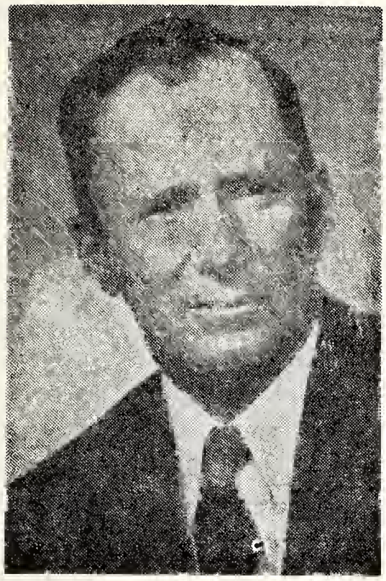
In the past we have placed too much emphasis on secondary things and have failed to fulfill our first responsibility—to evangelize our own people, our communities, and the whole world according to the Great Commission of Christ.

As a Mennonite church we have lived too much in the past without a vision for the future and with little inclination to grasp the opportunities of the present.

What we must do is realize that the Great Commission is our first and greatest responsibility. In the programs of our churches and of our Conference our first emphasis and our greatest emphasis must always be evangelism.

If we are to realize the great urgency and the great need for evangelism we must rediscover our lost heritage of evangelism.

MCC News Notes



ALBERT M. GAEDDERT ASSUMES 1-W SERVICES DIRECTORSHIP

Upon the suggestion of Mennonite and Brethren in Christ representatives that the churches' ministry to 1-W men be strengthened, Albert M. Gaeddert has been appointed director of 1-W services by the Mennonite Central Committee.

His general responsibilities are to work with 1-W representatives of the various Mennonite and Brethren in Christ groups in coordinating a ministry to their 1-W men. Brother Gaeddert will spend a good deal of his time visiting 1-W men.

Brother Gaeddert began work early this month. He is on leave from the pastorship of the Hoffnungsau Mennonite Church near Inman, Kan.

The position assumed by Brother Gaeddert is not completely new. He succeeds William T. Snyder, assistant MCC executive-secretary, who has since 1952 devoted as much time to this work as his other responsibilities would permit.

Brother Gaeddert is much impressed with the service potential of the 1-W program: "The churches and the 1-W's together have an unparalled opportunity to utilize this two-year period of service as an outreach of the Church."

The 1-W director brings to this position his experience of Civilian Public Service from 1941 to 1946, and his pastorship of the Hoffnungsau Church since 1946. In the first years of CPS, he was director of the Colorado Springs Camp and visited other camps in the west. In 1943 he went to Akron, where he was co-director of Mennonite CPS before later becoming general director.

Jottings

—**Buhler Church, Buhler, Kan.:** On April 27, the Women's Association had a joint meeting of all circles at which Mrs. A. M. Lohrentz of McPherson was guest speaker. Her subject was "The Work of the Women's Missionary Association." May 30, the Gideons presented an evening program in our church in the interest of their organization and its work. On June 6, our church had a farewell service for Miss Rosa Kim who left for a two-year term of relief service in Berlin, Germany, under the MCC. We have since received word that she has arrived safely. Our prayer is that God may bless her richly as she works in His vineyard. Three young people were baptized and accepted into the church on July 11. Nine new members were received into our congregation during this year. Ground-breaking services for the new Sunday school addition of our church will be held, God willing, Monday morning, August 23.—Mrs. C. P. Froese, Corr.

—**Meadow Church, Mingo, Kan.:** Greetings with Rom. 12:1, 2. May our lives ever be in the will of the Lord. Aug. 8, our S. S. picnic was held in the Colby Park. Mr. and Mrs. John Willems were hosts to their daughter Luella, the Elgin Deckert family. The Ernest Janzen family from Nebraska visited parents and relatives. The Goossen family held their reunion in the Scott Park. Walter Goossens from the Ozraks reported it very hot and dry in Oklahoma. Those from here attending Marinatha Camp were Mr. and Mrs. Jake Dahl, Cornie Goossen family, and Mrs. Abe Ratzlaff. The Dan Epp family were dinner guests of P. A. Franz recently. Mr. and Mrs. Arnold Nickel and children spent a few days in eastern Kansas.—Mrs. George Bergen, Corr.

—**First Church, Nappanee, Ind.:** Work on our church building is steadily going forward. We are eagerly anticipating the time when we can again use it. We hold Sunday morning services in the Community Park building. We are happy to welcome back to our community our former pastor, E. S. Mullett and wife. Upon their retirement from the pastorate of the church at Wayland, Iowa, they moved to their farm home near Walkerton, Ind. Pastor and Mrs. Salzman and Ruth Ellen are spending their vacation in St. Paul, Minn., getting acquainted with their first grandchild, the little son born to Dr. and Mrs. Dennis Epp. Rev. Mullett preached for us August 22 and 29.—Elva May Schrock, Corr.

—**Johannestal Church, Hillsboro, Kan.:** Brother Erwin Goering from North Newton, brought us the message July 18, thus permitting our pastor to remain at Camp Mennoscah with the Intermediate Retreaters. Daughters were welcomed into the families of Mr. and Mrs. Vernon Plenert, Mr. and Mrs. James Unruh, and Mr. and Mrs. Walter Gaede. Sons were welcomed into the families of Mr. and Mrs. Homer Enns and Mr. and Mrs. Linfred Goertz. The ladies of the church sponsored a food sale on July 31. The young Mennonite Matrons invited the Women's Missionary Society to a farewell tea the evening of Aug. 3, in honor of Glennys Henry. The evening of Aug. 7, we had a farewell social for our pastor, Roy Henry and family. Rev. Henry has accepted a call to the pastorate of the Bethel Church, Pekin, Ill. He will take courses at the Mennonite Biblical Seminary, Chicago. Our prayers go with them as they enter their new field of service. H. A. Fast of Newton, Kan., brought us the message Aug. 15.—Corr.

—**Bergthal Church, Pawnee, Rock, Kan.:** Our pastor, Victor Sawatzky, served as director of the family retreat at Camp Mennoscah, Murdock, Kan., Aug. 12-15. The Victor Sawatzky family is on a two-weeks vacation and John Dirks gave the talk Sun., Aug. 15. Aug. 22, Burton Holmes, Church of the Brethren pastor living in Pawnee Rock, filled the pulpit. At a special meeting of our mission workers Aug. 17, Miss Charlene Unruh of Goessel, and Miss Neva Siemons of Buhler, gave very interesting talks on their year of Voluntary Service, ministering to the migrants in California. Our Sunday school superintendent, Roland Schmidt, had the misfortune of receiving a multiple fracture of his right leg recently. He is convalescing at home.—Mrs. LaVerne Unruh, Corr.

(Continued on next page)

—**Lorraine Avenue Church, Wichita, Kan.:** In the July 11, church bulletin, our minister G. S. Stoneback urged our congregation to pray more and work harder for peace. He added that we should write to our Federal government representatives to let them know how the Mennonites feel about, "The Power of Love." Pastor Stoneback also urges us to give more. When we give as Jesus taught us to give, tithing becomes a blessing. Our church gave four times as many Christmas bundles this year as we did five years ago. Not only individuals and families gave, but also Sunday school classes, our young people and choir. During the month of July, we were served by visiting ministers, while the Stoneback family rested in Florida. Our Men's Brotherhood picnicked at Simms Park on Aug. 4. Fathers and sons fellowshiped during the steak supper. "Should Our Church Sponsor Scouting?" was the topic of discussion.—Mrs. John H. Gaeddert, Corr.

Writers' Conference

A writers' conference is being planned for this fall. It will be held at Mennonite Biblical Seminary in Chicago, October 19-22. Two special lecturers will be Paul Erb, editor of the *Gospel Herald* and Robert Walker, editor of *Christian Life.* The conference is intended for all who wish to receive inspiration and help for effective Christian writing. All persons who plan to attend should send in a short manuscript in one of the following fields: articles or editorials, Sunday school curriculum, or short story. These will be used for the purpose of evaluation in the session, "experience in writing."

—Willard Claassen

Impressions of Evanston

Whatever can be said for or against the Second Assembly of the World Council of Churches which met in Evanston during the second half of August, this much is clear, that both the theological and the secular world took notice of it. Especially during the first days of the sessions the Assembly made front page news not only for all of the large Chicago papers, but reports were carried by the outstanding dailies all the way from New York to Los Angeles. Every time a new speaker appeared on the stage a half dozen or more press men surrounded him and the flashing of bulbs was more evident than what the speaker had to say. In German one would say, "Jeder Redner wurde gut beleuchtet."

When the world was as eager as all this to listen, what an opportunity for the Church of Jesus Christ to speak! Not only were there 160 denominations in suspense to hear what their respective delegates would report to the millions of members in 48 countries all over the world, but the voice of the Church would now speak to many more millions of non-church-goers through the press and the radio.

In a critical and chaotic time like this, does the Church have a message? Words cannot describe the feeling which overwhelms you when you are a little speck in an ocean of 125,000 human faces and all together this vast throng begins to speak in unison: "Our Father Who art in heaven." But more than that, you hear large sectors of hundreds of voices each slowly making the rounds in that vast arena declaring in unison: "Jesus is the hope of the world"; "Jesus ist die Hoffnung der Welt"; and then the same words in French, Spanish, Hindi, and many other tongues. Inevitably you are reminded of the words of Jesus: "Many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven." Then, in the vastness of that stadium under a beautiful, perfect summer night a voice rang out in such clearness that all could hear: "Who are you to have come?" and the thousands of people answered as one: "We are Christians." And once more the voice: "Why have you come?" and the answer in unison: **"We have** come to worship God."

Knowing that the world will little note nor long remember the witness of the Church unless its testimony is united and not rent with schisms, how one longs that the Church of Jesus Christ should not miss such a golden opportunity. It is still too early to know what the findings of this World Assembly will be, but significant are the words of one noted speaker from Germany, speaking on the main theme, "Christ is the hope of the world." Space permits but a few brief quotations, "If in our thinking about this subject we place the emphasis on the preservation of this threatened world, then we shall miss the point of our Assembly theme completely. If we expect Christ to insure this world so that men may continue undisturbed their pursuit of liberty, may carry on their business, and seek an improvement in their standard of living, then Christ is not the hope of the world, but rather the end of all the world's hopes, for Christ is the **end** of the world. The name of Christ is taken in vain if it is used as a slogan in this world's struggle for its own preservation."

—P. K. Regier

Do you plan to make a will some day and in that will leave part of your estate to the work of the General Conference? Why wait? Why not do it now?

* * * * * *

Making a will is not a sign that a person is getting old. But it is a sign that that person is wise. He is making provision for the proper distribution of his estate in case of death. Have you made your will? And have you remembered the work of the General Conference in your will?

* * * * * *

Do you have a will? Have you looked at it recently? Does it provide for the distribution of your estate the way you expect? Have you provided for some work of the General Conference in it?

THE Mennonite

MENNONITE LIBRARY

Other foundation can no man lay than that is laid which is Jesus Christ.

Photo by HAROLD M. LAMBERT

Echoes of Evanston

Don. E. Smucker and Paul R. Shelly

Volume 69 Number 36 September 14, 1954

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BREAKING POINT

"Don't you fear you will reach the breaking point?" a sorely tried Christian worker was asked.

"Yes," he replied, "when the 50th Psalm breaks in the middle of the 15th verse."

—Christian Victory

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. E. Smucker, Maynard Shelly, Willard K. Claassen.

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Items of Interest

SEMINARY REPRESENTATIVE TO TRAVEL ABROAD

Andrew Shelly to Visit Areas of Missionary and MCC Activity

Rev. Andrew Shelly, director of public relations of Mennonite Biblical Seminary, has been granted leave of absence from regular duties to make a trip abroad visiting General Conference mission fields and centers of MCC or other Mennonite interest. He and Mrs. Shelly will leave Nov. 2, and will be gone about five months.

More specifically, they will visit our missions in Japan, Formosa, India, and Africa; points of MCC activity in Europe and other points enroute; and seminaries at Amsterdam and Yeotmal, India.

Purpose of the trip is to make personal contact by a seminary representative with the work and workers in the various areas and capacities, with seminary graduates engaged in such lines of service, and to study how the seminary can more effectively prepare men and women for leadership in world-wide Christian service.

DELTON FRANZ ORDAINED

The ordination of Delton Franz to the Gospel Ministry took place September 5, in the Buhler Mennonite Church, at 10:30 a.m. Delton is serving the Johannestal Mennonite Church of Hillsboro, Kan., for the coming year. Mr. and Mrs. Franz are members of the Buhler Mennonite Church and the Emmaus Mennonite Church of Whitewater, Kan., respectively.

W. HARLEY KING TO IDAHO

Rev. W. Harley King has resigned the pastorate of the Bergthal Mennonite Church at Corn, Oklahoma, to accept the charge of the General Conference Mennonite Church being organized by the Pacific District Conference at Filer, Idaho.

Rev. and Mrs. King will assume the new charge October 1. Their address will be, Filer, Idaho, after September 12.

Of Things to Come

Mennonite Biblical Seminary:
Sept. 17-18—Faculty and Student Retreat

Bluffton College:
Sept. 15—Freshmen registration
Sept. 16—Classes begin

Oct. 3—World-wide Communion Sun.
Oct. 11-15—Christian Life Week, Bethel College
Oct. 19-22—Writers' Conference, Mennonite Biblical Seminary.
Oct. 20, 21, 22—Western District Conference, North Newton, Kansas
Oct. 24—Reformation Sunday
Oct. 31-Nov. 6—Menno Simons Lectures, Franklin H. Littell, Bethel College
Nov. 14-19—Bible Lecture Week, Ed. G. Kaufman, Bluffton College
Nov. 25—Thanksgiving Day
Nov. 29—Advent Sunday
Dec. 1-6—Council of Boards, Newton, Kansas
Dec. 12—Universal Bible Sunday

AUGUST—AND THE BUDGET

Receipts for the four boards:

August—this year	$ 35,754
August—last year	30,764
First 8 mo. this year	341,435
First 8 mo. last year	348,475
Budget for 8 months this year	500,417
Short of the budget	158,982

—Edna Ruth Mueller,
Asst. Treas.

GREAT MEN

A young man received a medal from an organization which used very extravagant language in extolling his accomplishments and his greatness.

Jubilantly the prize - winner went home and proudly repeated the words to his mother. Then he asked: "How many great men are there in the world today?"

His mother pondered for a while, then replied: "One less than you think!"

WANTED—Mennonite cook, preferably with experience for a family of six in east Wichita. Live in, private bedroom and bath. $45.00 a week. Contact Board of Christian Service, 722 Main Street, Newton, Kansas.

Editorials

EVANSTON IS HISTORY

Now that the Second Assembly of the World Council of Churches is history we may ask ourselves, what good has come out of Evanston? It is biblical to prove all things and hold fast that which is good. But what we find is often determined by what we are looking for. Those who were determined to find fault with this world gathering, no doubt found it. But for those who were searching for spiritual truths and new hope and inspiration, they, too, could find it.

From the final text of the general message approved the last night of the Assembly, we might note the following exerpts:

> "We affirm our faith in Jesus Christ as the hope of the world, and desire to share that faith with all men. May God forgive us that by our sin we have often hidden this hope from the world . . . .
>
> "He has made us for Himself, that we might know and love Him, worship and serve Him. Nothing other than God can ever satisfy the heart of man. Forgetting this, man becomes his own enemy. He seeks justice but creates oppression. He wants peace but drifts toward war. His very mastery of nature threatens him with ruin. Whether he acknowledges it or not, he stands under the judgment of God and under the shadow of death . . . .
>
> "Though we were the enemies of God, Christ died for us. We crucified Him, but God raised Him from the dead. He is risen. He has overcome the powers of sin and death. A new life has begun. And in His risen and ascended power He has sent forth into the world a new community bound together by His spirit, sharing His divine life, and commissioned to make Him known throughout the world. He will come again as Judge and King to bring all things to their consummation . . . . This is the hope of God's people in every age, and we commend it afresh today to all who will listen.
>
> "To accept it is to turn from our way to God's way. It is to live as forgiven sinners, as children growing in His love . . . . It is to enter with Christ into the suffering and despair of men, sharing with them the great secret of that kingdom which they do not expect. It is to know that whatever men may do, Jesus reigns and shall reign.
>
> "With this assurance we can face the powers of evil and the threat of death with a good courage. Delivered from fear we are made free to love . . . . Thus our Christian hope directs us toward our neighbor. It constrains us to pray daily, 'Thy will be done on earth as it is in Heaven,' and to act as we pray in every area of life. It begets a life of believing prayer and expectant action, looking to Jesus and pressing forward to the day of His return in glory . . . .
>
> "Only at the cross of Christ, where men know themselves as forgiven sinners can they be made one. It is there that Christians must pray daily for their enemies. It is there that we must seek deliverance from self-righteousness, impatience, and fear. And those who know that Christ is risen should have the courage to expect new power to break through every human barrier . . . .
>
> "Do you forgive one another as Christ forgave you? Is your congregation a true family of God, where every man can find a home and know that God loves him without limit? We are not sufficient for these things. But Christ is sufficient. We do not know what is coming to us. But we know Who is coming. It is He who meets us every day and who will meet us at the end—Jesus Christ our Lord. Therefore we say to you: Rejoice in hope."

BACK TO SCHOOL

Millions of children and thousands of teachers have now returned to the schoolroom for another year of work. There are mingled emotions of course, ranging all the way from thrilling joy to a feeling of stifled doom.

Parents can do much to make school attractive to the child. The attitude they take toward school and toward the teacher can mean a great difference in the pupil's life. Cooperation and support is very important.

But teachers in particular have a great obligation to bring to the child the best possible, during this impressionable age. Here character is molded and future lives are shaped. Here seeds are sown that will produce fruit in after years. Teaching is far more than a somewhat irksome job; it is a chance to be a partner with God in building character. If we gave our teachers more prayerful support in their great work, there would be better results.

IS YOURS A NORMAL CHURCH?

"Nothing worse can happen to a church than to become normal," so said a great German religious leader in a recent meeting. We might well ponder that statement to find out just what was meant by a "normal" church.

Perhaps he had in mind a church so adjusted to its surroundings that everything runs along smoothly without persecution or without coming to grips with the evils all about us. Perhaps he thought of the complacent, self-satisfied church quite content to enjoy its own little select group without any concern for the lost all about it; a church making itself comfortable with the thought that it is God's favorite and nothing can happen to it.

The church should be "abnormal" in that it deals with forces far above the normal. It should raise a prophetic voice against the sins of itself and its immediate community as well as against the sins of the world in general. It should insist that its members be composed of those who have the new life in Christ and have full confidence in the power of love, and who put the principles of Jesus Christ into everyday practical living. It should be a radiating center of divine love touching all within its orbit.

Fellow Heirs

RUDOLPH MARTENS*

Text—Ephesians 3:1-11

"This do in remembrance of me" is often seen on communion tables. We drink of the cup and eat of the bread in remembrance of Christ. His life and teachings, His sufferings, His death on the cross as a seal of the truth which He gave forth for our salvation, and His resurrection are vividly reviewed in our hearts and minds. For me, and I am sure for all of you brethren, the communion service is a high spiritual experience. It is a time of fellowship and communion with our Lord and with our brethren. It is a common partaking of our Lord Jesus Christ. At times it seems as though one is drawn into another world, into a spiritual realm; it is a foretaste of heaven that we are privileged to experience.

Only several weeks ago my wife and I were partakers of our first Lord's Supper in Africa. Tears of joy came to my eyes at the realization that these black-skinned people are already in the Kingdom. Yes, my theories had always included those of other races in the Kingdom, but now to experience it strengthened my theories and above all confirmed the Bible in its message for all mankind. Here we were, white and black, as children of the One God, as redeemed by the One Lord Jesus Christ. They with us are joint heirs and partakers with the other believers of the "heavenly calling in Christ Jesus." They, on the same terms and conditions as we, will live with God throughout eternity. With us were worshiping those who had not too long before been in heathenism and had maybe even tasted human flesh. But now they were plucked out of heathenism as John Wesley was, in his childhood, plucked out of his burning home. The true followers of Christ will take their places with the saints of all the ages.

The Apostle Paul in Ephesians 3:6 writes that the Gentiles (heathen) can also be saved. "That is, how the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel." It all started by taking Gentiles into the Kingdom. At first Christianity was exclusively Jewish, and it would have remained so had it not been for the energetic leadership of Peter and Paul. When finally Gentiles were admitted, the floodgates were opened to a hungry and thirsty world. Christianity is open to "whosoever will." God in His wisdom and purpose as verse 11 tells us, willed to make the gospel known to everyone. Christianity had to be missionary in essence else this purpose of God would have been thwarted. In verse 9, we are told the mystery that the Church is the organization whose task it is to carry out the "Great Commission." The Church is a body of people whose supreme loyalty is to their One Lord which fits it for this glorious work.

Christ Jesus is the realization of the eternal purpose of God. And it was and is the disciples of Christ who are treading in the footsteps of their Lord. At Pentecost the three thousand were gathered in. Peter learned through his experience with Cornelius that God is no respecter of persons, that even Gentiles can become believers in Christ. Paul too had this same conviction. By the third century Christianity covered the whole Roman world. On our quick trip through history we may note the Waldensians with their missionary zeal. Then during the sixteenth century we have the Reformation. Again we should note the Anabaptists for their evangelicalism and their zealousness for the lost. We next come to the great missionary movement with such men as William Carey, Goforth, Grenfell, Judson, etc., who carried the gospel to such distant places as India, China, South America, Japan, Korea, Indochina, and Africa. God's eternal purpose was working itself out. Throughout the centuries God was guiding and empowering His children to act as His ambassadors.

Our people here in our C.I.M. territory are called to be joint heirs and partakers with the saints and white-robed martyrs of all the ages. An even greater joy than that at the communion table will be engendered on that Great Day when we will realize the prophecy of John: "After this I looked, and behold, a great multitude which no man could number, from every nation, from all tribes and peoples and tongues, standing before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, 'Salvation belongs to our God who sits upon the throne, and unto the Lamb!' " (Rev. 7:9, 10) What a more wonderful reward could we as missionaries desire than to be in God's presence and to glorify Him in communion with these brethren whom we introduced to salvation through Jesus Christ.

Charlesville, Congo Belge

Is Radio Broadcasting Our Field?

A. J. RICHERT

For several years Conference leaders have studied the question of how the General Conference might enter the field of Christian radio broadcasting in a way that would be distinctive of our Mennonite position and at the same time bring a living, vital message to the people who listen in.

In order to expedite the matter, P. J. Dyck, Andrew Shelly and Wm. Keeney were appointed and asked to explore the possibilities and decide on a course of action. In the course of time Newton's new radio station KJRG opened and invited the General Conference to buy a 15-minute period on weekdays. This offer was accepted and the "Faith and Life" morning devotional broadcasts were started. As good as these programs are, and as well as they are being received and supported by listeners and sponsoring churches, yet they serve only the Kansas and part of Nebraska and Oklahoma areas, and do not have the outreach that was expected of an all-around General Conference radio ministry. But this "Faith and Life" work revealed several things. It is a definite, although short, step in the right direction.

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*Missionary to Belgian Congo, Africa.

The task of the Conference Radio Committee is to develop a pattern for our radio ministry, study areas and station outlets, and find a way to meet the cost. The following are some of the points that were considered:

The present "Faith and Life" programs. Costs and finances. Employing a radio director. Shall we have only one speaker or several? What areas shall we enter and how great an outreach do we want? Shall we tape-record the programs? When can we start? What shall be the type and nature of our programs? What name shall we give this broadcast? How long shall the programs be? Where can we find recording facilities and studio to make our programs? Shall the radio department be part of the offices at Newton?

Your Church Can Help Now!

All churches will be asked to take special offerings for the expanded Conference radio work. And we would like to have one offering sent in this year, before December 1. Getting the General Conference started in this all-around radio ministry isn't a one-man, or a one-committee, or a one-church job. It will take the combined efforts of all.

We also want your suggestions. You are interested in this type of work by our Conference, aren't you? You have some ideas that might help make it a success—and it must be a success. Our church has a message that the people of our day can use. The radio field is still open to us. No one else will do the type of Christian work that we believe is needed. We must do that ourselves. Our ministers are well-qualified to bring the needed messages. Our churches and institutions are among the best in the nation and are justified in wanting to let their light shine. Why not take advantage of this opportunity? The investment will return to our Conference with considerable interest. All we need to do is to pool our interest, our ideas, our prayers, and our gifts, and determine to move forward. Won't you join in this?

A Recording Studio and Facilities as a Lasting Gift

Here is a very good opportunity for some conference-minded person or persons to make a lasting gift to the Conference. It could be a memorial gift. Soon after the Conference has expanded its radio work it must have its own recording studio. It should be a good one. Can you consider this as something that you would like to undertake? Or do you know of someone who could be persuaded to make this needed gift? Or who would join others in this project? If so, please contact the radio committee or A. J. Richert, Conference Treasurer, 722 Main Street, Newton, Kansas.

They Can Come - -
IF We Help

The Refugee Relief Act passed by Congress in 1953 permits 214,000 refugees from Europe and the Middle East to find homes in the United States if—there is assurance they will have jobs, a place to live and will not become public charges.

These forgotten people who know only too well the suffering of war years and the distress of living in refugee camps can experience new life and new hope if—groups such as Mennonite congregations in the United States respond to provide this assurance.

This opportunity to free refugee families from wretched living conditions and enable them to begin a new life is a distinct Christian challenge to Mennonites in the United States. It has been suggested that Mennonite congregations in this country should be able to provide the necessary assurances for at least 100 German-speaking Protestant refugee families from Europe.

Congregations planning to sponsor a family should indicate that interest by writing to Mennonite Central Committee, Akron, Penn. Lists of prospective immigrants are currently being received at Akron. These names and case histories are in turn submitted to MCC representatives in Europe who interview and counsel these would-be immigrants. In this way U. S. congregations are acquainted with the families they would sponsor.

In addition to assuring the government these families will have jobs, a place to live and not become public charges, congregations provide the cost of inland transportation from New York City and essential living costs until they become earners. When able, the newcomers repay funds sponsors have advanced. Ocean travel is arranged by Church World Service.

In the years following the recent World War, American Mennonites responded enthusiastically to the plight of their brethren in Europe. Thousands were given relief or found refuge in North and South America. Yet these Mennonite brethren were and are but a segment of the thousands made homeless.

And so today, there comes another call to the Mennonite brotherhood in the United States—this time from those who have been forgotten. Those who read this article are faced with a decision as to whether a family, a mother, father, and children, are going to spend more years in squalid living conditions or whether they can come to the United States and become useful, worth while, and productive members of our communities.

Christian Workers Retreat

MARVIN EWERT

Tucked in under stately trees on a hillside overlooking one of the many natural lakes of southern Michigan is Camp Friedenswald, the retreat grounds of the Middle District and Central Conference. During the week of August 16-22, ministers and their families from the Middle District and Central Conference, plus a few other interested church workers gathered on these grounds for the Christian Workers Retreat.

It was to be a week of worship, study, fellowship, recreation, and relaxation. The committee that planned the retreat had outlined an interesting program covering a variety of topics which are of vital concern to the church and its leadership. Retreaters were arriving on Monday afternoon and the retreat officially began with the eating of the evening meal together. Later in the evening there was the social hour which was in charge of Rev. and Mrs. Harry Yoder.

Tuesday morning found us all ready to begin the retreat proper. The forenoons each day were divided into two sessions. The first hour each day was devoted to Bible study, with I John as the subject of our study. On the first two days of our study we moved into the book under the able guidance of A. E. Kreider, who after dealing with questions of introduction and giving a general oversight of the book, took up the first two chapters with us in more detail. On the remaining mornings, S. F. Pannabecker led us in our study of the last three chapters. It was a blessed and strengthening experience to participate in this fellowship in the study of the Word of God. Here we saw anew some of the great verities as they come to us through the inspired word of the Scriptures. We saw again the centrality of love in Christian faith and life, first in God's redemptive love toward us as sinners, and secondly in the commandment that we should love our fellow men.

The second hour each morning was devoted to some aspect of the practical work of the church. On Tuesday morning Robert Hartzler spoke to the group on Christian stewardship. The main emphasis of his remarks was that giving should be an act of devotion. It should be an integral part of the worship service, and instead of announcing offerings for this or that specific cause in our churches we should rather designate all offerings "as to the Lord" and then later distribute them according to the needs in our Conference work. This would also mean that all our giving would be channeled through the church. During the discussion which followed there seemed to be agreement with Brother Hartzler in principle, although some questions of a practical nature were raised and discussed.

The next two mornings we were privileged to have Dr. H. Clair Amstutz, from Goshen, Indiana, speak to us about some of the psychological and mental problems which we come up against in our work as ministers. The lines of thinking along which Dr. Amstutz led us were most helpful, especially

Attending the Christian Workers' Retreat at Camp Friedenswald.

because he followed through to show us the religious implications of psychological insights. The first day he centered most of his remarks around the problems which arise out of the tensions between a high perfectionistic ethical standard and the imperfection which exists in the lives of all of us. On the second day Dr. Amstutz spoke about family life, stressing especially the need for real love in the natural development of children. He pointed out that often love has too small a place in an authoritarian family pattern and that often a false piety becomes the excuse for lovelessness. And of course it is very difficult for anyone growing up under these conditions to experience forgiveness or to believe in a loving God.

Andrew Shelly spoke to us on Friday morning dealing with the general topic of church extension. He pointed out the great trend toward urbanization in the United States today and along with this the movement of Mennonite people out of the old rural communities into the city. He then emphasized the great need to start congregations and build churches in the cities where these people are.

On Saturday morning there was a discussion on ways and means of getting speakers and leaders for special meetings and events in the church.

There were no scheduled activities in the afternoons and everyone was free to use them to their own liking. Under the direction of Mrs. Harry Yoder the ladies organized a class which met several afternoons in a discussion of problems and matters which are of special concern to the minister's wife.

Each evening we met as a group with someone responsible for a presentation, which was followed by discussion similar to the second hour in the mornings. On Tuesday evening, L. L. Ramseyer, president of Bluffton College, spoke to us about the services which the Christian college can render to the church. After stating and discussing various aims which the Christian college seeks to achieve with its students as a service to the church Dr. Ramseyer raised the question of what responsibility the college has to maintain ethical standards among its students which are not always maintained by the church, among its members, in the home community. The discussion that followed centered around this question.

On Wednesday and Thursday evening Andrew Shelly spoke. On the first evening he dealt with the needs of the General Conference. In an introductory way he mentioned the need for evangelism and in general a quickening of the spiritual life. But then he went on to point out the need for efficiency in carrying out our Conference work, for the right attitude and use of material possessions and an over-all attitude and approach in our work which is person centered. On Thursday evening he presented some of the home mission work which the General Conference is doing. He cited the great need of the migrants and what we are doing to help in meeting this need. He told of the work which is being carried on in the mountain areas of the southern part of

(Continued on page 573)

Stewardship Gleanings

Beyond the Tithe

ANDREW SHELLY

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." —Romans 12:1-2

The teaching of the Bible is unmistakably that our entire lives are to be lived in conformity to the "will of God." Perhaps the most obvious fact in life is that we cannot do what God wants us to do and also what we ourselves wish. One of my teachers used to say "life is a matter of selectivity."

Some have objected to teaching the tithe because they say it leaves the impression that nine-tenths belongs to me to do as I please. But, this is a gross misunderstanding of scriptural tithes and offerings. The giving of the tithe is an indication that we recognize the Lord as the owner of **all.** The Lord is the source of all we are and have (Deut. 8:18), and our entire lives are to be an expression of His Glory (I Cor. 10:31).

Some others have raised the question about the obvious fact that some should give much more than the tithe. This is entirely true, but everyone should begin with the tithe. One of the "surprises" of tithing is the ease with which one can go beyond. The primary measurement of our giving is not the amount of the gift, but the degree to which we have fulfilled the scriptural injunction to give "as God hath prospered" us. Sometimes we can fool our fellow men, but we can never fool God.

Herein is one of the Christian's most difficult decisions: "How much should I keep for myself?" The matter of our **desire** is entirely clear. Like in every area of our life's experience, it is normal to want to do all we can for the Lord.

Take my life and let it be
Consecrated, Lord, to Thee.

In the living out of this **desire** is where the problem primarily arises. We simplify the issue if we establish the principles of **value** and **health** as governing factors. If value can be received by a lower expenditure, Christian stewardship would suggest this ought to be done. Perhaps the beginning is keeping a record of expenditures and then making a careful and prayerful study of what one finds.

Let's conclude by saying that the Bible is right in telling us that it is a good thing to "present your bodies a living sacrifice." Like a train staying on the tracks liberates it to operate normally; so our **normalcy** in living is determined by the degree to which we are on God's tracks. A train I was riding on "jumped the track." It was no longer free.

Take myself, and I will be
Ever, only, all for Thee.

Echoes

DON. E. SMU

"We do not know **what** is coming to us. But we know **Who** is coming. It is He who meets us every day and Who will meet us at the end. Therefore we say to you: Rejoice in hope."

This statement is typical of many made at the Evanston Assembly of the World Council of Churches. It is a miracle of Christian renewal that the doctrine of the Second Coming of Christ could be restated so powerfully among such divergent groups—163 Christian communions from forty-eight different nations.

To be sure there were voices who tended to identify the Blessed Hope with the gospel as a whole, thus robbing it of any special meaning. And, there were those who stressed that the purpose of Christian hope is to destroy false hopes such as humanism, science, secularism, and Communism. And, much more familiarly there were those who would make the hope in Christ only for the future. But, the overwhelming center of emphasis was both on the here and now aspects of hope and the ultimate hope in Christ's coming again.

The following moving statement was made by Prof. Torrance, said to be the most brilliant Reformed Calvinist theologian of Scotland: "Because Jesus Christ died and rose again for the world and will come again to renew and judge it in His glory and grace, this world is anchored to Him with unshakeable hope. He rules over all history by the power of His cross and resurrection and nothing can pluck this world out of His hands. His eternal purpose of redemption will be brought to its complete consummation. Because Christ is the living Christ, He is able to meet us in every circumstance of life and every mood of our hearts."

II

Another major thrust of the Evanston Assembly was evangelism. Of course, hundreds of people present were directly from mission fields. These people are fully aware that the gospel of the Lord Jesus Christ faces aggressive, fighting enemies of the faith. Anything weak, insipid or rent by doubts will be crushed by the angry wrath of modern men. There is a Niemoller who spent years in Nazi prisons. There is a Bishop Dibelius with thousands of parishoners in Communist Germany. There is a man from Indochina, which is now half Communist. Then there is the man from Africa where Mau-Mau hates the white exploiter. Vacant chairs are for absent saints from China, Latvia, Czechoslovakia, and Russia.

Thus we can understand when C. W. Ranson of the International Missionary Council tells the Assembly: "The one great task which has been given to the Church is to preach the gospel to the ends of the earth and to the end of time. It is this task which gives meaning to the existence of the Church in the world. Between the birth of our Christian hope in the first coming of Christ and its final consummation when 'he shall come again with glory to judge both the quick and the dead,' there lies the unfinished task of world evangelism. This missionary obligation is not simply a task laid upon the Church. It is not we who offer salvation to men. It is God who has visited and redeemed His people.... Our discussions on the nature of the Church and the content of the Christian hope will be barren if they do not result in an inescapable summons to proclamation and a new obedience which will thrust the Church forth into the world as an expectant and evangelizing community in this generation."

III

The discussion of evangelism suggests the moral barriers to its success principally two in number, race prejudice and war. The WCC spoke more clearly on race than on war. On race the Council said: "Racial and ethnic fears, hates, and prejudices are more than social problems. They are sins against God and His commandments. The problems of race, difficult as they are, insoluble as they sometimes appear to be, provide for Christians an opportunity for obedience." The Council then called upon the Church to give up racial separations in the Church itself and then challenge the conscience of society after obeying God's will for unity in the Church itself.

A powerful message showing the harmful effects of Western prejudice and pride on missionary evangelism was delivered by Rev. Peter Dagadu of the Gold Coast of Africa.

On war, the World Council was prodded by a petition protesting against the use of the atomic bomb signed by 33,000 Japanese youth. It was presented by Dr. Michio Koazki, moderator of the United Church of Japan. Those of us in America cannot possibly realize the strong anti-war feelings of people in Europe and Asia who have felt the brunt of the Second World War. These people tend to look on us in America as equalling the Communists in our military outlook on life.

In the final vote, the Council banned the use of the bomb in aggressive warfare but seemed to leave the door open for its use in defense. There was no denial of the fact that war results from sin and that the pacifist conviction is a genuine and authentically Christian witness in the Church.

One of the real victories for nonresistance came when Dr. Martin Niemoller publicly announced that he had embraced the pacifist position. He gave a wonderful picture of the meaning of discipleship leading to nonresistance. He connected the Second Coming with this kind of discipleship declaring: "To

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***Associate Editors: Don. Smucker is teaching at Mennonite Biblical Seminary; Paul Shelly at Bluffton College.**

vanston

L SHELLY*

follow Christ is to meet Him when He comes. If we do not follow Christ, we will miss Him when He comes."

Relief and refugees received much emphasis in a special program. Emphasis was laid on the plight of Germany. West Germany has absorbed ten million refugees. At any moment the 15 million Protestants in East Germany may break down creating another flood tide of refugees. In forty-three countries of the world there is a refugee problem and the WCC has a large budget in this area of its work.

IV

Religious liberty was another emphasis of the Council. The German Lutheran delegation was constantly stressing this problem. It now seems clear that the traditional tendency of the German Lutherans to teach blind obedience to governments has collapsed. The quick movement from Hitler to Stalin and Malenkov has made it clear that Romans 13:1 always needs to be tempered by the view of government contained in the Book of Revelation and the New Testament as a whole.

The South American evangelicals were also vocal on this point. Methodist Bishop Sante Uberto Barbieri of Argentina publicly disputed the statement of the Colombian Ambassador to the United States that reports of persecution in Colombia have been exaggerated.

V

The foregoing suggests some emphasis of the Assembly. There are other impressions gained from these sessions. For example, it is clear that the Christian faith has great effect on the clothes which are worn. The Greek Orthodox wear full untrimmed beards and black flowing gowns. There were Lutheran Deaconesses from Germany dressed very much like our Deaconesses at Bethel Hospital. The Archbishop of Canterbury has many different kinds of vestments—in any case, he never wears a tie! An Amish Bishop could have walked around the Assembly without any remarks about being queer or odd. As a matter of fact, an ordinary business suit and tie made one feel both barren and lonely.

English was one of three official languages along with German and French. People from the Near East know French quite well. People from the Orient know English best. In Europe the Scandinavians, Dutch and Germans do quite well with German. But of all these languages, English is the one known best by the most people. Rev. Hanno Klassen, a German Mennonite who studied at Mennonite Biblical Seminary and is now a pastor for the United Church of Canada, served as one of the official interpreters of the conference.

VI

A great challenge was made to heal the divisions in the Body of Christ. No denomination can be the whole Body of Christ. Evanston helped to reveal the wonderful way in which the gospel has moved across the face of the earth. However, deep divisions remain. There was limited fellowship at the Lord's table since the Lutherans, Orthodox (Greek, American and Russian) and Episcopalian-Anglican insisted on separate services.

There is no final agreement on the Christian ministry and what constitutes ordination.

There is no final agreement on the meaning of the Reformation since the Orthodox churches existed 500 years before the Reformation.

There is no full agreement on the relationship of the Christian to the world.

Many other disagreements remain.

VII

Pastor Willem Golterman of Holland, was the only voting delegate from a Mennonite church. The trip to the States was too expensive for the German Mennonites who belong to the WCC. At least 50 American Mennonites attended part of the sessions. Most of them felt something of the dramatic power of Christian testimony through the Assembly. Yet, all were aware of valid criticisms and reservations. There is the tendency toward processions and spectacular public meetings, the tendency to elect the formal Christians to the highest offices, the tendency to accept the State churches, the love of publicity and status.

At this point, it is instructive to turn to the official Bible study program for the Assembly. I Peter was studied in sections every day. In one of the early studies the manual says: "Does the pomp of our processionals belie our confession? By the inner exhilaration over being present at so momentous an occasion, do we betray world craving for prestige? Do we substitute the partial ties of earthly greatness for the importance of God's grace? Do we travel light as pilgrims must travel? Each must answer for himself."

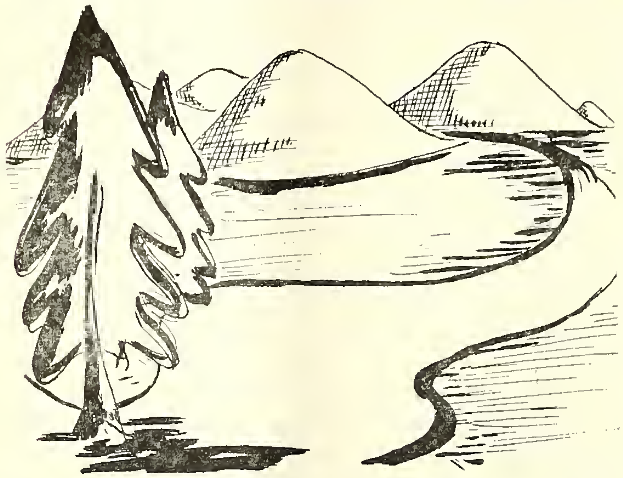
Earlier in the Bible study the commentator said: "Our pilgrimage starts from a single point and moves toward a single destiny: obedience to Jesus Christ . . . sprinkling with His blood. It is He, the greatest exile of all, who makes us exiles by calling us to follow Him in His ministry to the world."

The most memorable moment came when 125,000 people in Soldier Field repeated the Lord's Prayer and then stopped to watch the presentation of Creation and the Fall. After the story of Cain and Abel Bishop Berggrao of Norway arose and asked for a confession of sin. Then came the presentation of our Lord's Coming climaxed by singing the Hallelujah Chorus. The final theme was on Consummation.

The singing of Luther's "Come, Holy Ghost," was a fitting close to this biblical drama. We, too, must pray for the guidance of the Holy Spirit in deciding what to do in relation to those who also follow Christ as King, love Him as Savior, and live in the light of the Blessed Hope. Even so, come Lord Jesus.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas.



Child of My love, fear not the unknown morrow,
Dread not the new demand life makes of thee;
Thy ignorance doth hold no cause for sorrow
Since what thou knowest not is known to Me.

Thou canst not see today the hidden meaning
Of My command, but thou the light shalt gain;
Walk on in faith, upon My promise leaning,
And as thou goest all shall be made plain.

One step thou seest—then go forward boldly,
One step is far enough for faith to see:
Take that, and thy next duty shall be told thee;
For step by step thy Lord is leading thee.

Stand not in fear thine adversaries counting,
Dare every peril, save to disobey;
Thou shalt march on, all obstacles surmounting,
For I, the strong, will open up the way.

Wherefore go gladly to the task assigned thee;
Having My promise, needing nothing more,
Than just to know, where'er the future find thee,
In all thy journeying I go before. **—Selected**

"In Thee . . ."

"In Thee, O Lord, do I put my trust: let me never be put to confusion." —Psalm 71:1

It is generally believed that David wrote this Psalm in his old age, perhaps at the time of Absalom's rebellion. It is a simple prayer involving first a confident assertion and then a petition.

David put his trust in the Lord. He had experienced throughout his long life that he fared well in trusting the Lord and nothing else for his inner strength. Actually he was repeating the first commandment in his own words. We too trust the Lord if we have met Him personally. We even print it onto postage stamps and on the change in our pocket. But trust can become a mere pious confession instead of the complete confidence and surrender that David undoubtedly had in mind. To trust means to believe, to commit, and to act.

It was this trust in the Lord that made David ask the petition "Let me never be put to confusion." Perhaps he had begun to doubt because of the great trouble he was having with his son; or perhaps he felt that life was getting complicated and difficult. At any rate we can understand David when he prays to be spared from confusion.

There is so much in life that can be confusing. Much of our present day advertising is a deliberate attempt to confuse people, to blur the issues involved. Liquor is advertised with "Men of Distinction," instead of with car wrecks and broken homes. What a confusion! Cigarettes are advertised with pretty girls and handsome famous men, instead of with yellow fingers, smelly clothes or possible cancer. What a twisting of the truth is going on.

But more disturbing to us is that we can become confused in our faith. David prayed that it might not happen to him. How can we know whom to believe when all claim to be right? I believe there is much confusion in religion today, much confusing of the real issues, and many confused people. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven." (Matt. 7:21)

As time goes on greater confusion shall result, in spite of efforts to create one Church, for Satan loves confusion. The Scriptures tell us that these are the signs of the times and to be expected (II Thess. 2, and II Peter 2 for example). But Scripture tells us also that we need not be confused by these events.

(1) Pray often, with the psalmist: "In thee, O Lord, do I put my trust: let me never be put to confusion." (2) Read the Bible faithfully, not only a few verses at a time, but whole chapters, systematically. (3) Be careful in the books and articles you read. (4) Don't listen to every preacher that manages to get onto the radio, or you will soon believe differently every Sunday depending on the preacher last heard. (5) Crystallize in your mind from a careful study of God's Word and the heritage of your fathers, some of the basic fundamentals of your faith. Drive these fundamentals down deep into your life, like tent stakes on a windy night Learn to depend upon these cornerstones of your faith and compare new ideas and doctrines with them. (6) Share your thinking with trusted friends ask questions on Bible study night, seek to grow not merely to accept something new and different (7) Have faith in God (Eph. 6:16), believe everything His Word tells you, but not everything other Bible interpreters tell you. Compare what they say with the **whole** Word of God. All must get to heaven on their own faith, not on that of another man!

—Rev. C. J. Dyck

(Taken from "Tidings of Zion," monthly paper o the Zion Mennonite Church, Elbing, Kansas).

Considering Christian Service?

Those who want to become doctors, nurses, schoolteachers, lawyers, pilots, engineers, technicians, etc., usually make investigation into the requirements. Often there are entrance tests, then comes certain prescribed training, this is followed by an examination for a license and finally there are interviews and recommendations necessary before one is accepted and can start to work. All of this is common practice in the business world, yet all too often those who think of the ministry never give these matters a thought.

Imagine a person deciding to be a doctor preparing himself according to his own ideas and standards and then coming to the medical board and asking to be made a doctor. A certain young man wished to become an engineer. He knew an engineer had to deal with figures, geology, physics, and chemistry but he neglected higher mathematics and human relationships. After he completed college, having taken those courses which he thought would give him sufficient training, he went out to apply for work and then he discovered to his sorrow that he had overlooked these two important factors. His services seemed not to be needed, for employers wanted men who could handle complicated problems and get men to work with each other.

I have known those who have approached the service of the Lord in much the same manner, never seeking counsel of those who could give them some valuable help. Then again others have had a closed mind which has made counsel virtually impossible. Others have been guided by prejudice rather than the Spirit of God. If you are considering Christian work you should investigate the following with an open mind:

1. What does God expect of me in the upbuilding and strengthening of His church?
2. How can I become acquainted with the needs of our churches so I can best serve?
3. What does our church require of those who enter Christian work?
4. What suggestions has our Conference made to those looking forward to the ministry?
5. Where can I study the church polity, doctrines, history, and program of work of the Mennonite Church?
6. How can I meet Mennonite young people and leaders with whom I will later work?
7. When shall I seek the counsel of the mission board about future service?

You will want sound advice on these questions. The church leaders who have had years of experience can be of great help to you. But even then, the best counsel is of no avail if one prefers to have one's ears tickled with what one wants to hear rather than listening to the truth which may hurt. Ahab, king of Israel, invited Jehoshaphat, king of Judah, to go on a military campaign against Ramoth-Gilead. Jehoshaphat requested Ahab to call some prophets. This was done and they all prophesied success, Zedekiah even made some horns and dramatically showed how Syria would be defeated. Jehoshaphat was not satisfied, so Micaiah was called and he told them the truth but still the kings went to battle and suffered defeat. So it is necessary to follow godly counsel after receiving it, if it is to be of value.

—Rev. Olin Krehbiel,

pastor of the First Mennonite Church, Berne, Ind.

Oklahoma Y. P. Retreat

Eighty-nine young people and staff members were registered at the Oklahoma Young People's Retreat in session at Camp Hydro, July 26-31.

Churches represented were Hydro, Bessie, Carnegie, Turpin, Meno, Enid, Inola, Orienta, Clinton, Corn, and Geary. Bessie had the largest group, with 16 registrants, and Turpin was second, with 11.

The class schedule included Bible study conducted by Rev. Wilbert Regier, Omaha, Nebraska, formerly a pastor on the west coast; the music hour was conducted by Rev. Virgil Dirks, superintendent of the Oklahoma Bible Academy, Meno; a craft class was taught by Rev. Abe Peters, Burrton, Kansas, formerly pastor of the Geary Mennonite Church; the evening services consisted of a speaker each evening and music directed by Rev. Dirks and Rev. Regier; there was recreation with Rev. Dirks and Rev. Koehn, of Turpin, in charge, including swimming at Weatherford.

Rev. Arnold Epp, Meno, was camp director; Rev. Edward Wiebe, Ringwood, was dean of men, and Mrs. Albert Schmidt, was dean of women.

The women of the Hydro Mennonite Church cooked and served the meals.

YPU FINANCIAL REPORT FOR JULY

Cash Balance, June 30, 1954	$ 248.78
Receipts for July, 1954	892.10
Receipts, Jan. 1 to July 31, 1954	3,250.31
Percentage of $5,050 budget	64.4%
Cash Balance, July 31, 1954	$ 871.16
General Fund	$ 212.62
Missionary Education Fund	458.54
Notes Payable	200.00
	$ 871.16

In His Service

DOREEN HARMS

"It must be wonderful to join the Mennonite Central Committee and see the world!"

"Isn't foreign relief service exciting, exhilarating, great, grand, glorious?"

"How I would like to enter foreign service, too, and feel the inner peace and satisfaction of being a help to those in need!"

I had heard and read such statements. In perplexity I laid my head on my arms and wondered how I could respond to them and how I could correct some of the misconceptions these dear people were entertaining.

I thought back to the day when I decided to take up foreign service under MCC. I remembered a feeling of divine calling, resplendent with exciting ardor, eagerness, and enthusiasm. Then came the newness of an ocean voyage. It was seeing the world! But, with my head still pillowed in my arms, I remembered how the exhilaration wore off. I looked back over the months of work. The rewards and satisfaction had all too often been hidden, and, oh, how often I had to raise my sights and adjust my vision. I looked back at the weeks and months spent in a very routine, ordinary office way-of-life, doing things any secretary in the United States or Canada would do—filing papers endlessly it seemed, reshuffling papers, organizing old files—always paper, paper. There were pages and pages, sometimes actually books, of very routine lists to type; letter after letter had to be written to people one never saw, very often to those who were not even thankful enough to answer; each morning one awoke to the ordinary, matter-of-fact problems of immigration.

I thought of the ordinary, routine of household work. Somehow this was pretty much the same in Germany as in America. There were floors to scrub and wax, furniture to polish, cobwebs to chase; there were dishes to wash, clothes to launder and iron. Although it was not my lot, I thought of the many matrons and other relief workers who spent their days in the kitchens preparing food which was devoured in a few minutes.

And this, someone said, was exciting, unusual, rare, mountain-peak work? Looking out the window day after day upon the same spot on the street —this was seeing the world?

But with a start, I was brought back from my reverie of self-pity. I realized with a pang that my thoughts had transformed my opportunities into a mechanical job, into duty. With humbleness and contriteness, I prayed that God would forgive me for forgetting that this was His work and that He was blessing; that He would help me look upon the commonplace with proper perspective to see a mission even in scrubbing floors or washing dishes; that He would open my eyes and fill me with love to recognize the many little opportunities which came across my path each day to show kindness and be of service to my fellow men; that He would take away my ego and in its place plant a joy in serving Him and others without thought of recognition; that He would forgive where I had tried to give a cup of cold water in my name rather than His; that He would forgive where I had faltered from the way, for those times where I had let go, if but for a moment, of the victorious life which rises far above its defeats and basks in the spheres of perfect love; that He would help me pray with complete sincerity and earnestness, "Not mine, but Thy will be done."

With new rapture in my heart, I lifted up my head to hear in His clear words, "Peace I leave with you, my peace I give unto you, not as the world gives, give I unto you. Let not your heart be troubled, neither let it be afraid." And then, I looked back at the statements I was at first reflecting, and the answers came to me. Through my MCC service I had come to see God's world, to recognize and know Him more fully and how He reveals Himself in His world. It was true that His service, whether it be at home or far away, is exciting, exhilarating, great, grand, and glorious. There are no words to describe it; and it was true that in His service, and only in His service, does one feel the inner peace and satisfaction that passeth all understanding.

(Doreen Harms, of Whitewater, Kansas, has been in Mennonite Central Committee service since 1948. At the time of this writing she worked with immigration cases and material aid distributions in Bremen, Germany.)

NOTES ON YOUTH—

Why all the silence?

Where is the news from your Youth Fellowship?

Let us in on what you are doing.
Discussions?
Projects?
Special Features?

Share your ideas with all of us.
This is YOUR paper.

Our Schools

BETHEL COLLEGE

The Cornelius Krahn family returned to the campus August 24, after having spent almost a year in Holland, where Dr. Krahn was engaged in research at the University of Amsterdam under the auspices of a Fulbright Award. His work centered about the contributions of the Dutch Mennonites to religious thought and social institutions.

In connection with the above project, Dr. Krahn visited many libraries, archives, and museums, giving particular attention to the contributions of the Dutch Mennonites in the realm of culture such as literature and art. Many prints and photographs of paintings by Dutch Mennonites were collected for use in "Mennonite Life" and for exhibition in the Bethel College Historical Library.

In these contacts books were also obtained for the Historical Library as far as limited resources permitted.

The Krahns had the good fortune of meeting many former Bethel students, both European and American. He also met with scholars like Franklin Littell, and leaders of European Mennonites.

On the return trip to America the Krahns spent a week in London, while in the States several days were spent at Goshen, Indiana, in contacts related to the editorial work of the "Mennonite Encyclopedia."

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A discussion of Christianity as the integrating principle of the liberal arts curriculum will highlight the annual Bethel Faculty retreat at Camp Mennoscah, September 2 and 3.

The discussion will be opened Thursday morning by Dr. David H. Suderman, chairman of the humanities division, who has spent the last year in a specialized study at Stanford University. In the afternoon the discussion will be continued as it applies to the division of Bible and philosophy, and the natural sciences division, led by Dr. Ed. G. Kaufman and Dr. Ronald Rich, respectively.

The evening program will consist of two presentations, one, "My Year in Holland," by Dr. Cornelius Krahn, and the other, "Bethel and the Year Ahead," by President Wedel.

Speakers Friday morning will be Dr. David H. Suderman who will discuss Christianity as the integrating principle of the humanities and Dr. Harley J. Stucky who will discuss the theme in the area of the social sciences.

As a guest of the retreat, Rev. G. S. Stoneback, of the Lorraine Avenue Mennonite Church, Wichita, will conduct the vesper service Thursday evening.

The formal program of the retreat will close Friday noon to be followed by a family recreational period in the afternoon.

"Chapel Meditations," the popular Sunday afternoon radio program given by the Mennonite Singers, under the Direction of Dr. W. H. Hohmann, with the spoken word by Dr. Erland Waltner, will again be heard this school year.

This 30-minute program of sacred music and the spoken word will be broadcast by station KFH as a public service feature each Sunday at 3:00 p.m.

CHRISTIAN WORKERS' RETREAT

(Continued from page 567)

the United States and of the work being done at Gulfport, Mississippi, among the Negroes.

On Friday evening R. L. Hartzler gave us a very keen analysis from a Christian point of view, of some of the greater problems which face us as a nation. He pointed out as the real cause of Communism social inequalities and suppression of the common man, and that the answer to it lies not in armies and investigations, but in the exercising of Christian love and justice.

On Saturday evening Vernon Sprungers, missionaries to Africa under the Congo Inland Mission Board, lent a foreign mission emphasis to the retreat. (Unfortunately, I had to leave the retreat on Saturday forenoon, therefore I cannot give a detailed report of what transpired thereafter.) On Sunday morning there was to be a Sunday school class in charge of Dale Schertz and the sermon for the worship service was to be brought by Joseph Atherton. And with the eating of the Sunday noon meal the retreat came to its close.

As one left the camp and reflected on the week's experiences various thoughts and feelings came to mind. There was a feeling of gratitude for the very adequate and comfortable facilities of Camp Friedenswald. One felt that he wanted to say a hearty thank you to the committee which planned the retreat, to the friendly group of people who constitute the staff, who made us feel at home and saw to our physical needs.

Above all one came away with a sense of gratitude to our Heavenly Father, whose presence was felt and whose blessings were poured out upon us as we studied His Word, as we fellowshiped with our Christian brothers and fellow laborers and as we discussed common problems and concerns together.

Not until we can love all races, all so-called nationalities, as Christ loved them, are we on the road to peace on earth. —Sir Wilfred Grenfell

A duty dodged is like a debt unpaid; it is only deferred, and we must come back and settle the account at last. —Joseph Fort Newton

We shall prosper as we learn to do the common things of life in an uncommon way. Let down your buckets where you are. —Booker T. Washington

MCC News Notes

EVALUATION STUDY OF 1-W PROGRAM UNDERWAY

A study to critically evaluate the current alternative service program and to determine its possible effect upon 1-W men as well as the churches and communities from which they come is underway.

With the 1-W program in its third year and approximately 3,000 Mennonite and Brethren in Christ men in service, Mennonite Central Committee personnel have felt it time that such an analysis be made. Dr. J. S. Schultz, until recently dean of Bluffton College, has been appointed to make this evaluation.

The particular concern of this study is to determine whether the 1-W program operates in the best interests of those who serve and those who are served. Officials of Selective Service in Washington, D. C., and the National Service Board for Religious Objectors have expressed great interest in this evaluation and have encouraged Dr. Schultz in his investigation.

This evaluation will be made largely upon information gleaned from a questionnaire to be sent to Mennonite and Brethren in Christ 1-W's in about six weeks.

SIX WORKERS ENTER FOREIGN SERVICE

Six workers have entered or will soon enter service projects in France, Jordan, Paraguay, and Mexico.

Mary Ellen Shoup of Los Angeles, Calif., sailed from Hoboken, N. J., Aug. 31, for Valdoie, France, where she will be directress of the children's home jointly operated by the French Mennonites and MCC. This is her third term of foreign service, having worked in children's homes in France from 1946 to 1948 and from 1948 to 1953.

Dr. and Mrs. Willard Kaufman of Cleveland, Kan., were scheduled to sail for Jordan Sept. 7. They will be serving in a church hospital in Hebron. Mrs. Kaufman is a registered nurse. MCC will be supplying other personnel for this hospital in coming months.

Mr. and Mrs. C. L. Graber of Goshen, Ind., have arrived in Asuncion, Paraguay, where they will take up the responsibilities now carried by Mr. and Mrs. Frank J. Wiens of Reedley, Calif. Brother and Sister Wiens will return to the United States either late September or early October. Brother Graber will direct the MCC program in South America during the coming year.

Tina Katherine Fehr, R.N., of Altona, Man., has arrived in Cuauhtemoc, Mexico, where she will serve in the regional hospital with other MCC personnel.

There are a number of very worthy projects in General Conference work that could be helped by a substantial gift. Do you want some suggestions? Write to a conference officer or to the General Conference Treasurer at 722 Main St., Newton, Kansas.

* * * * * *

Do you give regularly to the work of each of the four Boards of the General Conference? If not, try it. Many little gifts, coming in regularly, can do some very big jobs.

Jottings

—**Bethel Church, Inman, Kan.:** A farewell program was given in honor of Rev. and Mrs. Frank J. Enns on Aug. 8. They left on Aug. 13, to go back to the Congo Belge in Africa, where they have served as missionaries for many years. They are beginning their fourth term of service there. Our prayers go with them for a safe journey. The wedding of Lena M. Pauls from here, and Gerritt Veendorp from Holland, who is a student at the Mennonite Biblical Seminary in Chicago, took place Aug. 15. Eldo Kroeker from here and Grace Gima from the Hawaiian Islands were married in a Methodist church in Hawaii on Aug. 21. A daughter, Christine Beth, was born to Mr. and Mrs. Walter Juhnke, Aug. 8. Menno Ediger brought a short message Sunday morning, Aug. 22. Brother and sister Ediger left for Turpin, Okla., where Menno will fill the pulpit in the Friedensfeld Church during the winter months, while their pastor is attending school. —Mrs. A. F. Enns, Corr.

—**Springfield Church, Pleasant Valley, Penn.:** On June 13, our senior C. E. society had a hymn-sing and the Gospel Trumpeteers gave several selections. Our June 27 topic was "Tithing, a Christian Responsibility." On July 11, we had Miss Aganetha Fast speaking and showing slides on China, Mexico, and Arizona mission work. On July 25, the topic "Our Prayer and Devotional Life." On Aug. 8, we had the Vernfield Brethren Quartet with us. On Aug. 22, a panel discussion on "Youth Problems, and Temptations Facing Youth." Betty Meyers was the moderator and Rene Zeigler, Janette Landis, and William Mease the speakers. Our D.V.B.S. was held June 21 to July 2. Attendance was 102. Eight of our young people attended the retreat at Men-O-Lan. —Corr.

—**Calvary Church, Barlow, Ore.:** The juniors had their retreat July 12-17, in Jennings Lodge, with a number from our church attending. It was the largest group they have ever had and a number of decisions were made for Christ. Mrs. Percy Conrad and Sunan Horton had to spend some time in the hospital, but are better now. Mr. and Mrs. Darwin Rabe had a son born to them on July 7, named James Edward. Mrs. Grace Burch from Canby, and John Meinert of Albany, were married on Aug. 12. Union evangelistic meetings were held in Canby, Aug. 11-22, with Edison Habegger as evangelist. Young people's retreat was held Aug. 22 to Sept. 4 at Camp Adams.—Mrs. Geo. A. Fast, Corr.

—**Butterfield Church, Butterfield, Minn.:** On Saturday evening, July 31, Miss Jane Ekstrom of urban Butterfield, became the bride of Raymond Voshage of rural Mountain Lake. The wedding took place in the local parsonage with Edward Duerksen performing the marriage ceremony. The bride was honored by a shower in the church basement, Aug. 10, at which time a short program was given, and many gifts were presented. Funeral services were held for Peter P. Heinrichs on Aug. 4. He suffered a stroke three days earlier. He was born in Russia in 1890, and came to this country at the age of two. In the evening of Aug. 4, the Sam Fasts told of their work among the Chippewa Indians of northern Minnesota. They also showed interesting slides. Sunday evening, Aug. 15, John Crabb of the Spanish Christian Mission of Toronto, Canada, showed the film "Journey through Spain," a story of illiteracy, immorality, and ignorance in Spain. Aug. 18, the Thornton Bochman family of Avon, S. D., brought accordion and vocal music, challenging talks, and a stimulating chalk talk, portraying the cross of Christ.—Willis Linscheid, Corr.

—**Onecho Church, Colfax, Wash.:** Phyllis Unruh and Charles Tompkins were united in marriage June 25. Mr. and Mrs. Don Aeschliman and children arrived from Pasadena, Calif., to spend the summer with his parents, Mr. and Mrs. Ira Aeschliman. They are doing deputation work prior to going to the mission field in Africa. Rev. and Mrs. John Jantzen and Evelyn spent the past few weeks in our community. Mr. Jantzen worked in the wheat harvest. We had the privilege of hearing of their work in Africa several times. Pastor and Mrs. P. D. Unruh took part in the installation service of the new pastor of the Caldwell, Idaho, church, Aug. 8. Walter

Johnson and Esther Roulet were united in marriage Aug. 22. Missionaries Frank Mannings from Africa, spoke and showed pictures Aug. 24.—Corr.

—**Bethesda Church, Henderson, Neb.:** On Aug. 19, our community celebrated its 80th anniversary, commemorating the "Coming of our Forefathers" into this community. There are two original survivors, namely, J. J. Friesen and Mrs. Peter Epp. Many of our young married couples and their children attended the young married couples' retreat which was held at Hordville, Neb. "Harmony in the Home," was their main topic. J. Herbert Fretz from the Salem Church of Freeman, S. D., was the guest speaker. Our C. E. group again observed its annual consecration program on Aug. 29, with a number of personal testimonies after the regular program of music and assigned topics.—Mrs. Ruben H. Friesen, Corr.

—**Friedensfeld Church, Turpin, Okla.:** The last Sunday in August we had a blessed time together in our church when we had a welcome for Mr. and Mrs. Menno Ediger and a farewell for Rev. and Mrs. Levi Koehn and Sharon. The Edigers will take up the work in our church for nine months while Mr. Koehn is attending school at Chicago Seminary. A program was given which included a song by the junior chorus, reading, "The Minister," another reading, "The Minister's Wife," piano duet, and a men's quartet. A love offering was taken for the Koehn's and a grocery shower had been planned for the Edigers. Immediately after the program, cake and ice cream were served in the church basement.—Corr.

—**Woodland Church, Warroad, Minn.:** The monthly film, "The Greater London Crusade," Billy Graham film, was shown at Boseau Auditorium, Aug. 23. Joyce Unruh had some surgery done recently at the Warroad Hospital. We all wish her a speedy recovery. Aug. 29, there were ten candidates for baptism and eleven were taken into church membership. We want to pray for them that they might grow as a tree planted by the water. Sylvia Unruh left for Chicago Aug. 30, where she will enter school for nurse's training. Mr. and Mrs. Ortmann and Joyce, and Mrs. Otto Unruh, left Sept. 2, for Arkansas, where Mrs. Ortmann and Joyce Unruh will be taking a few treatments. We pray for them that these treatments will give them a speedy recovery. Elsie Unruh will be leaving Sept. 6, for Omaha, Neb., Bible school. She will be one of the graduates next spring. Mrs. John T. Fast has been on the sick list but is quite a bit better again. Mr. and Mrs. Pete Heppner of Mountain Lake, have purchased the Ira Inman farm. They plan on moving to Warroad this fall.—Mrs. Nick Fast, Corr.

—**Inman Church, Inman, Kan.:** Work on our new church building has been resumed. Drought and heat have been severe this summer but a good wheat harvest was enjoyed. Pastor Rahn and family vacationed in Minnesota, and during his absence we were ministered to by John Thiessen and Willard Claassen. Aaron Epp, our former minister and now at Reedley, Calif., with his family, were welcome visitors one Sunday. Weddings: Galen Wiens and Velma Jean Schmidt; Darlow Franz and Marlene McFarland; Norma Toews and Joseph Schwartz; Virginia Toews and Herbert Stucky. New sons to Mr. and Mrs. Hugo Reimer; Mr. and Mrs. Glen Dickenson; Mr. and Mrs. Dave Regier, Towner, Colo. Thirty-nine Christmas bundles were dedicated. New $200,000 grade school building was dedicated with fitting services, Aug. 29.—Corr.

—**Hanston Church, Hanston, Kan.:** On June 13, at our goodwill Christmas bundle program, 25 bundles were presented, and the offering amounted to $37. With this money, three more bundles were provided and a New Testament for each of the bundles. The annual Sunday school picnic was held on the lawn of the John Lingenfelder home, Sunday evening, July 25. Our pastor assisted with the intermediate and family retreats at Camp Mennoscah in July. Those from our church attending the Young People's Retreat included Jeannette Sperling and Marilyn Miller. Karen Bamberger from the local Methodist church also attended. At a special business meeting our congregation voted to install a new forced-air furnace in the church before winter.—Mrs. Marvin Miller, Corr.

—**First Church, Hutchinson, Kan.:** Our pastor, L. Metzker and family, spent a two-weeks vacation in Missouri, to visit Mrs. Metzker's folks. Harry Martens from Newton, filled the pulpit Aug. 22, and Erwin Goering of North Newton, the 29th. Several organizations of our church have undertaken the refinishing of our basement with rubberized tile, also fixing plaster and painting the walls and woodwork, a $400 project, of which all labor was donated. We also have three new pulpit chairs (matching the pulpit), which the Pioneer S. S. Class has donated. Our church joined with other churches of the city for summer Sunday evening services. We met at the different churches.—Mrs. J. M. Ediger, Corr.

—**United Church, Vineland, Ont.:** Aug. 15, Walter Dyck of Whitewater, Kan., spoke at the Sunday morning service. In the evening our young people delivered a program at the United Mennonite Church at St. Catharines. Aug. 22, Peter Klassen of Niagara-on-the-Lake, spoke at a young people's program held at our church. Aug. 29, H. N. Harder, now of Bloomington, Ill., spoke at the Sunday morning service.—Ervin D. Harder, Corr.

—**Menno Church, Ritzville, Wash.:** We enjoyed the Harvester's Chorus again this summer. The members are men who are here helping in the harvest and men from the home church. Their program was presented Aug. 8, under the direction of Harvey Hiebert, Mountain Lake, Minn., with G. Lester Harms, Whitewater, Kan., accompanist. Alan Linscheid, West Coast regional director of MCC, spoke to the church on migrant work in California, and presented the need of the occupational therapy building at Kings View Home. He and his wife worked here in the harvest. Rev. and Mrs. Don Aeschliman of Colfax, spoke to the congregation August 1. They are new missionaries to Africa under the Evangelical Alliance Mission. Helmuth Dyck was guest speaker at an evening service this summer. He worked here in the harvest for his fifth year. Heinz Janzen and Hugo Scheffler brought the messages during our pastor's vacation.—Mrs. Walter Reimer, Corr.

—**Deep Run Church, Bedminster, Penn.:** Because of rain, the Sunday school picnic was postponed from Aug. 21 to Sept. 18. The TAC Class sponsored a Deep Sea Fishing trip recently. Isaiah Myers had the misfortune to break his hip in an accident while working, which resulted in death. Funeral services were held Friday, August 27. A special offering was taken on Christian Education Sunday for the support of Bluffton College. Two students who have attended and two who will attend helped in the worship service. The three new students this year going to Bluffton College are Marion Schmell, Arthur Charles, and Joanne Mill.—Corr.

—**Alexanderwohl Church, Goessel, Kan.:** Twenty-four Mennonite men were asked to go to Eloy, Arizona, to help build a chapel where Rebecca Nickel is doing mission work. The proceeds of the Mission Band sale amounted to $470.00, and will be used to help finance building this chapel in Arizona. Approximately ninety women gathered at the church for a joint meeting of the nine mission societies on April 2, at 2:00 p.m. Mrs. Dave Ewert was the guest speaker. She mentioned that we now have 76 fields of work in the General Conference and 200 workers. A home talent program of the nine sewing and mission societies was given on March 21; the offering amounted to $204.09. This was divided to go to India, Japan, and for the work of Dr. and Mrs. Roland Brown who are in Formosa. On May 9, thirty-one children and their parents participated in a child consecration service conducted by our pastor P. A. Wedel. John J. Voth passed away on May 5, 1954, reaching the age of 90 years, and John G. Warkentin died on May 12, at the age of 62 years. On May 15, Alvin B. Flaming went to work his field preparing it for the spring crop and met with a fatal accident with his tractor and was found lifeless by his wife. He reached the age of 28 years. Mrs. Elizabeth Enns passed away on June 1, at the age of 81 years. On June 1, eighteen young people were baptized and received into the membership of the Alexandrwohl Church. Rev. and Mrs. Lubin Jantzen and children, missionaries to India, were in our church on June 20. Rev. Jantzen brought the message during the worship

(Continued on next page)

service. D. C. Wedel, president of Bethel College, preached in our church on May 30. Our pastor, P. A. Wedel, was the conference speaker at the Canadian Conference held July 2-6. Following the conference he attended the 50th Anniversary Celebration of the Montana Mission Field which was held July 6-11, in several different cities, the climax of the main activity took place on July 11. During Pastor Wedel's absence, Herbert Ediger and Frank Wenger preached in our church—Katie Wedel, Corr.

—Bethel Lustre Church, **Frazer, Mont.:** On June 27, Frank W. Loewen was installed as pastor by the outgoing pastor, J. L. Hoffman. The Loewen family was given a surprise welcome service and a grocery shower at the regular Bible study meeting. The Hoffman family left June 29, for Auke Bay, Alaska, where they are serving in the Minfield Children's Home. The Bethel College Ensemble gave us a program in June as well as the Grace Gospeltones Quartet. Missionary C. P. Klassen and the Fernando Fast family have been recent visitors.—Mrs. Alvin D. Eitzen, Corr.

—First Church, Aberdeen, **Ida.:** The Men's Brotherhood of the church is continuing actively in its meetings during the summer season. Miss Annegret Voelcker of Wuppertal, Germany, was a guest speaker at one of the potluck evening meetings at which the ladies were also invited. Infant consecration was held on Children's Sunday when two children were consecrated. The daily vacation Bible school for the children was very successfully concluded with programs in the church the middle of June. During the absence of our pastor, H. N. Harder, who was at the Pacific District Conference at Pratum, Ore., Waldo Friesen of our congregation, brought us a Sunday morning message. During the latter part of June, very fine Christian musical programs were presented in our church by the Bethel College Ensemble, from North Newton, Kansas; and the Grace Bible School choral group, from Omaha, Neb. Miss Wilma Harder, missionary to Morocco, Africa, for the past four years, has returned to her home here. The annual young people's retreat was held the later part of July at Weston's Ranch in the mountains. Also the anual Sunday school picnic was held in the City Park during July. Rudolph Toews of Oklahoma, brought a Sunday evening message during the middle of July. Two men of our congregation have returned safely home after four years in U. S. army service, for which we are grateful to God. Our pastor, H. N. Harder, has accepted the pastorate of the First Mennonite Church at Normal, Illinois. The Harder family will leave here after Aug. 15, for his new charge. Rev. Harder has served our church very faithfully for over nine years, coming here in July, 1945, from Oklahoma, and we have been blessed by his ministry in our midst. We pray that the Lord will continue to lead and bless them as they take up their work in another city.—Corr.

Into the Beyond

REV. CORNELIUS C. WEDEL, Newton, Kansas, formerly minister of the Alexanderwohl Mennonite Church for over 50 years, passed away on August 6, 1954. He was born November 12, 1871, elected to the ministry as evangelist March 29, 1896, and served in various phases of Conference work.

JOHN J. UNRUH, member of the Alexanderwohl Mennonite Church, was born August 7, 1865, and died at the Bethel Home for the Aged, Newton, Kansas, on August 4, 1954.

MRS. HENRY WEINBRENNER, nee Christina Hermes, of Lehigh, Kansas, and member of the Lehigh Church, was born August 10, 1866, and died August 21, 1954.

MRS. SARAH DAVIDSON, of Pandora, Ohio, and member of the Grace Church at that place, was born March 22, 1864, and died August 15, 1954. She was the oldest member of the Grace Church; over 90 years old.

PETER FRED EWY, lifelong resident of Harvey County, Kansas, was born April 25, 1899, and departed this life August 10, 1954, at the home of his daughter and son-in-law, Mr. and Mrs. Raymond E. Neufeld. Services were conducted from the Garden Township Church, Hesston, Kansas, August 13.

Council of Boards

Once again the time has come for the preparation and the planning of the next session of the General Council of Boards meeting. The Council will meet in Newton, Kansas, this year, and the date has been set for Wednesday, December 1st till Monday, December 6th. Some of the Boards or Committees may want to meet earlier already in order to get all the work done, but the general date is as indicated.

It would be difficult to overestimate the importance of these days for the many different causes concerned. The deliberations and decisions made during this week will inevitably have far-reaching results as they will affect the total work of the Conference. It is for this reason that members of Boards and Committees will spend much time in prayer in anticipation of the great responsibilities which will be met during these sessions. But more than that, this is a call to prayer to the entire constituency to intercede before God and ask for wisdom and guidance from the Holy Spirit for all those who will meet in Newton during this important week. Let us be faithful and remember this work in order that the Lord may bless and use us all in the furtherance of His cause that His name be glorified and His will be done to the ends of the earth.

P. K. Regier
Executive Secretary

Begin Today

Dream not too much of what you'll do tomorrow,
How well you'll work another year;
Tomorrow's chance you do not need to borrow—
Today is here.

Boast not too much of mountains you will master
The while you linger in the vale below,
To dream is well, but plodding brings us faster
To where we go.

Talk not too much about some new endeavor
You mean to make a little later on.
Who idles now will idle on forever
Till life is gone.

Swear not some day to break some habit's getter,
When this old year is dead and passed away;
If you have need of living, wiser, better
Begin today!

—Anonymous

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

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Photo by WALTER

Ethical Code for Ministers and Congregations

Remember Jerusalem and Judea

Volume 69 Number 37 September 21, 1954

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SUNDAY SCHOOL CONVENTION

The Western District Sunday School Convention will be held October 3, 1954, in the Lorraine Avenue Mennonite Church, Wichita, Kansas. Sessions at 2:30 p.m. and 7:30 p.m.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. E. Smucker, Maynard Shelly, Willard K. Claassen.

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Items of Interest

THE OKLAHOMA CONVENTION

The Oklahoma Convention will convene on Friday afternoon, through Saturday and Sunday, October 1-3, at Meno, Oklahoma, with the New Hopedale Mennonite Church as host church. Bishop C. F. Derstine will serve as the conference speaker.

"Choose Ye This Day," is the convention theme taken from Joshua 24:15.

Services on Sunday morning and afternoon will be in the educational building in Enid, Oklahoma. All other sessions of the convention will be in the New Hopedale Mennonite Church at Meno, Oklahoma.

—Alvin Ratzlaff, secretary

NEW PLEDGE OF ALLEGIANCE TO THE FLAG

On June 14, President Eisenhower approved a joint resolution passed by Congress, inserting the words "under God," after "one nation," in the salute to the flag. The full text of the pledge now reads: "I pledge allegiance to the flag of the United States of America and to the republic for which it stands, one nation, under God, indivisible, with liberty and justice for all."

The original pledge is thought to have been written in 1892 by Francis Bellamy of Rome, N. Y., while a member of the editorial staff of the magazine, *The Youth's Companion.*

INSTALLATION OF KENNETH SHELLY

The installation of Kenneth Shelly to the ministry of the Pulaski Mennonite Church was to have taken place in the Pulaski Church on Sunday afternoon, Sept. 19. E. A. Albrecht, Fortuna, Missouri, president of the Middle District Conference was to have preached the installation sermon and have charge of the service.

Brother Shelly accepted the call extended by the church immediately following his graduation from Mennonite Biblical Seminary this spring. He was ordained in his home church of West Swamp, Quakertown, Penn., on June 27.

Of Things to Come

Oct. 3—World-wide Communion Sun.
Oct. 11-15—Christian Life Week, Bethel College
Oct. 19-22—Writers' Conference, Mennonite Biblical Seminary.
Oct. 20, 21, 22—Western District Conference, North Newton, Kansas
Oct. 24—Reformation Sunday
Oct. 31-Nov. 6—Menno Simons Lectures, Franklin H. Littell, Bethel College
Nov. 14-19—Bible Lecture Week, Ed. G. Kaufman, Bluffton College
Nov. 25—Thanksgiving Day
Nov. 29—Advent Sunday
Dec. 1-6—Council of Boards, Newton, Kansas
Dec. 12—Universal Bible Sunday

MISSION BOARD MEMBER TO MAKE WORLD TOUR

Our Lord willing, Brother Andrew R. Shelly, member of our **Board of Missions, and Mrs. Shelly**; together with Mr. Harry Detwiler of Souderton, Penn., wil start early in November on a world tour, visiting mainly our mission fields in Asia and Africa They will also make brief stop in Europe and Palestine to se some historic church places. Ma our Lord's strength and blessin accompany them.

**—John Thiessen
General Secretary
Board of Missions**

I GAVE A DOLLAR TO GOD

Three thousand for my bran
new car,
Five thousand for a piece of so
Ten thousand I paid to begin
house—
A dollar I gave to God.
A tidy sum to entertain
My friends in pointless chatter,
And when the world goes craz
mad
I ask: "Lord, what's the ma
ter?"
—Yet there is one big questio
For the answer I still search:
"With things so bad in this ol
world
What's holding back my church?

**—Rev. Russell Deitc
in "Lutheran Tiding**

Editorials

FALL—NEW CHURCH ACTIVITIES

After the summer days of vacations and harvests are over, many churches observe a "Rally Day." This is particularly true of the Sunday school. Various ways of increasing attendance and interest are used, some with excellent results, others of very doubtful value.

But this is a good season of the year to revitalize the whole church program. Many count the real beginning of the church year in this season. A real effort is often made to enlarge the church's outreach and increase its activities. Definite plans and programs for such expansion should be carefully laid. Such fresh starts and periods of special church emphasis can be very helpful to the increased usefulness of the church.

The pastor with his church board and his close helpers should carefully map out a positive program for the church so that each year it may be found doing better work in witnessing for its Lord to those both near and far. To go around in a deadly circle doing only what has been done the years before is to allow the church to become a dull and monotonous institution instead of living up to its high tradition of being a light to the world.

The autumn season is a good time to take renewed and increased interest in the work of missions, relief, evangelism, stewardship, Christian education, Christian literature, and special ways of being of service to various needs. It is also a time to see whether the church has a good balance in the various fields of Christian service and helpfulness, instead of devoting most of its energies to but one phase of Christian work.

But this should also be the time to plan for ways and means of deepening the spiritual life of the church. For to lengthen our cords means that we must also strengthen our stakes. To increase the spiritual life of the church means that each individual member needs to pay more attention to his own spiritual life. Faith, love, worship and sacrifice need to be deepened and strengthened, in the individual lives. Much thought and prayer should be devoted by church leaders to seek the best ways of bringing about such renewed spiritual life in the church group. There is no better time to do this than the present fall season.

RELATIONS OF THE PASTOR AND HIS CHURCH

In a reprint article in this issue is shown the relationship of pastor and congregation as one denomination has worked it out. Since there are frequent changes among our churches it would be well for church and pastor to take note of some general principles dealing with the proper relationships between them. Some embarrassing and unpleasant situations could be avoided if the proper care were exercised on both sides.

Frequently such situations arise because of thoughtlessness on the part of the pastor or congregation, rather than by deliberate design. Many pitfalls could be avoided if there were a proper understanding of what is a proper ethical code for such situations.

Unfortunately, ministers frequently find a difficulty in holding in the proper esteem either their predecessor or their successor. It is so easy for a streak of jealousy to enter in and spoil, not only the relationship, but also the character of the minister. If all obeyed the scriptural injunction of "esteeming others better than ourselves" and "in honor preferring one another," many temptations and dangers could be avoided. The pastor ought always to be ready to give full credit to the one before him and to rejoice in the success of the one who follows him. To speak disparagingly of either does not impress people with the greatness of the present pastor, but rather exposes his smallness.

Let there be frank and complete understanding between the congregation and the pastor, so that there be no chance for unfortunate misunderstandings between them.

A NEW EXPERIMENT

For many schools in the nation, this fall will see a new experiment; the mingling together of colored and white students with do discrimination between them. In some localities this is such a radical change that it will take some time to work it out successfully. In other communities it will be inaugurated without difficulty.

To be sure in many schools there has been no segregation; whites and other races have attended without discrimination. But in the sections where the color line is strong, this is a major change, and may even cause considerable difficulty.

Since we believe there is no color line with God, why should there be among men? Whites are not God's chosen people any more than other races, for God has no favorites. Before Him we are on an equal footing and to set up petty barriers in an attempt to exalt ourselves must be quite displeasing to our Heavenly Father. It is a real step ahead when in our school system we offer equality to all, regardless of race or color. Perhaps this will make it somewhat eassier to do the same in all the churches!

THE REMEDY FOR FEAR

Fear is constantly named as one of the most destructive causes of our modern life. Because we fear, we grow tense and worried. We bring on illness through fear. Were some medicine discovered which would remove fear from the mind of man, it would prove a great discovery.

Yet the remedy for fear is given in God's Word. "There is no fear in love, but perfect love casts out fear." Love and fear do not dwell together. Where one is, the other departs. Since God is love, when we allow Him to come into our lives, fear departs. Christian love "binds everything together in perfect harmony."

The Just Shall Live By Faith

MRS. ADDIE ALICE HARMS

Faith is a "substance," not a dream,
  A "proof," and not a guess;
Dealing with facts, not as things seem,
Faith says: "I shall possess."

God does not give a trembling doubt
  But grants a restful heart;
Suspence and worry driving out,
  His peace He will impart.

Hope is an anchor of the soul,
  Its cable cannot break:
Now we have part, and soon the whole;
  God's promise cannot shake.

—Grace Tidings (Used by permission)

Faith is the substance of things hoped for, and the evidence of things not seen. Faith never adventures without evidence. Faith is the ground of action, and has its base in knowledge. But faith is more than knowledge. Faith is the radio beam ahead of our present attained knowledge.

Faith implies trust in mental processes, and it plays a larger part in belief than does reason. Faith is a creative attitude of mind; a kind of knowledge shot through and through with trust. Faith was gray with age when logic and scientific knowledge first appeared. The evidence of faith is experience.

Bringing God into the picture faith means on the part of man a self-surrendering acceptance of the Divine will as man's own will. Faith means lending my hand to the Supreme Hand, to the Eternal, working in and beyond the universe.

Faith, like many other things, is best known by what it does. Faith does something to the individual self; it releases the powers and potentialities of the soul and spirit. Faith is a release; it taps the untold, the yet unexplored resources of the human soul, and makes available the potential image of God in man. Faith is that eternal reach of the soul for realities above and beyond, and yet unattained. "Thy kingdom come," is the dwelling place of the soul of the man of faith.

The quest for truth both in the physical and the spiritual areas is often hazardous. It was dangerous for Copernicus and Galileo; for Isaiah and St. Paul. But faith knows no danger and no risks. Faith knows only that truth lies ahead. Faith seeks no escape from danger. Faith knows no surrender; it knows only victory.

In the Christian way of life faith is always greater than our fears. When our fears become greater than our faith, then catastrophe lies ahead. With God at the center of life there is no room for fear. Perfect love casts out fear. With God at the center of life one can take a hard bump and keep on going. The world is not big enough to overturn the man with God at the center of his life.

However, faith does not always put one on an easy road to complete certainty, nor does it always lead beside the calm waters. The road of faith is often steep and hard and dangerous, but it gives to the Christian apprehension, inspiration and courage.[1]

What sort of action results from my faith? Does my religious faith motivate me to do something about the world in which I live? Does my faith make me a constructive and contributive member in society? Does my faith make me useful in a needy world? Unless my religious faith motivates me to sacrificial service it is only a nuisance and not a blessing.

Christ revealed to us a very personal God, the God of supreme power but also of tender love and concern for each of us. Such knowledge gives to life a profound meaning and a poignant value.

We are false to our faith if we fail to bring to all people a knowledge of Christ's God and fail to make a growing knowledge of Christ the most potent part of life. Nothing else in life matters quite so much.

No instinct can be put in you by the Holy Spirit but He purposes to fulfill. Let your faith then rise and soar away to claim all that which is so freely given. Come with your soul open to all influences of the Spirit, let your whole being receive the baptism of His presence; and as He opens your understanding to see all His fulness, believe He has it all for you. Accept for yourself all the promises of His Word, all the desires He awakens within you, all the possibilities of what you may be as a follower of Christ.

The actual provisions of His grace come from the inner vision. He who puts the instinct in the bosom of yonder bird to cross the continent in search of summer sunshine in the Southern clime is too good to deceive it, and just as surely as He has put the instinct in its breast, so has He also put the balmy breezes and the vernal sunshine yonder to meet it when it arrives.

"He who breathes into our hearts the heavenly hope will not deceive or fail us when we press forward to its realization."

Seemings and feelings are often substituted for faith. Pleasurable emotions and deep satisfying experiences are part of the Christian life, but they are not all of it. Trials, conflicts, battles, and testings lie along the way, and are not to be counted as misfortunes, but rather as part of our necessary discipline. Difficulty is sent to reveal to us what God can do in answer to the faith that prays and works.

---

[1] "The Supremacy of Christianity," by Dr. J. E. Hartzler. By permission from author.

If our lives are filled with faith, hope, and Christ-like love we will calmly rise above the difficulties of the everyday walk of life, common trials, disappointments, storms, and pressures within. It is God's good pleasure so to fill us that we shall stand when stresses come.

In all these varying experiences we are to reckon on Christ as dwelling in the heart, regardless of our feelings if we are walking obediently before Him. Sometimes we try to walk by feeling rather than faith.

Paul kept the faith. He rejoiced in three things—this great Apostle to the Gentiles; he had "fought a good fight," he had "finished his course," he had "kept the faith." St. Paul won the race; he gained the prize, and he has not only the admiration of earth today, but the admiration of Heaven. Why are we not loyal to truth as he was? We haven't his arithmetic. He counted differently from us; we count the things gain that he counted loss. We must have his faith, and keep it if we would wear the same crown.

The Psalmist said, "Commit thy way unto the Lord, trust also in Him, and He worketh." Ps. 37.

The Lord never worketh till we commit. Faith is a receiving, or taking of God's proffered gifts. We may believe, and come, and commit, and rest; but we will not fully realize all our blessings until we begin to receive and come into the attitude of abiding and taking.

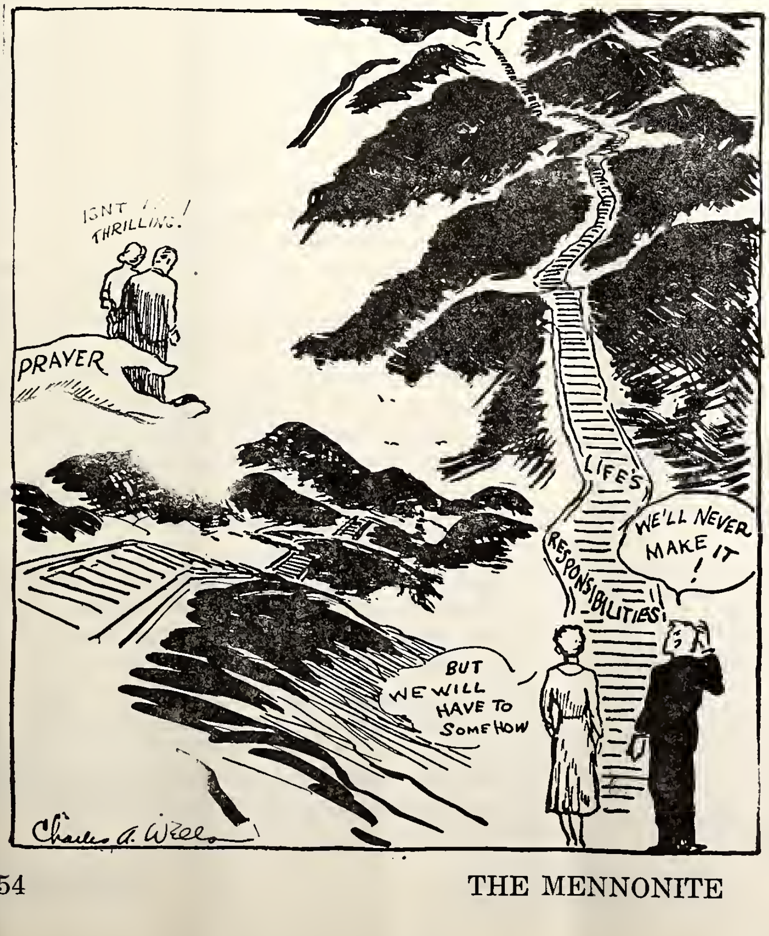
"Casting all your cares on Him," is an unlimited verse. If we cast our burdens upon another, can they continue to press upon us? If we bring them away with us from the Throne of Grace, it is evident we do not leave them there. If we can pray like Hannah, come away and have a mind no more sad, a heart no more pained or anxious, then we may look upon it as proof that we have prayed in faith, but if we bring away our burden, our faith was not in exercise.

Faith is only possible when we are on God's plan, and stand on God's promise. It is not beneficial to pray for increased faith until we have fulfilled the conditions of faith. It is useless to waste time in regrets and tears over the failures which are due to our unbelief. Faith is as natural to right conditions of the soul, as a flower is to a plant. Ascertain your place in God's plan. Feed on God's promises. When you fulfill these conditions, faith comes of itself, and grows as you permit it to grow. Faith increases by use.

There are deep things of God. Push out from shore.
Hast thou found much? Give thanks and look for more.
Dost fear the generous Giver to offend?
Then know His store of bounty hath no end.
He doth not need to be implored or teased;
The more we take the better He is pleased.

Looking from Above or Below

CHARLES A. WELLS



Anyone can test the value of prayer on some day when life's path seems like an endless exhausting stairway with no end in sight. Just leave your troubles to look after themselves for a while and find some quiet place to read a portion of the Scriptures, meditate on the goodness of God and the purpose of life as revealed in God's Word and the record of His dealings with men. In such communion the long vistas of life will inevitably come to you. The efforts you make which seem so trying and futile will fall in place with the heroic achievements of others who also thought their efforts in vain. In a little while you will seem to be looking down on the path you are to follow, like an eagle looking down from a mountain. The steep hills will be there but you will see the vista they will bring, the rocky ledges, the thrill of strong limbs that have overcome weariness. Prayer enables us to get the long and cheering view of life, bringing a repose and confidence that multiplies strength.

An Ethical Code --

for Ministers and Congregations

For the Church

1. The church should honor the ministry as a spiritual calling. Faithful officials should be respected and esteemed.

2. The church should desire that its minister may grow spiritually and in his ability to minister to them, and should seek to make it possible for him to do so. For these purposes a weekly holiday and an annual vacation should be provided.

3. There should be clear and just contracts between the church and the pastor. The church should abide scrupulously by the terms of the contract until its expiration unless it is revoked by mutual agreement or proper procedure.

4. The church should recognize that a minister is entitled to an adequate remuneration and should always take the initiative in providing it.

5. The church should provide an adequate and well-kept parsonage (or rent living quarters) for its pastor and family.

6. The church should protect its minister from "factions" and "cliques." It should expect its minister not to take sides with them, but rather to seek to minister to the entire church.

7. The church should not tolerate "loose" and "slipshod" business methods. It should meet its obligations to the pastor and others promptly.

8. The church should not permit its pastor to be the "handy man" of the congregation.

9. The church should not be hasty in extending a pastoral call. Careful investigation and consideration should be given. In seeking and employing a pastor, procedures should be followed as outlined in the Ministerial Placement and Policy statement.

10. Under no circumstances should a church consider or even negotiate with two candidates for the pastorate at the same time.

11. Electioneering or campaigning by any group against a candidate for a pastorate or against a pastor should not be tolerated. Hostile or unfriendly criticism of the minister by the church is unethical.

12. Other ministers in the local congregation should be made to feel that they are partners of the pastor in the task of saving souls and in the nurture and work of the church.

13. It is unethical for churches constantly to laud the good qualities of former pastors.

14. The church should recognize that many demands claim the time and energy of a minister. He should not be expected to do the impossible.

15. The church should seek a wholesome relationship to its district, to the region, and to the Brotherhood, and ever welcome the counsel and help of the secretaries and bodies which will promote the welfare and work of each.

16. The church should demonstrate in the lives of its members that the gospel which they proclaim "is the power of God unto salvation."

For the Minister

1. The minister should maintain proper professional dignity in all his relationships, both within the church and in the community at large.

2. The minister should give careful consideration to the stewardship of keeping physically fit.

3. There should be clear and just contracts between the pastor and his church. The pastor should abide scrupulously by the terms of the contract until its expiration unless it is revoked by mutual agreement and proper procedure.

4. The minister should receive an adequate salary from the church but his service should never be measured by financial consideration.

5. The minister should nurture and discipline his own spiritual life and strive for professional growth and efficiency in his ministry.

6. The minister should scrupulously guard all confidential and official information. He should not be swayed by "community gossip" or take sides with factions in his church.

7. The pulpit should not be used as a medium of political, personal or other harmful or controversial propaganda. The minister should not act as an agent or salesman for any commercial enterprise.

8. The minister should manage his own financial affairs with dignity and honor. He should avoid speculation and debt and pay his bills promptly.

9. The minister should be frank, courteous and cooperative with the ministers of his own denomination and other denominations. He should not proselyte. He should not render professional service in the congregation of another minister without the consent of that minister, except in an emergency. Professional services in former parishes should rarely, if ever, be performed, and then only after consultation and mutual agreement with the present pastor.

10. The minister should give his time unstintingly to the spiritual service of his people.

11. The minister should not hastily accept the pastoral call of a church. Acceptance should reflect careful consideration and mature judgment, as well a the conviction that God's will is being done.

12. The minister should not seek or consider a call from another church whose pastor has not ye resigned.

13. Electioneering or campaigning by a ministe or his supporters for a pastorate should never b permitted. Hostile or unfriendly criticism of th church by the minister is unethical.

14. It is unethical for a minister to bargain between churches under consideration for the pastorate.

15. When starting on a new pastorate, the ministe should begin by feeding the flock. He should learn t

(Continued on page 586)

Book Review

The Prophecy of Daniel, a Commentary by Edward J. Young, Th.M., Ph.D., Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 323 pages, $4.50.

Defending the authority and integrity of God's Holy Word, Dr. Young believes the Book of Daniel to be true predictive prophecy.

He aims above all "to present a clear and positive exposition of the prophecy." In order to do this he finds it necessary "to refute two common interpretations." (1) The one is the so-called "critical" position, held by many of those of the liberal tradition, which claims that the Book of Daniel comes from the later age of the Maccabees, hence denying "true predictive prophecy." (2) The other interpretation which the author refutes in a kind but convincing way, is that held by many in the fundamentalist tradition, which, the author says, "interprets the prophecies in an extremely unwarranted manner."

It is with hesitation that Dr. Young writes against these sincere and zealous Christians, but asks that exponents of the latter views will "at least give serious consideration" to this historically supported interpretation held by Karl Friederich Keil of Germany.

Numerous references to the writings of Montgomery, Albright, Dougherty, Mauro, Ironside, McClain, and others, make this a reference book which is both historically documented as well as logically sound in viewpoint. Those tempted to be dogmatic in interpretations in which equally sincere believers in the divine inspiration and infallibility of the Bible as the Word of God differ, should make a careful study of this honest effort to make the prophetic Scriptures trustworthy as a guide for the days to come.

—Walter H. Dyck

War Fever

That terrible blindness—
Which makes your foe appear like a fiend
And makes you look like a fiend to him—
War fever!

That awful insanity—
Which makes the same act brilliant strategy for you
And foul treachery for the enemy—
War fever!

That frightful drunkenness—
Which muddles the mind until wrong seems like right,
Hate appears good, and murder a virtue—
War fever!

That horrible sickness—
For which no cure is sought, but instead
Ways are sought to spread the disease—
War fever!

—Peace Pilgrim

Stewardship Gleanings

Annuity Gifts

ANDREW SHELLY

"But seek ye first the kingdom of God, and His righteousness."

"I want my money to work for the Lord."

Thus spoke a Christian steward as he gave $2,000 in an annuity gift to a Christian institution.

Have you ever wondered why so many Christian organizations, institutions and missions invite people to give annuity gifts? Have you ever asked: "How can they possibly afford to give the amount of interest on the gift as long as I live?" Or, have you perhaps wondered whether there is a "catch" in it somewhere.

Some of the phrases used to describe annuities are: "Investments with a Future," "Give Yourself a Pension," "A Double Blessing," "Double Dividends," etc.

1. *What is an annuity gift?* It is a gift made upon which the donor receives a fixed rate of interest as long as he lives. In back of the annuity idea is the conviction that the Christian cause is deserving not only of contributed funds, but also investments. The interest paid the annuitant varies according to age.

2. *What are some advantages in annuity giving?* It enables a person (especially an older person) to give larger sums and yet receive interest to live. The money is safe. The fixed amount of interest (up to 7 per cent for 80 years of age and over) comes year after year.

An annuity gift releases money for the Lord which otherwise could not be given. In giving an annuity gift one man said: "I am older now, and will not be able to farm like I used to. I cannot give as large amounts as I used to and I don't know how much I will need until I die . . . ." Many younger people are building up their savings investments in regular purchase of annuities. The American Bible Society stresses this strongly.

Another advantage is that at the time of death the annuity gift is not taxed. It is a way of giving the Lord the maximum. Also, might be mentioned the joy one receives in giving largely during one's lifetime.

3. *How can I give an annuity gift?* First, pray about it. Should you give an annuity gift? Should you place some of your money in direct Christian work instead of industry? Has the Lord placed a very strong burden on your heart for a particular cause?

Our General Conference institutions and headquarters office will be glad to answer questions and help you in this matter. Certainly not everyone should give annuity gifts, but for some it is a wonderful opportunity in Christian stewardship.

Remember Je

A. J.

God always works according to a definite plan and program. In Acts 1:8 the Lord Jesus Christ gave to His disciples a divine plan for the spreading of the gospel and the building up of the church. "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Christ answered the when, what, and where of the work that was to be done. After the Holy Ghost would come upon them, they would receive power, then they were to start. What were they to do? Be witnesses for Christ: witnesses of His Divinity, His death on the Cross, and His resurrection. Where? Start in Jerusalem, go to all Judea and also to Samaria. The Acts of the Apostles follows this outlined program and reports what was done in the places named.

Principles of Founding Fathers

The leaders in the Anabaptist movement, in 1525, Conrad Grebel, Felix Mantz, George Blaurock, and William Reublin, and a few years later, Menno Simons, all sought to establish their principles of faith soundly on the New Testament. Even so the founding fathers of the General Conference endeavored devoutly to lay their principles of procedure for the basis of the Conference on a scriptural basis. That the Conference agreed with the intrepid pioneers is seen in the fact that one of the first resolutions passed by this newborn Conference reads: "That hereafter Home and Foreign Missions shall be carried on according to ability by our denomination . . . ." This coincides exactly with our text.

In order to treat the subject correctly, it seems that we must chart and follow briefly the history of the General Conference and see if *we* have followed the divinely given directives.

The founding fathers soon came to the conclusion that if we are to have a General Conference that will have strength, unity, and be true to the Scriptures and our tenets of faith, we need our own church school. As a result the first Mennonite Theological School in America, was opened in Wadsworth, Ohio, January 2, 1868. While the school was getting in good running order plans were made to open a foreign mission field among the Indians in Oklahoma. A high point of Conference effort was reached when on June 2, 1871, the first class of five young men who had completed the theological course, were graduated. They were: Samuel F. Sprunger, John S. Hirschler, S. S. Haury, William Galle, and Jacob S. Moyer. These and others that came from Wadsworth later contributed much to the building up of the church at home.

At the 1872 Conference a committee of three was appointed to labor in the home mission field. They were: L. O. Schimmel, representing the eastern, Ephraim Hunsberger the central, and Christian Krehbiel the western areas. They were to look after the evangelistic work and other needs that came to their attention.

Mennonites have been called a peculiar people. Our forefathers in Europe moved from one country to another in search for asylum under sympathetic rulers. In America they retained the moving spirit, but for a different motive. In this country they moved frequently to find more desirable living conditions, usually the movement was westward where good new land could be bought cheaply. Mennonites, however, were not alone in the westward trek, they simply followed the general trend. This made it necessary that groups locating in new sections be followed, visited and nurtured in their spiritual life. the above-named committee members worked faithfully, but since they were unorganized, each one worked independently the best he could.

For almost a decade the Conference worked along the same plan by engaging different men to give as much time as they could for this big and challenging task. Finally the Home Mission Committee was directed to find a well-prepared man who would give full time to this task. The Lord had prepared a man for this undertaking. They engaged Rev. J. B. Baer, a graduate of Union Theological Seminary, New York, and in the spring of 1887, he started on his assignment. He gave all his time and effort to visit the scattered congregations and groups. The worth-while results of his labors in Manitoba, the Dakotas, and on westward to the Pacific Ocean, soon spread throughout the Conference churches by means of the church paper and through Conference reports. This is part of the *Judea* stage of our text.

Educational Developments

In order to bring together all factors that helped in the development of our General Conference churches we must look at the developments in the educational field. The path of the young Wadsworth school was beset with many problems. After much discussion it was decided to close the school in 1878. At the same time the Mission Board was directed to "re-establish the school in some other place." Let it be noted here, with all emphasis possible, that if it had not been for the faithfulness of the many men who had received training in the brief period of ten years at Wadsworth, the General Conference would not be what it is today.

The Kansas Conference, later on called Western District, composed largely of the immigrants of 1875, became interested in the school problem. In 1882 a school was opened for one year in the Alexanderwohl settlement, some 12 miles north of Newton. Different communities wanted the educational institution and for five years it was located at Halstead. In 1893, Bethel College was opened at the present location. There were those who thought the

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*Pastor, First Church, Wadsworth, Ohio.

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first building, on the open prairie, was too large, but the wisdom of the builders was confirmed by the rapid growth of the school. Bluffton College and Freeman Junior College were started in 1900 to serve Mennonites in their regions. These schools have served our Conference well in training leadership for the church, the home, and industry.

Educational institutions in Canada developed a little later with exception of the Institute at Gretna, Manitoba, which was established before the turn of the century. A junior college is located in Rosthern, Saskatchewan, and recently the Canadian Bible College was started in Winnipeg. A number of Bible schools serve the Mennonites in the different provinces.

In the fall of 1914, Mennonite Seminary, a department of Bluffton College, was opened. Much good was accomplished by this effort, but the department was too small in faculty and students to warrant continuing indefinitely. In the summer of 1921 Witmarsum Theological Seminary came into being. The institution had a fruitful existence of 10 years and in this period sent out 45 graduates into every line of Conference work at home and in the foreign field. Soon after 1931, the General Conference made efforts to open a similar school that would carry on. It was not until July 31, 1945, that the Seminary Board voted to open Mennonite Biblical Seminary in Chicago. Judging by the service rendered and the support given by the Conference as a whole, this Seminary is here to stay.

Missionary Developments

During this period of expansion the Conference opened the mission field in India in 1900 and in 1914 also added China. These events signalled the development of an ever-enlarging missionary interest. Our fields in India and China were large and the development of the fields depended only on personnel and funds. We thank God for stirring up an active growing missionary spirit. This opened the greatest epoch for spiritual growth in our Conference. Only as men conform to the command of the Master ere He ascended to Heaven, when He said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," do we have a right to expect His blessing.

Developments in Canada following the immigration of 1923-1930 when 20,201 Mennonites came, constituted an enlarged challenge for expansion of home mission work. Itinerant work started earlier had to be enlarged in the country areas. In the larger cities churches and girls' homes were started simultaneously, each helping the other.

The influx of European Mennonite refugees has continued. Since the close of World War II, to date, 8,585 are reported to have come to Canada to start life anew. Approximately half of this number adhere to the General Conference. The sudden need for larger church buildings called for much building and remodeling. For many years the Board of Home Missions invested more money annually in Canada for the caring of many groups and the shepherding of the smaller congregations, than for all the work in the United States. There were some who might have advocated less support, but the Board felt convinced that to extend a helping hand in the time of need would result in a rapidly growing church in the future. A well-established home base is the best assurance of an effective outreach in missions. The number of volunteers for the mission fields, in the last few years, and the prayer and financial support have demonstrated the soundness of the Board's program.

Among Mennonite Refugees

Not nearly all Mennonite refugees from Europe could enter Canada. Some, after World War I, had to find admission elsewhere and they located in two places in South America—a smaller group in Brazil and a larger number in Paraguay. After World War II thousands of Mennonites found admission into Paraguay and Uruguay. It might seem to some that these believers were far removed from "Jerusalem or Judea" but our church leaders recalled Paul's admonition to the Galatians (6:10) "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith," and aid was consequently given to the brethren of the faith for the past ten years. Complying with the scriptural injunction has not impoverished us in any way, rather it has strengthened us.

Over a period of years a large number of Mennonites and Old Colony people from Canada moved to Mexico. During the past ten years lack of sufficient rainfall has caused an acute economic condition to develop. Discouraged in their everyday life their religious life suffered also. We have extended some spiritual and economic aid and more will be sent as soon as they desire more. Many Mennonites go to our larger cities for purposes of study or for specialized trades. Others move to cities to work in factories. An effort has been made to keep in touch with these Mennonites through fellowships. It is a source of joy to report that one of these fellowships has developed into an active congregation.

Entering "into Samaria."

All these years we have been mainly concerned about members of the "household of faith." For some time a conviction has been felt by many it was high time to launch out into neighboring "Samaria." Consequently in the last five or six years, we have entered into certain "trouble spots" in our nation with the gospel. True, as yet we should call these beginnings, but it is hoped that much good will come

(Continued on page 590)

The Master is Calling

A. A. LEHMAN

The Master is calling! He's calling today.
Calling for workers for the fields far away
Where the harvest is great, and the laborers few;
You're urgently needed, there's so much to do.

The Master is calling,—Friend, what do you say?
Are you willing to go? Or do you say, nay?
Will you gladly and willingly do your share
Of the work of the harvest, or don't you care?

Oh, 'tis so long ago that the Master called
For laborers! but e'er since those days of old,
'Twas the few that responded, and went to the field,
But the many to Christ their lives would not yield.

Thus the harvest too great for the few to reap
Could not all be garnered, and brought to keep
In the place of safety; where free from harm
The saved rest secure in the Savior's arm.

Millions have perished who never could know
Of the Christ who saves, 'cause so few would go.
So few that would carry the gospel light
To the heathens, despairing in sin's dark night.

Alas! It's too late now to preach to those
Who have died while still in their sins and woes.
To speak to them—'tis forever too late.
God knows what will be their final fate.

But there are yet millions living today
Who have never been told of salvation's way.
They are groping in darkness, lost in their sin—
These we must endeavor to reach and win.

List, then, to the Master still calling today,
And enter the field without further delay.
There's plenty of work for each servant to do,
And great the reward for the faithful and true.

The called to the front are the ones who must go.
But they also must be supported, you know.
At the home-base much prayer must rise to our God
Earnest prayer, lest their labor will be for naught.

If we hope that success may be achieved,
From worry God's servants should be relieved.
Support should be adequate, gladly given;
You owe it to them, and to God in heaven.

Arise then, to action, ye Christians all,
Give heed to the Master when He sends forth his call.
Lay hold on the work that He wants you to do.
And prove yourselves servants both faithful and true.

You can serve your Master wherever you are.
Not all are called to go 'cross the shore
And live among heathens in far distant lands
There to labor for Him as the Lord commands.

Right where you are there is plenty to do,
Where you are—may just be the place for you.
Ask the Lord that He give you vision to see,
Then accept His directions when given to thee.

Serve the Lord with a will, do your duty each day.
You will find there is joy in such service alway.
When our labor is ended, the promised reward
All the faithful, in Heaven, will receive from the
Lord.

AN ETHICAL CODE

(Continued from page 582)

know his people as soon as possible. He should be slow in setting up new machinery and in upsetting established customs.

16. A minister should not go into a church to replace former workers but to take his place at their side. As pastor he should be creative in discovering definite tasks for his people to undertake.

17. It is unethical for a minister to "meddle" in the affairs of a church after leaving its pastorate or to keep up contacts which may hamper the new pastor in winning the hearts of his people. When a pastor leaves a church, he should leave it.

18. The minister should give due attention to politeness, neatness and the refinements of life without being mechanical, exclusive or coldly formal.

19. It is unethical for a minister to speak ill of a fellow minister, especially his predecessor or successor.

20. The minister must not allow unworthy or unimportant interests to deprive the church of his time and service. He should avoid physical labor about the church which should be done by others. On the other hand, he should enjoy some work with his people in joint projects.

21. The pastor or minister should seek a wholesome relationship to others with whom he works, such as his elder or moderator, his local and the district ministerial boards, and the secretaries of the district, the region and the Brotherhood, welcoming their counsel and help.

22. The minister should consider that "work well done" and duty faithfully discharged is itself "partial recompense for labor."

23. The minister should so live as to witness that the gospel he proclaims "is the power of God unto salvation."

The Ministry and Home Mission Commission, General Brotherhood Board, Church of the Brethren.

—Reprinted from the "Gospel Messenger"

Let us impart all the blessings we possess, or ask for ourselves, to the whole family of mankind.

—George Washington

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas.

O thou, whom thy Lord is sending,
Gather now the sheaves of gold;
Heavenward then at ev'ning wending,
Thou shalt come with joy untold.

—Taken from Mennonite Hymnary

Sowers of the Seed

"Behold, there went out a sower to sow:" Mk. 4:3.

The summer is past and for the most part our material harvests have been gathered. The Lord has been gracious unto us. He who is the Creator and Sustainer has again shown His great power. In the spring His creating hand went forth to bring to life that which had been chilled by the winter winds. Through the summer months His sustaining power supported the growing fields and in due season the harvest time drew near.

In the spiritual realm we too have been privileged to see another spring and summer. The harvest has in part been gathered, but only in part. We can not evaluate the spiritual harvest in the same way we do the material. Much of sowing that took place this summer will bear fruit in years to come. We as men can never hope to see the entire effects of this season's work. However, we know that as we are faithful so the Lord will be faithful and in due time we shall reap the harvest.

Early in spring the call went out for volunteers to work in the Lord's fields. The MCC and General Conference Summer Voluntary Service programs offered a good number of service opportunities to us as young people. Over 130 young people answered the call of the MCC. These came from Mennonite, Brethren in Christ, and non-Mennonite groups. Some of these young people represented the General Conference. In our own VS program over seventy volunteers went forth to sow.

These 200 young people served in 34 different projects doing many kinds of work. They were serving Christ through serving their fellow men. Some served as attendants in mental hospitals or sanitariums, others worked with the handicapped and underprivileged. *All* had the privilege of sowing the seed. Some could do this directly by teaching summer Bible school, leading worship services, Bible studies, and prayer meetings. Others could sow the seed through an occasional personal word and through the loving care they gave those they had come to serve. *All* were daily sowing the seed by the lives they lived.

The terms of summer VS are now over; the seed has been sown. In some areas the harvest time has begun. As the laborers evaluate their work they will

(Continued on page 588)

The Medically Handicapped Child

Every fall we hear reports of the work which has been done in our VS programs all over the country. This is a report by one of our Mennonite young people who has had a unique experience in another program.

Holiday time is here! The last peal of the school bell has been sounded, echoing above the din of happy voices. As the children plan their vacations, camping of course is the main topic.

This year, for the first time, Johnny eagerly enters into the conversation, for he too is going to camp. Could this be the same boy that sadly walked alone last spring? Then his schoolmates left him behind, for their camp would not accept his applications. Johnny is a diabetic.

Last week he was accepted at Illahee Lodge, where his doctor suggested he apply. Now he will be able to swim and camp out like all of the other children, but with the required supervision. Here he will learn that he is not "different" from his friends and schoolmates and can participate in normal activities with the addition of a regulated diet and insulin administrated.

Illahee Lodge is a camp for medically handicapped children, being situated on the shores of Lake Ontario in Cobourg, Canada. The majority of children are diabetic; however a number of children have heart and chest diseases. Not only the physical, but also the psychological benefits achieved by camps such as Illahee Lodge are immeasurable. The campers are taught to care for themselves and to look upon their situations with a normal, healthy outlook.

The program is much the same as any ordinary camp, being based on the skills and interests of the campers. However, because the program closely parallels such variables as needs, capabilities, and individual situations, in planning and developing such a program, it is necessary to get approval from each departmental head as well as the medical staff and dietitians. This requires a larger and more highly educated staff, for many of the concerns for health and safety relate directly to the program.

The camp site at Illahee provides satisfying, worthwhile group experience in outdoor living. If one were to observe these children in the outdoor setting, they would not notice any striking difference from an ordinary group except for the presence of a doctor and dietitian. Only in the early morning before breakfast is there any irregular activity. It is then that the campers practice their new found skill at administering their own insulin, and having a part in weighing their own food.

But Illahee attempts to provide for more than the educational and physical values. The mental and spiritual values are of equal, if not superior, importance. Dr. R. G. Banting once made a challenging statement, "I am a firm believer in the theory that you can do or be anything that you wish in this world, within reason, if you are prepared to make the sacrifices, think and work hard enough and long enough." These, indeed, are stirring words, and this is the philosophy at Illahee, especially for those campers who are facing great difficulties in achieving faith and determination in regard to their disease. This is our goal.

> One man with a dream, at pleasure
> Shall go forth and conquer a crown.
>
> **—Arthur O'Shaughnessy**

—Mary Wiebe, senior at Kansas University, majoring in dietetics. Mary is from Fairbury, Nebraska, a member of the First Mennonite Church, Beatrice, Nebraska.

SOWERS OF THE SEED

(Continued from page 587)

see places where they did not sow enough seed, places where they were too hasty, as well as places where the seed reached fertile soil. In all these areas they will acknowledge the need for the continuing work of the Lord.

A number of us were not privileged to serve in our summer VS programs this year. Perhaps the Lord had called us into other fields of service; perhaps He had asked us to remain at home. Yet we *all* had the privilege of sowing the seed. We were daily sowing seed by the lives we lived. As we stop to evaluate our summer's labor we too will find areas of failure as well as areas of partial success. We too acknowledge the needed work of the Lord.

Now that the summer is past shall we sit back and wait for the harvest. Is there no work left for us to do? True, summer VS is over for 1954, but the work of the Lord is not over. There are still fields to be sown. The time for sowing the good seed is not past.

As we have taken up our work for the fall and winter let us continue to sow the seed. Many of us will be in school preparing ourselves for the future, others of us will be working at various jobs. Wherever we are we have the privilege of serving the Lord. We are *all* sowing seed by the lives we live. If our lives are not such as are fit for the Master's use we cannot expect the seed we sow to bring forth an abundant harvest. Let us strive to be worthy laborers for the Lord, sowing the good seed so that it may bring forth the harvest in due season.

"And let us not be weary in well doing: for in due season we shall reap, if we faint not," (Gal. 6:9).

—Leola Schultz (YPU Christian Service Chairman)

Trusting to Luck

Wouldn't it be wonderful to have luck come your way! You have heard of the man who suddenly and unexpectedly became heir to a fortune. You may have read of the one who found the box of gold buried in his back yard. And maybe it was your best friend that won a new car when his name was drawn from the jar. And even you may have had a bit of luck at one time—just enough to make you want more. Isn't it strange that a single lucky experience makes us feel there are more coming?

We are all addicted to the luck habit at one time or another. Maybe you are one who always looks for a four leaf clover. Or maybe the little lilac flower with five petals is the object of your search in the spring. Have you ever cried "Money before next week," at the sight of a falling star, thinking that it might prove to be your *lucky* star? Some of us even begin or end a flight of stairs with the same foot each time—sort of an insurance policy against misfortune.

You say it's foolish. Of course it is. A very few may be lucky, but you had better be safe and work for your money.

Many of us are just as foolish in our Christian life. We read and hear of great men of God who inspire us and make us want to be like them. We hear someone relate long lists of answers to prayer, and we think "I wish I could have answers to prayer like that." We wish but don't pray. The first and most important prerequisite to answered prayer is prayer itself! We hear a preacher give a message in which the words of Scripture seem to be the key to his successful Christian life. We think "How I wish I knew the Bible like that." We wish but don't study. If the Bible is to inspire us, we must *know* the Bible.

And so we could enumerate characteristics of many "successful" Christian lives. But they don't come by luck or by wishing. They all have their "musts," "ifs," and "firsts."

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

MISSING!

Day after day the mailman empties his sack at North Newton. Day after day your contribution to the YOUTH SECTION of *The Mennonite* is missing.

Was it missent?
Did it get lost?
Where is it?

This space could have been filled with a little help from you. Have you recently read something which you would like to share with the other readers of the Youth Section? Or perhaps you would like to contribute something of your own.

Be sure to include the source with any contribution which is not originally yours.

A Letter --

August 11, 1954

Dear Editor:

The young people of the Salem Mennonite Church have had a Social Relationship Course this summer. The programs were as follows:

JUNE—

9—Human Growth and Reproduction—Dr. Robert Baer
16—Manners on Dates—films—"What to Do on a Date" and "Dating Do's and Don'ts."
23—Morals on Dates—film—"How to Say No."
30—Can Parents and Teen-agers Agree?
Panel Discussion, Wilbur Berkey, Moderator
Young People's Panel members were: Liz Lehman, Colleen Nussbaum, Ronnie Sprunger, Donferd Nussbaum.
Panel of Parents included: Mrs. Ivan Nussbaum, Mrs. Victor Gerber, Mr. Merl Lehman, Mr. Clinton Sprunger.

JULY—

7—Summary of Questions on Dating—film—"Going Steady."
14—Choosing an Occupation—Roland Sayre, principal of Orrville High School.

AUGUST—

1—How to choose a Mate—film—"Are You Ready for Marriage?"
4—Engagement—Rev. Virgil Gerig, Smithville, O.
11—Marriage—James Reusser, Dalton, Ohio.
18—Summary

When there wasn't a guest speaker a discussion was lead by either Mrs. Wilmer Baer or Mr. Ivan Badertscher.

Sincerely yours,
—Colleen Nussbaum, Secretary

Go, labor on; spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went;
Should not the servant tread it still?

Go, labor on; 'tis not for naught;
Thine earthly loss is heavenly gain;
Men heed thee, love thee, praise thee not;
The Master praises: What are men?

Toil on, faint not, keep watch, and pray;
Be wise the erring soul to win;
Go forth into the world's highway,
Compel the wanderer to come in.

Toil on, and in thy toil rejoice;
For toil comes rest, for exile home;
Soon shalt thou hear the Bridegroom's voice,
The midnight peal, 'Behold, I come!'

—Taken from the *Mennonite Hymnary*

Our Schools

BETHEL COLLEGE

"Chapel Meditations," the popular religious program of choral music and the spoken word by the Mennonite Singers of Bethel College, may again be heard over radio station KFH, Wichita, as announced by President D. C. Wedel.

Scheduled for 3 p.m. "Chapel Meditations" is a half-hour public service feature each Sunday afternoon. The Mennonite Singers are directed by Dr. Walter H. Hohmann, veteran choral conductor at Bethel College while the spoken word is presented by Dr. Erland Waltner, head of the Bible Department at the college. The programs presented over the air will also include organ music and music by various vocal groups.

Recent visitors on the Bethel College campus have been the L. C. Kreider family of Wadsworth, Ohio; Rev. and Mrs. Paul Goering of Upland, Calif.; Calvin Redekop of the Hesston College faculty; and Mr. and Mrs. Aldo Vigliano of Lawrence, Kansas.

The preschool enrollment at Bethel College as of September 6, stood at 378 as announced by the office of the registrar, Eldon Graber. The total includes a freshman class of 80 men and 87 women.

In preparation for the activities of enrollment week the Bethel College faculty met Tuesday afternoon, Sept. 7, to receive instructions from the various offices as to enrollment procedures and orientation activities.

Wednesday morning, Sept. 8, the freshmen met for a brief assembly period followed by the testing program. Juniors and seniors registered Thursday, Sept. 9; freshmen completed registration Friday, while sophomores registered Saturday forenoon. All classes met Saturday afternoon, Sept. 11.

On the social calendar a reception for all students by the Student Christian Fellowship was Friday evening, Sept. 10, while on Saturday evening, the Student Council was host at the annual all-school mixer. The formal opening service was held Sunday evening at 8 p.m. in the O. Jolliffe Auditorium of Memorial Hall. James W. Bixel, assistant professor of piano, spoke on, "The Fear of Freedom."

Service facilities are being laid to the site of the new men's dormitory. The sewer and water extension lines have been laid and work is proceeding on the laying of the gas main. According to present schedule, the ground breaking for the new dormitory will take place about the middle of September.

REMEMBER JERUSALEM AND JUDEA

(Continued from page 585)

out of the seemingly less desirable places. 1. We refer to the start made in the so-called "Greater City Parish Plan," where a number of denominational workers unite and together challenge the evil and present Christ as the solution to their problems; 2. the work started in the southern mountains by bringing to these neglected neighbors the Word of Life; and also to the beginning made to bring Christ and His salvation to 3. the migrant workers. Our station is among cotton workers in central Arizona. Although for decades we have lived as neighbors to the colored people, only now have we begun to plan work among them that should help them build up their own churches to become more vital members of the body of Christ. The possibilities in these four new areas are indeed many.

The seven district conferences of the General Conference have carried on a great home mission work within their own boundaries for a long time. It seems it is easier to have a district conference see the need of a handicapped group within their area when they realized that they are neighbors; than to have a far distant organization come and take over such a field. The fact of helping near neighbors, in the name of Christ, has brought forth noteworthy rewards and district churches have become stronger for having extended their love and a helping hand.

We have reviewed briefly what has been attempted and done to be "witnesses for Christ in Jerusalem, in all Judea and in Samaria" in our Conference circles and how we have made an honest attempt to reach neighbors and win them to Christ. No doubt you who are familiar with our home mission work, could cite instances where we have failed or fallen short; we are sorry for such errors, but we assure you that these were failings of the hand and not of the heart. Whatever has been done to stabilize and energize the spiritual life in the various fields was done for the glory of God and for the salvation of precious souls. The doors are wide open, let us enter. Let us use the best methods and ways of bringing Christ to the masses. If we at this Conference determine to go forward in the areas outlined we feel certain that youth will come forward and with Isaiah say: "Here am I; send me."

MCC News Notes

VIET NAM REFUGEE SITUATION BEGS DESCRIPTION

The plight of refugees in Viet Nam, begs description, according to a report from Delbert Wiens of Reedley, Calif., who is in Saigon, Indochina, investigating relief needs and seeking to determine what assistance might be offered by the Mennonite Central Committee.

More than 200,000 refugees have already been moved from northern to southern Indochina. And according to relief workers who have seen Chinese famines and European refugee problems, this refugee situation is considered "the worst it can be."

"Health conditions are terrible," Brother Wiens writes, "People continuously scrabble through garbage dumps. The government is totally unprepared for the problem."

Brother Wiens reports seeing refugees come in on a ship and slowly file off with all their possessions on their heads and in their arms. Then they are hauled in trucks to temporary camps. Almost every school in Saigon is filled with refugees. These people sleep on the floors for there is not enough room for beds even if they would have been able to bring such luxuries along, Brother Wiens writes.

Even though conditions appear desperate, **Brother Wiens** says he has seen no actual starvation, although supplementary feeding would be helpful. The urgent need appears to be the resettlement and rehabilitation of these refugees, particularly Christians who are not being cared for by any group or agency. Most of the refugees are Catholics and are receiving assistance from fellow Catholics.

The situation is "terrifically challenging," according to Brother Wiens. "The problem is so big that sometimes it looks like anything we could do would be ineffectual. Time is of the essence."

Medical needs abound—malaria, dysentery, trachoma, yellow fever, intestinal parasites and skin diseases. Since most of the refugees are women, there is need for sewing machines and other equipment suitable for cottage industry. Farm tools are needed so food can be produced. People in Viet Nam are reportedly able to produce enough food for a family if they have land and equipment.

While visiting a refugee camp north of Saigon, Brother Wiens saw 30 or 40 trucks full of refugees pull up. A French official had orders "to dump them there." The camp officials protested that there was absolutely no room. One man explained there were already a thousand or more sitting out in the sun—not even under tents.

Jottings

—**Garden Township Church, Hesston, Kan.:** A farewell service was held Aug. 8, for Mr. and Mrs. Alvin Bergen (nee Helen Vogt) who sailed this month for Ethiopia, Africa, to be missionaries there. Funeral services for Peter Fred Ewy, father of Mr. and Mrs. Ray E. Neufeld, were held Aug. 13. Mr. Ewy passed away after a long illness at the home of his daughter, Lurena. Survivors include three grandchildren. Welcome home social honoring Miss Floreine Dirks, Nigeria, Africa, missionary, took place after an evening service for the occasion, Aug. 30. Miss Dirks is on her third furlough from the field.—Mrs. Bert Ewy, Corr.

—**Bethel Church,** Waka, **Tex.:** Brother and sister John Harder were ordained into the ministry May 30, at their home church at Meade, Kan. Brother and sister Frank Enns showed pictures and spoke to us the evening of May 31. Ruby Schrag, Norwich, Kan., and Allison Unruh, of Perryton, Texas, were married May 23, at the Mennonite Church, Kingman. They are making their home in Perryton. Bernice Unruh of Perryton and Max Tedferd of Mennola, Kan., were married Aug. 27, and will make their home in Colorado. Brother and sister F. D. Koehn and Elizabeth attended church Aug. 8; the brother brought the message. They live at Baline, Wash., and were visiting their children at Perryton. The Sewing Circle packed 21 Christmas bundles in June, some used clothes and new clothes.—Mrs. J. B. Friesen, Corr.

—**First Church,** Beatrice, **Neb.:** One of the special programs for the Sunday evening union services was the A.M.E. (Negro) choir of Omaha. Otherwise the ministers of the various churches participated. Special music for these services was furnished by various choirs and smaller groups. Mr. and Mrs. Ralph K. Weber, our summer assistants, have left for another year of study in New York. With the month of September, schools and regular church activities are taken up again. Also a number of church members who were privileged to be home during summer are leaving for schools or work. Several are entering a new field. May we all, wherever we may be, commit our ways to our Heavenly Father.—Margaret Albrecht, Corr.

—**Bethel Church, Inman, Kan.:** Mr. and Mrs. Elmer Neufeld and Carolyn were home for a few weeks. They have been in Washington, D. C., for the past three years, where Elmer was the associate secretary of the National Service Board for Religious Objectors. Brother Neufeld left these responsibilities to enter graduate studies at the University of Chicago and Mennonite Biblical Seminary. Sunday, Aug. 29, he brought the morning message here in his home church, and in the evening he told us of the work in Washington, D. C. Mr. and Mrs. Vern Jantz also told us about their work and showed pictures of the migrants in California, where they worked during the summer months. The young people of our church were invited by the youth of the Tabor Church near Goessel, to fellowship with them Sunday evening, Aug. 29.—Corr.

—**Goessel Church,** Goessel, **Kan.:** Mr. and Mrs. Leo Miller arrived here on June 30, and have moved into the parsonage. Installation services were held for pastor Miller July 18, with P. P. Buller and Ed. Stucky officiating. Four young people were baptized on Pentecost Sunday. Richard Fast, son of Mr. and Mrs. Anton Fast, passed away on June 17. Funeral services were held in our church on June 20. The funeral of John J. Pankratz was held in our church on July 20. A number of young people again attended the retreat at Camp Mennoscah this summer. Harry Martens spoke in our church on Aug. 22. His talk was based on relief and Voluntary Service.—Mrs. Richard Schroeder, Corr.

—**Friedensfeld Church, Turpin, Okla.:** The first Thursday in September, we had a ladies aid meeting in the afternoon, with 16 ladies present. Embroidery work was done, quilt patches were cut and flour sacks were made ready to be hemmed to make tea towel sets. Cake and coffee were served at 4 o'clock to welcome Mrs. Menno Ediger into our midst and also in honor of Mrs. Henry Wedel and Mrs. Johnny Dirks who have had birthdays this month. The first Sunday in September we had our Christian Endeavor program, following the program we had election of officers. Our new president is Walter Ediger; vice-president, Robert Hinz; secretary, Larry Becker; program committee, Mrs. Alfred Hinz, Mrs. H. H. Plett, Jr., Mrs. Johnny Schultz. Junior choir director, Mrs. Johnny Dirks; pianist, Mrs. Aldo Becker. We all wish for good cooperation.—Mrs. Chester Windsor, Corr.

—**Eicher Emmanuel Church, Wayland, Iowa:** On Sept. 5, five young people were received into the fellowship of the church by baptism. They were: Elaine Duncan, Judy Hering, Roberta Rich, Geraldine Unkrich, and Gerald Willer. Received by reaffirmation of faith was Arthur Freyenberger. The evening service was in charge of Herbert Finney, in behalf of the Gideon Society. A member of the church, Calvin Graber, is serving under PAX in Germany. The young people of the Eicher Church recently joined with the young people of the Wayland Church for an evening of "hayrack riding."—Corr.

—**Salem-Zion Church, Freeman, S. D.:** Since the return of pastor Russell Mast and family from vacation, Aug. 6, he has officiated at the following weddings: Arlan Ortman and Ellen Graber, Aug. 18; Dennis Miller and Jeanne Kaufman, Aug. 22; Dallis Schrag and Jeanette Wals, Aug. 29; Elizabeth Kunkel and Alvin Mitchell, Sept. 2; Vivian Miller and George Friesen, Sept. 7. Our newly elected Sunday school superintendents are Harley Schrag and Palmer Graber. Freeman College formal school opening was held Sunday, Sept. 5, in Pioneer Hall.—Mrs. John P. Miller, Corr.

—**Emmanuel Church, Pratum, Ore.:** The Gideons had charge of the service on Sunday, Aug. 15, in the absence of pastor Harder, who was called to Butterfield, Minn. We were happy to have our former pastor, Wilbert Regier and family of Omaha, Neb., at our church Aug. 29. Rev. Regier gave the morning message. In the evening Theodore Epp from the "Back to the Bible" broadcast, brought the message. Our young people have charge of a gospel service each Thursday evening, during bean harvest at the yards.—Mrs. E. Roth, Corr.

—**Herold Church,** Bessie, **Okla.:** In the evening of June 20, the mission society gave a program in the interest of the missionary couple, Mr. and Mrs. Robert Ramseyer. The Oklahoma Retreat began July 26. Many of our young people attended. Wilbert Regier was the speaker. Mrs. Dave Pankratz and Leander Jantz were accepted as members into our church in July. The following had to undergo operations: Donna Ruth, daughter of Mr. and Mrs. A. T. Harms; Mrs. Alfred Schmidt; and Mrs. C. H. Nickel. They are recovering satisfactorily. Henry Horn, Sr., has been in the hospital since July 28; given up by the doctor, he still lives and is some better now. Mrs. J. E. Rempel is able to get around on crutches now. We are in the midst of a three-week union revival service in Bessie. Clifford Lewis is the speaker. On Sept. 12,

(Continued on next page)

they will come to a close. On Aug. 28, Herold Jantsen, a graduate of Grace Bible Institute brought us the morning message.—Mrs. Margaret Horn, Corr.

—Zion Church, Elbing, Kan.: President D. C. Wedel, of Bethel College, was guest speaker for our Sunday morning worship service, Aug. 15. Three boys from our church have recently completed their two years of 1-W service. They are Irvin Andres, Eldon Andres, and Jim Goering, who reported on their work Sunday evening, Aug. 15. Jim also showed slides of Germany. Arnold Regier of Rosthern, Sask., brought the morning message Aug. 29. Willard Stucky, former PAX worker in Europe, spoke and showed pictures of his experiences the evening of Aug. 29. Our pastor, C. J. Dyck, is serving the Topeka 1-W men each week end during September, at the request of the Home Missions Committee. This will include Friday evening Bible study, Saturday visitation, and morning and evening services on Sundays. H. J. Dyck served our church Sunday morning, Sept. 5.—Mrs. Peter T. Klassen, Corr.

—Immanuel Church, Downey, Calif.: At the August meeting of the Women's Missionary Society, Mrs. Ira Stevanus gave a report from the Pacific District Conference. At present they are working on relief clothing and also collecting used S. S. material for migrant work in Arizona. Our pastor, John Graber, spent the first week in August at a young people's conference at Camp Gaines with Chris. Ummels. The week of the 14-21, he was again at Camp Gaines at our own California Mennonite YP Retreat. During his absence, Rev. and Mrs. Frank Manning and Rev. and Mrs. Kenneth Radach, missionaries to Africa, and Miss Melva Lehman, missionary to India, spoke at our regular services. Our annual S. S. election was held Wednesday evening, Aug. 11, at our quarterly S. S. worker's meeting, following our prayer service. Refreshments were served at the close. A boy, Dennis Duane, was born to Mr. and Mrs. Norman Hayes on June 27; a boy, Allen Frank, to Mr. and Mrs. Ervin Regehr on Aug. 19; and a girl, Heather Jayne, to Mr. and Mrs. John Wilson, Aug. 24. —Lorraine Regehr, Corr.

—First Church, Aberdeen, Idaho: During the first part of August, the King's Daughters, ladies' organization of the church, had a picnic in the City Park, to which the husbands and children were invited. This summer the congregation has been saddened by the passing of two long-time members of the church. Mrs. Ben H. Matthies and Mr. H. C. Wiebe, past deacon of the church. Rev. Arthur Wenger, former member of this church, and now from Texas, brought a Sunday evening message the first part of August. The Men's Brotherhood of the church held their annual outdoor evening meeting at the Boat Dock during the first part of August. This meeting was family night and boat rides were given to all. This evening was also part of the farewell services for the Rev. H. N. Harder family, who are going to Illinois, where Rev. Harder will serve as the pastor of the First Mennonite Church, at Normal, Ill. A token of appreciation was presented Rev. Harder for his interest in the congregation, and for helping to make the Men's Brotherhood an active and inspirational organization in the church. Rev. Arthur Friesen was in our midst the first part of August.—Corr.

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THE Mennonite

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Other foundation can no man lay than that is laid which is Jesus Christ.

Photo by WALTERS

I Come to the Communion Table

Above the Misty Flats

Change on Board

Volume 69 Number 38 September 28, 1954

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God be in my head,
and in my understanding;
God be in mine eyes,
and in my looking;
God be in my mouth,
and in my speaking;
God be in my heart,
and in my thinking;
God be at mine end,
and at my departing.

—Sarum Primer

The Mennonite

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When I Go to Church

Has it ever occurred to you to ask "What happens when I go to church?" Let me tell you how I would answer that question. If I go in the right spirit and with proper preparation I soon discover that God meets me there and He has a blessing for me. This always makes things happen.

First: I find a strange, peaceful, and refreshing calmness fills my soul. I get "all quiet within" as the young lad said to the pastor who found him stopping to sit quietly in the sanctuary of his church on his way home from school every afternoon. Roger Babson tells of an experience he had when problems of great proportions weighed heavily on his mind and he could find no answer. Said he, "Then I went to church, all alone, and God was there to help me find the answer which changed my whole outlook on life."

Blessed quietness, holy quietness
What assurance in my soul
On the stormy sea, Jesus speaks
to me
And the billows cease to roll.

Second: I begin to see myself as God sees me and the resulting confession of sin has a cleansing effect on my soul that cannot be duplicated in many other places. It becomes a refreshment closely akin to a leisurely bath at the end of a tiresome day. Bathing our souls in the presence of God is as important as bathing our bodies if we want to be physically and spiritually fit.

Third: God gives me courage to go through the hard experiences of life when I give Him a chance by coming into His presence in the house of prayer. When I am discouraged I find God ready to give new hope, but I must give Him a chance to speak to me. That's why I go to church.

When Sunday comes along there is no more important place for one who sincerely wants to serve the Lord than the church where men can find God. Next time you go look for these things. You will go away with a blessing.

—Covenant Weekly

Of Things to Come

Oct. 3—World-wide Communion Sun.
Oct. 11-15—Christian Life Week, Bethel College
Oct. 19-22—Writers' Conference, Mennonite Biblical Seminary.
Oct. 20, 21, 22—Western District Conference, North Newton, Kansas
Oct. 24—Reformation Sunday
Oct. 31-Nov. 6—Menno Simons Lectures, Franklin H. Littell, Bethel College
Nov. 14-19—Bible Lecture Week, Ed. G. Kaufman, Bluffton College
Nov. 25—Thanksgiving Day
Nov. 29—Advent Sunday
Dec. 1-6—Council of Boards, Newton, Kansas
Dec. 12—Universal Bible Sunday

A THANKFUL DONOR GIVEN FIRST AID

After John Davis, a Midland College sophomore at Fremont, Nebraska, had donated a pint of blood to the Dodge County bloodmobile unit, he received the usual cup of fruit juice and a sandwich.

John, a pre-theology student bowed his head in thanksgiving, before eating the food. Nurses, thinking he was fainting, grabbed him and had him stretched on a cot before he could explain that he was thanking the Lord—not passing out!

It is not surprising that the nurses thought as they did—for the sight of a person in a public place with a bowed head silently thanking God for food is a rare sight indeed.

It is to the shame of Christians that such is the case. Have you ever seen such a sight?

A better question still—do you give thanks silently for food in a public place, such as a restaurant, hotel or hospital? If not, why not?

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" is what we are enjoined to do (Ephesians 5:20).

—NOW

Do thy work, it shall succeed
In thine or in another's day;
And if denied the visitor's mead
Thou shalt not lack the toiler's
pay.

—Whittie

Editorials

IN REMEMBRANCE

The first Sunday in October is widely observed as world-wide Communion Sunday. There is something about the thought that so many thousands of Christians the world over, on the same day, are giving thought to the atoning death of our Lord.

Jesus requested that His followers observe this simple rite in remembrance of Him. He knew we are a forgetful people and need to have special times to pause and remember Him, and what He has done for us.

We should remember how Jesus showed us what God is like. Jesus revealed Him as a loving Father who has a personal interest in each one of us, and who is available as a Leader, Helper, and Friend.

We should remember how Jesus made possible the reconciliation with God through His death on the cross. How futile are our own efforts to have sins forgiven. Only God through Christ can cleanse us and only by accepting Christ and being born again can we have fellowship with the Father.

We should also remember how great is Christ's love for us—a love that will not let us go. God so loved that He sent His Son into the world. The Son so loved that He went to the cross for us. Love so amazing, so divine, demands my soul. my life, my all.

We should remember His abiding presence. Too easily we forget Him in the hurry of life, but this is a time when our hearts may be "warmed" by His assurance, "Lo I am with you alway."

May we come to the Communion Table with humility and reverence as we again remember Christ anew. May this memory bless us and bring us into closer fellowship with Him.

REVIVE THE PRAYER MEETING

Many churches no longer have a regular midweek prayer meeting. Reasons given for its abandonment may be lack of interest, lack of time, attendance by only a few older people, insincere or routine prayers, outmoded in our present-day living, and numerous others. But when we weigh the values of a weekly prayer gathering against these and similar objections, the case seems rather one-sided.

The prayer meeting could well be a time of spiritual cleansing and soul restoring. Surely all are in need here. There may be other times for receiving such restoration, but the prayer meeting seems a logical place for such spiritual adjustments to life.

The prayer meeting should be a time for giving expression to our gratitude and thanksgiving to God for His wondrous care and His many blessings. To simply get together and enumerate our blessings would do our souls good. It is not a time for mere begging but a splendid way to express our gratitude, which if not expressed, is likely to die.

The prayer meeting is a good place to share the concerns of the group and for group prayers. There is something about prayer together for common concerns that gives strength to the petitions. To share one another's burdens in prayer is to lighten those burdens.

The prayer meeting opens a door of splendid spiritual fellowship among the group. Here on the bonds of prayer we come to know each other on the deeper levels. We share our spiritual longings and experiences.

The special meeting for prayer is also a good time to meet our Lord. Where several gather together in His Name, He is present. It is good to be conscious of His actual presence in our midst and to open our hearts fully to Him that He may enter and abide with us.

An impartial review of the possible place of the prayer meeting in the church program may convince us that it is better to have one than to abandon it. Why not each church make a special study of the place and power of the prayer meeting.

LIQUOR ADVERTISING

The Bryson and Langer bills were an attempt to prohibit the advertising of alcoholic beverages. In the hearings before committees of the House of Representatives and the Senate, a witness for the United States Brewers Foundation objected strenuously. He stated repeatedly that if such a law were enacted it would decrease the sale of alcoholic beverages by 50 per cent. He gave this not as his own opinion alone but as the opinion of 45 members of the Board of Directors of the Brewing Foundation.

If this witness is correct, all the more reason for urging the passage of these bills. For if half the consumption would result, then half of the damage alcohol does could also be avoided.

The advertising program of the liquor interests is almost unbelievable. In 1953, the advertising expenditures approximated $260,000,000. On the authority of a leading advertising magazine, one company spent six million dollars on advertising one brand alone—"Old Crow."

According to the "AMERICAN ISSUE," the magazine "LIFE" carried three times as much liquor advertising in 1953 as the second highest, ("TIME" —also a Luce publication). Over nine million dollars were spent for advertising liquor in "LIFE" magazine last year. Six magazines carried over 80 per cent of the advertising. These were, in order: "LIFE," "TIME," "COLLIERS," "LOOK, "THE NEWYORKER," and "NEWSWEEK."

On the other side of the picture, it is heartening to learn that more than 550 magazines today refuse all alcoholic beverage advertising.

Some two years ago a crusade was launched by the Committee Against Liquor Advertising of the National Temperance and Prohibition Council, urging people to write their protest to editors and publishers or owners of the media which accept alcoholic beverage advertisements, requesting the discontinuance of such advertising. Here is a crusade we could heartily join and make our protests known —and felt.

I Come to the Communion Table

Merciful, God, Father of our Lord Jesus Christ, I bow at this thine altar in penitence and humility. Speak the words of grace and peace unto me through these sacred symbols.

I do not come to this thy table because I esteem myself worthy of thy great mercy, but because my Lord assured me that I had the right to come, and that he had been commissioned by thee to bid me come. Indeed, he bade me welcome, saying that my coming brought joy to thy heart.

Because I believe in Jesus Christ I am made bold to come, presenting myself before thee with all my faults and failures and praying most earnestly for thy forgiveness of my sins. It was thy Son, my Lord, who invited me to come, saying, "Whosoever will, let him come."

I bring to thee no merit of my own by which I can be commended to thy grace, but thou knowest my need of thee which is very great. Hear me, O God, not according to my goodness, but according to thy forgiving love.

In the intimacy of this hour of communion thou knowest me better than I know myself. I would not seek to hide my wrongdoing from thee if I could, and I could not if I would, for thou God, seest me as I am. Nothing I can plead will make my evil appear as goodness in thy sight; nothing that I am can discourage thee in loving me.

Open my eyes, O thou healer of the blind, that I may see thy face and know with certainty of thy forgiveness. It is my sin that has made me fear the sight of thy face; because I know my transgressions I have turned my face away from thee. Grant me the courage to look upon thy countenance with faith, in this holy hour.

My heart is filled with shame as I remember those times when I have mutinied against thy will. I have stilled the voice of my own conscience; I have ignored thy warnings; I have broken solemn vows made unto thee in moments of dire distress. Thy plain word, spoken to me in accents of love by the Holy Spirit, I have spurned. And now, O Merciful Father, I kneel in the presence of these evidences of my Lord's suffering and death, and pray the publican's prayer, "God be merciful to me, a sinner."

Yet no sooner have I prayed for mercy than I am reminded that thou hast granted me mercy before I asked it. Except for thy goodness and forgiveness I could not even now be asking. My sins and my refusals of thy providence have merited thy wrath, but thou hast showered me with blessings unnumbered. My indifference to thy will has called for thy stern displeasure but thou hast wooed me with infinite tenderness. Goodness and mercy have followed me all the days of my life.

Remorse overwhelms me as I contemplate those occasions when I have failed thee. My best efforts, which belonged to thee, have been dedicated to my own selfish purposes; my hours, fresh from thy hand, have been prostituted to my own pleasure while thy work waited; my goods, bounties from thee, have been used according to my own desires. And here in the presence of these tokens of the passion of my Lord I am dumb with dismay. "God be merciful unto me, a sinner."

It is so easy to take these sacred symbols upon my lips—this broken bread, the reminder of thy broken body, and this cup which is the token of thy life poured out for me. But it is not easy to take into my heart the miracle of thy great pardon. Even when I am assured of thy grace I tremble in fear and uncertainty.

But I believe in thy Son and my Lord, Jesus Christ, and His words of truth spoken unto all men. From his lips I have the assurance that it is true, that like as a good father hath compassion on his erring and penitent children, so thou hast compassion upon me in my sin and my shame.

Because I believe in Jesus, I believe in thee. He has declared that all the promises he hath made in thy name, thou wouldst keep. And to his promise of divine forgiveness I pledge my life.

With the simple tokens of bread and wine upon my lips I will arise and walk in faith, believing that the whole love of God is expended in my behalf.

With full knowledge of the dire threats that await me in my tomorrows, and with complete confidence in the power of thy might to more than equal any foes that may assail me. I will walk in the calm confidence that I am more than a conqueror through Jesus Christ who hast loved me.

(Continued on page 607)

A Communion Hymn

(Tune: "Break Thou the Bread of Life.")

Thou art the Bread of Life,
O Lord, to me;
Fill me with strength divine,
Eternally;
Cleanse Thou my heart from sin,
And there reside;
I pray of Thee, My Lord,
My Crucified.

Thy Blood was shed for me,
Jesus, my Lord;
In token of Thy death,
With one accord,
We take the cup of wine
To think of Thee;
Enter my heart, dear Lord,
And dwell in me.

—David Habegger

Change on Board

"Here she comes! Watch her carefully now, and mark my word as sure as I'm sittin' here, you'll see it happen just like I said—"

Old "Cap" Larson gave my arm a tight clutch, and with the other pointed a long, bony finger out across the busy harbor waters where a fleet of tugboats were plying their lowly work with the great ships. I had come down for one of my visits with the old "captain" as we respectfully called him—though the only sea he had ever known was this harbor, and his ships were these grimy old tugs. It afforded a change of "getting away from things" for a while, and old "Cap" was an interesting character.

He had been telling me about one particular tugboat. "Old Bumpy we calls it," he said with a laugh. "'Course, we got a name for each of them, and they come up from everywhere. But this one sure earns its name. See her out there?"

The grip tightened, and the finger sharpened its pointing. But they all looked alike to me.

He flashed me a glance. "Well, you're a landlubber anyway, but you'll see her soon. Wonder how she got that name, 'Old Bumpy'? 'Cause her sides are all banged up bad from pier scraping—and getting' worse all the time. How come? Well, every time she comes home to this port, she could never make it straight. Always a hard swipe against the pilings? No sir, never could make it straight! That'll be askin' too much—"

His voice quickened with excitement, "Here she comes now!"

Now I saw her—"Old Bumpy." Didn't look any different than any other of those tugs. Closer now; in a moment or two, right against that first piling-post. I took a breath and "got myself ready."

But it never came!

Instead the old tugboat made it clear and clean, as a well-lined arrow, right to trim center against the berth. Old "Cap" jumped up with amazement. "Well I'll be—! How could that have happened?"

I looked up at the sound of a bright laugh. One of the workers was leaning against the railing, "splitting his sides" at the expression on Larson's old, weather-lined face.

"Never thought we could do it, eh, Cap?" he shouted with glee. "Well, things are going to be a lot different now. You'll even have to get a new name for the old boat! We got a new skipper on board startin' today!"

The old "sea" captain sat down slowly, hardly believing what he had seen and heard. I said nothing, watching him carefully, and thankful that it had happened. For one of the reasons I wanted these visits with him, was the opportunity of giving a word for the Lord. The Captain was, alas, a member of the "G. O. A."—the Godless Old Aged. With life getting shorter, and eternity nearer, there just had to be a change, a "new skipper on board" if he was ever to reach the Haven of Rest.

Then I heard him whisper to himself. "So that's the way it goes with 'Old Bumpy.' New man in the wheelhouse." He peered at the grimy old tug. "'Bout time for it, I guess."

I found my arm running a tender grasp about his old body. "How about yourself, Cap? You've been a long time out there in the swim of life, getting all banged up. You know what I've been trying to tell you, all these times—" He turned and eyed me carefully. "You know, Cap—Don't you think it's about time for yourself—? About time to get a 'new skipper' on board?"

In that long quiet moment he just sat there, switching his glance from my face to the old tug, and back. Oh! how I prayed for him, right then, as never before!

And then it came, that best of all moments. I could tell because of the tremble of a tear in the old eyes. His hand reached out for mine, and his voice was very low. "Guess you're right, boy, 'cause I've been watchin' you, as well as listenin'; and the old tug seems to say the same thing in another way. Yes, boy, I'll have Jesus take the wheel from now on!"

The remaining years of the old "Cap's" life proved the reality of it; for in sitting at the pier, talking to the boys as they came to port, he was used of the Lord to lead many a human "old Bumpy" to the blessed Haven of Rest. Yes, what a wonderful change in the heart and life is made when the Lord Jesus Christ "takes over the wheel!"

—Edwin Raymond Anderson in "Gospel Banner"

Attitudes

A man was down and someone said,
"That's where the rascal ought to be,"
But never offered him a bed,
Nor gave him water, bread, or tea;
And neither did he lift his heart
And breathe a prayer in his behalf,
But plunged in him a deeper dart
By saying, "He is worthless chaff."

Another looked at this same man
And said, "He has a precious soul,
Therefore I'll help him all I can
To rise in life and seek a goal";
And so he spoke a friendly word
And wept because he'd fallen low,
Then prayed till God in heaven heard
And made his life to shine and glow.

—Walter E. Isenhour

Above the Misty Flats

A. STAUFFER CURRY

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles." (Isa. 40:31a)

The little classic rhyme

"To every man there openeth a way, and ways, and a way;
The high soul climbs the high way
The low soul gropes the low
And in between on the misty flats the rest drift to and fro."

can be applied to the church as well as individual persons.

The church at various times throughout its history—and to some extent at all times—has been content to drift to and fro in the misty flats of mediocrity and sending forth only a very dim and flickering light. Very fortunate, however, is the promise that we can soar "Above the Misty Flats." By waiting upon the Lord, men and the church, can renew their strength and mount up with wings as eagles.

First, to live above the mist of a dimly-lighted, somewhat neutral, witness the church will not mistake the necessary, yet essentially superficial, features of church life for the fundamentals of its mission. Needless to say, the basic mission of the church is to redeem the personalities of all men around the world. To do this is not as easy as the statement of it suggests. Many things are necessary such as the selection of qualified men and women, while they are still in high school, to enter Christian work. On the streetcar some mornings back one boy said to another: "Father Flanagan is always writing me letters about being a priest." Some groups can effectively recruit workers.

Another necessary element of church life is a strong financial program. Still another is a strong building program to fill the need for ministers' residences, worshipful sanctuaries, and Christian education facilities to fit each age. A great need is for a clear pattern of church organization. Still another is for social fellowship of church members. AND YET, all of these features, indispensable though they be, are superficial unless they are fully used for the objective of redeeming men's souls.

Let us attempt to illustrate. In psychology, a middle-aged woman who acts like a high school senior is said to be fixed on the high school level. Or a man of fifty who conducts himself like a college fraternity brother is said to be fixed at the college level. It's very gratifying these people developed thus far and are not imbeciles. But it's a shame they progressed no further.

In church life it is quite possible to be fixed on several levels of development. It is safe to say, I feel sure, there are some churches across the brotherhood which are fixed at the "good old days" level. They emulate only an outgrown past. Their chief accomplishment was the securing of a charter and some charter members. Other groups, it is probable, develop a fixation at the material level. Not nearly so evident is the spiritual development.

There are cases of arrested development in church life at the sociability level. The fellowship is grand, but it never gets beyond a little nucleus to reach the unreached. There is even evidence of stunted growth at the formal membership level. The rolls of the church are large, but the fervor and love of the Lord seems difficult to fan into flame. The objective of the church calls for growth beyond these stages—into a divinely guided program for the continuing redemption of all mankind.

I am very happy that many of our churches are not fixed at the "good old days" level. We have full-time trained men—and excellent, devoted, part-time, free ministers—in practically all of our churches. Comfortable parsonages house our ministers in nearly all our congregations. The majority of our churches have either new buildings, remodeled buildings, or blueprints for new structures on the draftsman's tables. Our coffers are full or being refilled. Therefore the question becomes: Will we remain fixed on this high level of progress, or will we become a still more mature, spiritually more perfect, body of Christ for redeeming many of those still unreached?

Even within the church there is much to do. I am inclined to believe the figures are quite correct as released in the *Catholic Digest*: 32 per cent of Protestants and 18 per cent of Catholics never attend services; 43 per cent of Protestants and 20 per cent of Catholics attend irregularly; and 25 per cent of Protestants and 62 per cent of Catholics attend weekly. A survey of the Southeastern Region years ago showed that on any Sunday morning only about one-third of our total membership are in services. Our basic work is to bring a fuller degree of spiritual living to the large inactive percentages and to redeem at least a proportionate share of the unchurched.

A second aspect of mounting with wings as eagles into spiritual heights—above the convenient level of Christian profession—is to avoid subtle rationalizations for the church's failures. In other words, the church will not explain away, or make excuses, for what it fails to do or does wrong. Instead the church will face realistically the ever-expanding complexity of modern problems. There are two areas of seeming weakness. The first of these is the inability of the church as a whole to attack the evils growing out of our social structure. In Kenneth Boulding's book, *Organizational Revolution,* he shows how we have developed hundreds of labor unions, scores of farm organizations, multitudes of business groups, service clubs, and social bodies. And we have evolved into scores of soverign groups known as nations and several, particularly one, affiliations of nations. Dr. Boulding says we are "still thinking in terms of a society in which organizations are rather small and weak, and in which the family is the dominant institution."

The coercive force of these vast organizations will swallow up the family unless the church learns how to deal with the fact of these organizations as well. Just as the skilled minister and skilled lay evangelist know how to approach the unsaved individual in terms of personal repentance, commitment, and faith, there is also a loud call to reach the labor leader at the bargaining table and to reach the business executive at the merchandising meeting. There is a loud call to reach the executive or legislator about to draft an executive order or to cast a deciding vote. There is a clarion call to reach the farm leader seeking drought relief or price guarantees. There is also a cry for Christians to join these organizations and to help regulate their activities in keeping with the Christian gospel of redemption. To break through the heavy-walled structures of modern organizations with the Christian message of justice, love, and redemption is a major challenge to the church.

The second area in which the church tends to rationalize is its failure in world outreach. In spite of Christian missions the bulk of the world's population is still not Christian. In spite of peace and relief programs we still have the most horrible wars of history. The World Council of Churches recently reported "the churches must urge their people and governments—to do everything to strengthen programs of technical assistance. The western churches need to redouble their missionary endeavor in Asia."

There is a tragedy taking place today in our government's program of technical assistance. Formerly it was geared to unselfish and humanitarian objectives of helping poor people, mostly on the soil. Now it is geared to the cold war and defense efforts. A very good program is going down the drain.

The potentialities of a new zeal are with us. I believe firmly that we can bring Jesus Christ to the world in spite of secularism, materialism, and Communism. I believe with all my being that we can end war by relief measures, rehabilitation programs, Christian technical assistance, and Christian political action when these are undergirded with a faith in a God who can direct and order the world He created. Such a faith will prevent our falling into the error of rationalizing—making excuses about—our weaknesses as a church.

A third way by which the church can disentangle itself from the fog and underbush of the misty flats of an uncertain world is through a new discovery of the meaning of immortality. There are three reasons why the concept of immortality is of practical significance to the world. (1) A man's concept of immortality influences, or even determines, his standards of conduct. The World Council of Churches' pamphlet on "Eschatology and Ethics" points out

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Stewardship Gleanings

Put Christ in Your Will

ANDREW R. SHELLY

"Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." —Matt. 6:20

". . . Being dead, yet speaketh." Heb. 11:4

His pastor had spoken about the matter of making a will in connection with Christian stewardship. Monday morning a mature member of the church visited the pastor to tell him that he had made the will. It is fortunate that people are freer to talk about wills than they used to be. It is being recognized that if a man has stewardship responsibilities while he lives, he certainly needs to consider the disposal of what he leaves.

1. *Why make a will?* For the same reason you make your own decisions as to how you spend your money while you live. It is good business. In carefully making a will many heartaches have been spared. It protects one's lifetime holdings. In New York alone, $1,000,000 was turned over to the state in unclaimed deposits in banks. It enables the Christian to make sure the final disposition will be Christian.

2. *How make a will?* A short article cannot answer this question. Certainly it is wise to consult a good lawyer. The will needs to be properly worded and signed by witnesses. The provisions of the will is a matter for very prayerful consideration. What provision should be made for those left behind? This depends on circumstances. The Hanover Bank in New York, which specializes in counseling in these matters, says that a person should consider his family and near ones, his church and community, and then the outreaching services of the church.

3. *When make a will?* A simple will should be made early in life. It should be reviewed and altered from time to time as circumstances change. I asked an attorney whether it is true that much confusion and loss results from lack of wills or inadequate wills. He preached the best sermon I have heard on the need for Christian stewards to consider what happens after he departs this life.

Procrastination is perhaps the most common human weakness. A man of my acquaintance started his work in the morning. A short time later he was gone. Had he known he would go that day he would have placed "his house in order." Don't procrastinate.

A Moody Bible Institute pamphlet is entitled "You Can Take It with You." It is on wills. A denomination has a man full time advising people in this area of stewardship. A pamphlet I have is entitled "The Immortality of Christian Influence."

In our free America we have the blessed privilege to make a will. Let's accept the challenge!

All Aboard for Woodstock

RUTH RATZLAFF

"Let's get up on top berth and make a house for our dolls."

"Hey, look at those birds out there. Bring your slingshot quick!"

"Who has some books I haven't read?"

"Please open this tin for me."

"Look, there's a camel!"

Eighteen children were on their way back to Woodstock School after spending three happy months with their parents at their respective mission stations. School was 900 miles away from home in the foothills of the Himalayan Mountains. It would take two days and two nights of train travel, then a two-hour ride by bus and finally a steep climb or a rickshaw ride to reach their destination.

The eighteen children and we two as escorts really felt we were riding in style. For the first time the railroad had provided a special coach leaving from Bilashpur for this group. This was a corridor-car, made up of seven little sleeping compartments with upper and lower berths, a baggage room, and five small bathrooms. There was an aisle running down one side of the car, so that the children could visit each other and run up and down playing. This was quite different from the usual Indian railway carriage in which compartments have no connecting passage. We escorts felt it would be quite easy to look after the safety of the eighteen children when they were together in this way.

Going away to school had meant saying goodbye to Mamma and Daddy. Neither children nor parents like this ritual. While waiting for the train to pull out that morning, some of the bigger girls had spent the time decorating the outside of the railroad car and there had been laughter and joking. As the whistle blew and the train began moving out, eighteen heads had pressed against the windows, as they waved goodbye to Mamma and Daddy. There had been some smiles, both in the train and on the platform, but they were brave smiles—shining through the tears and lumps in the throat.

Elaine and James putting their arms around each other in brotherly and sisterly fashion went into one of the compartments to hide their tears. Esther threw herself on a berth crying, but Mary Ann and Cynthia quickly put their arms around her and comforted her.

"Oh my," sighed one of the bigger girls, swallowing a lump in her throat. But the song was started and the last thing the parents on the platform heard as the train pulled out was: "Cheer for the Brown and the Gold."

Our children came from four different missions in this area: American Mennonite, American Evangelical, Disciples of Christ, and General Conference Mennonite. The nine boys and four girls in the party were between eight and twelve years of age. The other five girls were high school students. In the evening of the first day another group joined us from Jabalpur, so in all our party consisted of twenty-five school children, one three-year old child, one ayah (maid), three parents, one dog, one turtle, and one python. Yes, the snake was alive. But it was safely packed in a box and most of the children did not know it was there until the trip was almost over. Two of the high school girls were taking it up to school as a biological specimen.

When night time came, twenty bedding rolls had to be opened up so that the children could spread out their covers to sleep. Indian trains do not furnish bedding, so each traveler brings his own. Almost every child got a bunk to himself, but two or three had to double up for lack of space. One or two slept on the floor. Night time is when one is most likely to get lonesome for Mamma, so Lucy took her smaller brother to sleep with her. "He's homesick," she explained.

Next morning everyone was happy again and there was little time to get lonesome. Boys entertained each other with tops, colors, games, and sling shots. The smaller girls had their dolls. Everyone did a lot of reading.

At one place where we had an eight hour wait, most of the boys had a ride on a train engine. Of course, as soon as the train stopped any place, some of the group would get off to walk or "shoot birds." However, on occasion would come the order, "Hey, everybody, stay on, we're getting shunted."

Then we would get a special little ride while our car was changed from one train to another. Four times we were shunted and each time we were so thankful that we did not have to unload and reload some thirty-five trunks and boxes, twenty-eight bedding rolls, and an equal number of small suitcases!

Four times a day we all got hungry, for here in India we are used to having "tea" and a snack in the middle of the afternoon. Trains in India do not always carry diners on them, so we went with well-loaded food hampers. Two baskets of oranges, supplied by thoughtful mothers, were placed in the aisle for all to enjoy. The first day the children ate lunches provided from their homes.

Before leaving Champa we had written ahead to several places asking that meals be ready for the group in the station restaurants. Once we all left our carriage and went to the dining car to eat. Since there are no corridors connecting different coaches, we had to stay in the dining car until the next train stop. About evening time canteens would run dry, and one after the other, the children would come asking for a fresh supply of boiled drinking water. Our three gallon milk can held this extra supply.

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Home -- After Six Years

MARIE DUERKSEN

With mingled feelings in my heart, I stood on the deck of the *S. S. Strathaird* on June 8, and watched the large clock on the pier move on to 3:30 p.m. The ship was about to sail. Aunt Christina Duerksen, had finally waved her last goodbye and gone to take the train back to Janjgir. In those moments as the boat so slowly moved away from the pier, my thoughts raced over the many experiences of the past six years— the joys, the sorrows, hard things, funny things, the blessings, and the trials. These all blended into a beautiful melody, and my heart sang, "How good is God's will." Then, as the clouds hid the sun for a moment and the rain spattered on the deck, my heart, too, seemed to weep, and then grow chill wondering, "Will I see India again?" Soon it grew dark; I lay in my bed listening to the roar of the waves. I thought of all the water, and the seas which I was crossing for the second time. I thought of that which was awaiting me when I once again would reach my home land. They had told me I must expect many changes; so I tried to prepare myself for them.

Almost every missionary is grateful for the rest and relaxation which a sea voyage affords, and I, too, thoroughly enjoyed those days even though the first four days through the Arabian Sea were somewhat rough and hot. The weather soon turned cooler, until by the time we reached England, I began to think it was winter time. Having just been through a scorching hot season in India, I felt the cold much more than most folks on the ship.

On June 25th, we arrived at Tilbury, about an hour's train ride out of London. A missionary lady, also from India, and I found our place in the boat train which took us to one of the large stations in London. There, Brother John Coffman, of the Menno Travel Service, met us and helped us get to our hotel. At the station, I made mental note of the many things which reminded me of Indian train stations. The English did a good job of transplanting their ideas and ways of doing things to India, as is only natural.

The five days in London were spent in sightseeing, and good fellowship at the Foreign Missions Club where I had a room. I felt that my stay in London had prepared me to some extent for the busy, fast life in the States.

On July 1st, it was with a feeling of real excitement that I boarded the boat train which would take me to Southampton and the pier where the *United States* was docked. I had heard much about her, and certainly was not disappointed. From the moment I stepped aboard it seemed that I had already reached the United States of America. Everything seemed "bigger and better." Such beauty, such luxury; it seemed I might be in a dream. Then and there I knew that I would enjoy to the fullest the few days we would be aboard her. The first day we crossed the Channel, arriving at Le Harve, France, at about 6:00 p.m. At midnight, July 2nd, we started on the journey across the Atlantic, reaching New York City at 8:30 a.m., July 6th. We had crossed that mighty ocean in less than four and one-half days.

"What did you think of New York?" All I can say is that it was busy and noisy, and my greatest desire was to get out of it just as soon as possible. This I did, and breathed a sigh of relief when I was finally seated on the train bound for Chicago. After a brief visit to the Mission Center, where I met coworkers from several fields, I took the train to Newton. On July 8th, just a month after leaving Bombay, I reached my home, and was warmly greeted by members of my family and my pastor. The long, long journey was over.

The changes? They seemed not to be as great as I had anticipated. It was evident that the American people still hadn't changed when it came to possessing things, and desiring to have the best of everything. I was impressed again with the fact that America is a land of opportunity for all—opportunity for anyone who really wants to work. I remembered the immigrants on the boat, were they becoming aware of this too? Perhaps they were feeling a bit discouraged with all the hustle and bustle, and the high cost of living. Ah, but this is *America,* my country; I love it. Tears came into my eyes as I looked at the stars and stripes floating in the summer breeze. At the same time, there were and are tears of another nature—tears because of the spiritual condition of my homeland. Some of us go to the whitened harvest fields in distant lands; may God grant that many may feel the call to the whitened harvest fields in our own land! Some of us battle with the arch-enemy of the church, and all the evil, unhappiness, and the darkness which he brings into hearts and lives, in a foreign country. It is soon evident that this same power is at work in the church in our own land. Let us not tolerate this enemy and all his evil works in our own lives, nor in our church. Then we will be stronger, and better able to intercede for those in distant lands. The church will be strengthened and grow.

"Finally brethren, pray for us, that the word of the Lord may have free course, and be glorified. . . ."

—II Thess. 3:1

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas

Wanted: Good Spark plugs

It was a mild August afternoon. The fair was in full swing. That afternoon the grandstand was packed with people, young and old. Children were crunching popcorn and sipping soda pop. The older ones were anxiously watching and waiting for the race to begin. In the pit, motors were running as mechanics checked last minute details. Then the announcement was heard: "Attention in the pit—drivers roll your cars into position." The pace car was waiting as the drivers drove their stockcars into starting position. Finally, the moment arrived. The fifteen cars started a slow move behind the shining pace car which led them once around the track. The green flag was out! Motors roared as the drivers hit their accelerators. Dust . . . noise . . . exhaust fumes . . . cheers . . . nerves!!! The race was on.

For ninety gruelling minutes fifteen cars hurried around the track. The time clock ticked on and on as the drivers challenged each other for the lead position. Early in the race Don White gunned his Olds ahead of the others and held on to the lead at a blistering pace. Time took its toll. A Mercury pulled in with trouble. Then a Nash. A Buick stopped with a hot motor. There were others that fell by the wayside. Finally, at time's end, the checkered flag was out. The winner crossed the line in record time. His car had performed in superior style. Others lacked power and failed in performance. The winning driver was acclaimed as the hero, but where would he have been if his power had failed? Under the hood of his car were eight little spark plugs which flashed consistently through those ninety long minutes, providing the power in every crucial moment. Even if one plug had failed to fire for awhile, that car could not have been a winner. But none failed. They burned constantly for that driver.

Winning cars must have a set of good spark plugs. So too, active and aggressive Youth Fellowship's must have a set of good "spark plug" members. They are the ones whose interest is greater, who push, who work, who can be counted on. They are the young people who honestly believe that Jesus Christ is important—important enough to trust and to work for. They are the youth who take seriously His assignment: "If you love me, keep My commandments . . . I have chosen you . . . that you should go and bring forth fruit." (John 14:15; 15:16) They are such as see a vision of what could be done for Christ in the church and the community. A sense of dedication, loyalty, enthusiasm, personal honesty, the willingness to work for Christ and His

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Report from the Oklahoma Field

"Thank you for sending in your application blank. I'm very happy to have someone go to Oklahoma to help the missionaries there. We've tried unsuccessfully to get volunteers for Oklahoma for the past several summers. May the Lord bless you as you serve this way."

It was easy to understand why the VS director had written about "unsuccessfully." Oklahoma brings to mind heat, cotton fields, oil, and Okies. No appeal there. Other areas have more glamour and challenge; why not go there?

But Oklahoma does have a challenge? Yet, it doesn't seem like a mission field on the surface. You live right in a town; perhaps with a hotel, cafes, drug stores, grocery stores, and TV sets; though with the addition of some copper-colored faces.

Get acquainted with the Indians though. Learn about their indifference to the claims of Christ. Visit Concho, the tribal orphanage, with its scores of unwanted children. See poles out in a field, mute evidence to the recent sun dance. There the bonds to heathenism were strengthened; there some weak Christians slipped, giving their offerings to the spirits too. Challenge? Definitely!

How does VS make a contribution here? Vacation Bible school gives the Indian children a day by day presentation of Christ as Savior and helper. Unit members can here search the Scriptures for the message and tax their ingenuity for methods of teaching. Missionary and volunteer cars do a real service as school buses. (You didn't know that a Chevvy sedan could hold fifteen children.) Fellows also may be given a chance to preach, girls a chance to cook.

A special event in the Oklahoma field is the Indian retreat, held this year from May 31 to June 4. The program was a great deal like the other Mennonite retreats with classes in the morning, recreation and crafts in the afternoon, and a preaching service in the evening. Routine yes, but the Spirit used it to accomplish his purposes. One boy just out of jail came out openly to confess Christ; others made important decisions as well.

A real blessing was the fellowship with the Indian Church. Though many members are weak, others come regularly and are a real help to their church. Indians take part in church services, often leading, and one young Cheyenne boy is studying for the ministry and serving his people in vacation times. Such fellowship benefits the Indian Church and even more it is an inspiration to the volunteers. Great progress has been made, but the challenge of a self-sufficient Indian Church remains.

—Heinz Janzen, Ritzville, Washington

Bible Truth Lives Again

"I am the bread of life"

Tradition has it that the original wheat plant comes from Bethlehem. It is interesting to note something which Matson says when writing about Palestine several years ago. He says, "It is interesting to note that the primeval wheat, which is the origin of the cultivated wheat, has only been found growing wild in this country." Bethlehem was first called Ephratah, a word which means fertility and is now called Bethlehem, which in the Hebrew means "house of bread." It seems quite significant that this town, being the home of David's line and the "house of bread," should be the birthplace of Him who was the "Bread of life."

In the Scripture we find several references to different foods but none in number equal those referring to bread. Perhaps this arose because bread was the main food. I was always interested in the fact that we so often repeat the words of the Lord's Prayer, "Give us this day our daily bread," without realizing just what they mean. Perhaps we pray it sincerely, but yet we are probably really entreating for bigger and greater things than bread from the Lord. We not only want "daily bread," but many accessories. How well we Americans are provided for, yet poverty always lends more light on God's Word than wealth.

Think of the first sixteen verses of Matthew 20. Here we have a man hiring several men to help do a task which presents itself. In the morning he goes out and hires several men for a penny a day. Then later in the day the man goes out several times and continues to find idle men whom he brings into his employment with only the promise of giving them "whatsoever is right." As we remember, this continues until the evening so that when quitting time came some had worked only a very short time. When payment was made to each of the workers hired early in the morning, they received their penny as agreed upon. So did all those who had straggled in during the day. Of course those who had labored through long hours and heat of the day complained, but were only rebuked by the overseer who had only done as he had agreed to do. He had done that which was right; he had given the wherewithal to buy provisions for the morrow.

In the Holy Land we find that common laborers are most often paid at the end of each day. The money which they receive is their only meal ticket for the following day. I like to think that this penny was the least our friend the overseer could give, as it was necessary for the daily bread of the laborers.

In Leviticus 19:13 we read that "the wages of him that is hired shall not abide with thee all night until the morning." As this was true then, so it is often

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Book Review

The Christian's Secret of a Happy Life. Hannah Whitall Smith; Revell, 1952, 248 pages. $2.00.

All of us know Christians who have a radiance of spirit which keeps them happy in spite of all obstacles. Then too we have seen Christians whose religion seems to be an inconvenience rather than a conquering faith. Why the difference?

The first kind of Christian is a good advertisement for Christianity. The other kind, we feel, does our cause more harm than good. Why cannot all Christians have the same contageous enthusiasm?

A keen observer once said to Hannah Whitall Smith, "You Christians seem to have a religion that makes you miserable. You are like a man with a headache. He does not want to get rid of his head, but it hurts him to keep it. You cannot expect outsiders to seek very earnestly for anything so uncomfortable." Then and there she began to ask God to show her the secret of a happy Christian life. In this book she retells what she learned.

There is a sense of urgency about the book. The author seems more than eager that the reader understand exactly how to overcome the doubts and difficulties which are often a hindrance to finding a victorious Christian life. She uses illustration after illustration to explain absolute surrender to Christ and complete trust in God.

Did Jesus die to save us from the punishment for sin and not from the domination of sin? What do feelings have to do with being saved, or with being consecrated? How does complete dedication make service a joy? Where is God when evil befalls us? And what should be our attitude toward evil? The answers to these and other important questions help us find the secret of a happy life.

There is good practical advice in the chapter on guidance. The author shows that there are four ways in which God reveals his will to us—through the Scriptures, through providential circumstances, through the convictions of our own higher judgment, and through the inward impressions of the Holy Spirit. The Bible does not have a text for every decision we will have to make, but it does have principles of guidance which can be applied to a surprising number of real-life situations. A Philadelphia Quaker, Hannah Whitall Smith, stresses principles which are in harmony with Mennonite teachings.

First published in 1870, *The Christian's Secret of a Happy Life* has sold almost two million copies. In presenting the 1952 edition, the publishers say it is still "a sound, practical guidebook, a volume that has helped its multitude of readers to live richer, happier, and more useful lives."

—Harold Peters, Walton, Kansas

WANTED: GOOD SPARK PLUGS

(Continued from page 602)

Kingdom—these are marks of a "spark plug" for Christ. Our churches and youth fellowships need more of such young enthusiasts.

In the automotive world a good plug is tested by its firepower and its consistency in shooting. Bad plugs lack spark. They are not regular. The fanciest car can be retarded by poor plugs. Some youth fellowships are on the move for Christ. Others seem to be anemic and sluggish. How is yours? Does it seem to be limping along because of a lack of interest and activity? Maybe there are too many "bad plugs." Their "firepower" for Christ and His Church is missing. Somehow they haven't yet been sparked by the dynamo of God's redeeming power and His Will. They are still burning their energies for the cheap thrills of secular living. They are working for a driver, but it isn't Christ. They need yet to see the absolute claim of the living Christ. Can't we help them?

Christ needs young enthusiasts today. For me and for you there must be no more importrant work (or pleasure) than the work of Christ and His Church. But competition is keen—He has many competitors. His condition is always absolute: "Whosoever forsaketh not all that he hath, he cannot be my disciple." He demands complete obedience—consistent "firepower." He deserves the enthusiasm that we give to a winning basketball team. Again today, this verse needs to be translated into life by young people—"For me to live is Christ." A converted Communist throws out this challenge to Christian youth: "He would have many of us compare our service to Him with the service any 'good' Communist gives to the cause of darkness—night after night and week end after week end given to meetings or distributing literature, enduring ridicule, risking loss of job, going to jail, and often being willing to give up life for the cause with no hope of anything beyond death. God would ask us again if it is too much for us to give the world His message?" (Helen Sigrist) Is it too much?

God needs more "spark plugs" in every church who are "on fire" for Him.

—Harris Waltner

BIBLE TRUTH LIVES AGAIN

(Continued from page 603)

found true today. A man starting off to work doesn't take a lunch pail as we might, but ties up a couple of flat loaves of bread in a scarf and off he goes. The school boy of Jordan does not go to the corner shop for a hamburger and a coke, but gets a loaf of bread and an egg. Bread is the essential food of the whole world today and Christ is that "Bread of life" upon which we must feed if we are not to die of spiritual starvation. "I am that bread of life." —John 6:48.

—Philip Rittgers (Taken from "Jordan News")

Our Schools

BETHEL COLLEGE

Total enrollment at Bethel College as of September 13, had reached 390, with prospects that it would reach 400 soon. Among the foreign students attending Bethel, the following arrived Monday, September 13: Mineke Meerdink from Holland, Rudolph Stubenrauch from Germany, and Armenia Urey from Nigeria.

Parent-Student day and Founders' Day will be observed Tuesday, October 12. Dr. J. E. Hartzler of Goshen, Indiana, and a former faculty member and president of Bethel will speak on "Dark Spots in the World Today." It has become customary to receive a thank offering for the current expense budget of the college.

The radio program, "Chapel Meditations," was again heard over Wichita radio station KFH, Sunday afternoon, September 12, at 3:00 p.m. This is a half-hour public service feature and listeners are urged to express their appreciation for this program directly to the radio station. The continuance of public service features are largely dependent upon listener response.

Dr. Walter H. Hohmann has announced Messiah practices to begin Monday evening, September 20, in the college chapel. Tryouts were conducted during the first week of classes for the a cappella choir, the vocal ensemble, and the Madrigals.

Speaking on the "Fear of Freedom," James W. Bixel, assistant professor of piano, challenged the large audience at the formal opening of Bethel College, Sunday, September 12, to cherish freedom in all its forms by resisting the spread of hysteria and fear. After the service in Memorial Hall, parents, students, and friends enjoyed a reception on the Goerz Hall lawn.

The Student Christian Fellowship has announced Rev. Arnold Nickel of the Bethesda Mennonite Church, Henderson, Nebraska, as the speaker for Christian Life Week, October 11-15.

With students from seven countries, besides Canada and Puerto Rico, Bethel College will again have a cosmopolitan atmosphere which has characterized its student body for several years.

Among the returning students from outside continental United States are Miguel Solivan and Aida Reyes from Puerto Rico; Miguel Cardenas from Chihuahua, Mexico; Theodore Harder, Wuppertal, Germany; Mina Erian Mina, Cairo, Egypt; and James Chang from Tainan, Formosa.

Enrolling at Bethel for the first time are Harmina Meerdink of Baarn, Holland; Rudolf Stubenrauch, Remscheid, Germany; Klaus Neufeld, Kiel, Germany; Armenia V. Urey from Monrovia, Liberia; and Tae-Kwon Kim from Seoul, Korea.

The returning students from other lands became quite well known last year by their contacts with service, church, and club groups. They represent various religious groups as follows: Miguel Solivan, Baptist; Aida Reyes, Mennonite; Miguel Cardenas, Catholic; Theodore Harder, Mennonite; Mina Erian Mina, Coptic, and James Chang, Presbyterian. Their occupational plans range from minister, teacher, architecture, business and medical research.

New students from abroad list their religious affiliations as follows: Harmina Meerdink and Klaus Neufeld, Mennonite; Armenia V. Urey and Tae-Kwon Kim, Presbyterian, and Rudolf E. Stubenrauch, the Evangelical Free Church.

The Newton Rotary Club has for some time been interested in the foreign student program at Bethel College and is this year assuming a half-scholarship support of Tae-Kwon Kim from Seoul, Korea. Of interest is the fact that Armenia V. Urey is a friend of Georgia Coleman Cole and Diana Coleman of Monrovia, Liberia, who were students at Bethel several years ago.

BLUFFTON COLLEGE

Approximately 215 students arrived on Bluffton College campus the week end of September 10 to 13. Of these about 100 are freshmen or transfer students. Included in this group are three new foreign students: Jean van Dijk from Holland, Lore Andres from Germany, and Jakob Duerksen from Paraguay.

Freshmen were introduced to campus life from September 10 to 14, by means of various orientation programs and with the help of upperclass "big brothers and sisters." Highlighting these various meetings were: The Freshmen banquet on Saturday, with the Student Council, SCA Cabinet and faculty; the SCA retreat on Sunday; an all-college sing on Monday, and a skit introducing student organizations and activities on Tuesday. The entire orientation program was sponsored by the Student Council with Dr. Robert Kreider, Dave Tice, Marion Keeney and George Bailey on the planning committee. Earl Campbell and M'Della Williams are the chairmen of this year's "big brother and sister" program.

An all-college formal reception climaxed the first full day of classes on Thursday, September 16. This annual get-acquainted event, sponsored by the College Student Christian Association, was held in the Stauffer Memorial Room of Founders Hall.

Several improvements in facilities have been undertaken to prepare for the new year. New furniture for the top floor of Lincoln Hall, the girl's dorm, arrived in time for the new group of students. This furniture was a special project of the Women's Advisory Council with help from numerous Women's Missionary Societies. New furniture was also obtained for the Elementary Education Room in College Hall.

Other improvements include: A glazing spray booth in the art studios, a room in Science Hall partitioned for the publication offices of the "ISTA," and "WITMARSUM," and a new coat of paint on both Lehman and Hirschy houses, men's dormitories.

(Continued on next page)

OUR SCHOOLS

MENNONITE BIBLICAL SEMINARY

(Continued from page 605)

Mennonite Biblical Seminary students registered for the coming school year are as follows: New students—Glen L. Boese, Springfield, South Dakota; Alden Bohn, Pandora, Ohio; Merle Epp, Hampton, Nebraska; Leonard Gross, Doylestown, Pennsylvania; Roy Henry, Hillsboro, Kansas; Vern Jantz, Odessa, Washington; Ronald Krehbiel, Berne, Indiana; Ernest Neufeld, Chicago, Illinois; Bruno Penner, Mountain Lake, Minnesota; Marion O. Snyder, Chicago, Illinois; Charles E. Sprunger, Belgian Congo; and Donald Wismer, Hilltown, Pennsylvania. Levi Koehn, Turpin, Oklahoma, and Helmuth Dyck, Niagara-on-the-Lake, Ontario, have also returned to finish their work for the B.D. degree.

Last year's students returning for further study are: Floyd Bartel, Hillsboro, Kansas; Menno I. Bergen, Aberdeen, Saskatchewan; Norman D. Berben, Aberdeen, Saskatchewan; Stanley Bohn, Pandora, Ohio; Paul I. Dyck, Carstairs, Alberta; Edmund Felske, Chicago, Illinois; John W. Gaeddert, Buhler, Kansas; William M. Gering, Marion, South Dakota; Ralph Graber, Marion, South Dakota; Ramon H. Jantz, Drake, Saskatchewan; Norma Jost, Hillsboro, Kansas; Walter P. Neufeld, Inman, Kansas; David Schroeder, Winnipeg, Manitoba; Leola Schultz, Bloomfield, Montana; Leonard Smucker, Bluffton, Ohio; and Gerrit Veendorp, Leiden, Holland.

One student, Mario Bustos from the Mexican Mission in the city, is registered to take work in the Bible school.

Seminary staff, students, and members of the Seminary Fellowship and their families journeyed to Camp Friedenswald, near Goshen, Indiana, to enjoy and participate in a Seminary retreat, September 17 and 18. Rev. Robert Hartzler, pastor of the Eighth Street Church, Goshen, Indiana, served as leader of the retreat and Rev. Jacob J. Enz led in Bible study.

Dr. Martin Niemoller, of the Evangelical Church, Germany, will be the speaker for the E. B. Hoff Lectures at Bethany, September 27, to October 1.

MCC News Notes

TO RERORT ON SOUTH AMERICAN MENNONITES

Frank J. Wiens, who has ministered to Mennonites in South America in various capacities since 1949, will visit North American Mennonite churches and communities this fall in the interests of acquainting them with the welfare of their brethren in Latin America.

Brother and Sister Wiens and their family will spend several weeks in their home community of Reedley, Calif., before he begins his deputation. The Wiens family was scheduled to leave Asuncion, Paraguay, around Sept. 16.

In his visits Brother Wiens will report on current developments and activities among Mennonite colonists in South America. Since Mennonites in the United States and Canada have shown much interest in their refugee brethren in South America in recent years, it is felt this visit will strengthen the fellowship between these brotherhoods.

Further information about Brother Wiens' visit will be reported as more definite plans are made. Brother Wiens plans to attend the triennial conference of the Mennonite Brethren Church in Hillsboro, Kan., Oct. 23-28, before beginning an itinerary which may run about six weeks.

PAX MEN TO JORDAN AND KOREA

Two PAX men are taking up assignments in Jordan and Korea. Lavern Unruh of Marion, S. D., arrived in Jordan Sept. 19, and immediately began teaching in a boy's school in Ramallah, which is about five miles north of Jerusalem. He is on loan to this school operated by the Five-Year Meeting of Friends with headquarters in Richmond, Ind. MCC has supplied personnel to this school previously and their services have been deeply appreciated. Merle Springer of Saybrook, Ill., was scheduled to sail from San Francisco for Korea Sept. 21. He will join the six-man PAX rehabilitation team already in that country.

ABOVE THE MISTY FLATS

(Continued from page 599)

that, in nearly all theories of eschatology (the doctrine of last things), there is the assumption that a man's actions are influenced by his idea of last things—his ideas of immortality. For example, if a man believes that death ends all, naturally he will say "Let's indulge in wine, women, and song, for tomorrow we die." If a man believes that life after death is simply an extension of this life, he will ask "Why do any better? My present pattern isn't too bad." But if a man believes in a world of perfection, where men live eternally with God, he will be inspired to be as near like God now as he can be, in anticipation of that world of perfection.

Another reason (2) for a new discovery of the meaning of immortality is to preserve the sanity of the human family. Psychologists and psychiatrists have now been saying for decades that recovery from mental diseases comes when people catch a vision of the meaning of true religion. The mind in distress gets blinded by the problems and tensions of life when they close in upon it. Only a vision of a God beyond itself, and only a glimpse into the world of the immortal soul, can remove the fog and entanglement of a human mind in difficulty.

A final reason (3) for renewed insight into the concept of immortality is couched in the title of a book by Bishop Arthur Moore, *Immortal Tidings in Mortal Hands.* The Christian is not merely the promoter or salesman of material products or secular ideas. The mortal Christian is in possession of a divine message, the gospel of salvation. He possesses a divine entity, the Kingdom of God! Glorious is the knowledge that through God's love our mortal hands can become transformed into fit instruments to dispense immortal tidings to the human race.

The question therefore becomes: Have I drunk sufficiently at the fount of immortality to make my total being a fit carrier of God's eternal message?

There are two worlds. The one is the perfect and ideal pattern for the imperfect, material world. A full awareness of the ideal world will lead the church into full joy and spiritual productivity.

—Moderator's Address to the Eastern District of Maryland (Church of the Brethren).

I COME TO THE COMMUNION TABLE

(Continued from page 596)

With a believing mind, and a trusting heart, I take of this bread and this cup, the divine pledge of forgiving grace. With a comforted spirit and with a soul at peace with God, I will arise to walk uprightly as in the sight of my Redeemer.

With gratitude and inadequate speech I declare that the miracle has been performed anew in my heart. I am forgiven. Henceforth I will walk in peace and surety.

—Roy L. Smith

—Commission on Evangelism, The Methodist Church

ALL ABOARD FOR WOODSTOCK

(Continued from page 600)

We would say that the whole trip was fun except for the fact that one boy, Buddy Waltner, got sick on the first afternoon of the trip and had high fever. In spite of medical aid he did not improve, so when we reached Landour, we took him directly from the bus to the hospital. There the doctor told us he had pneumonia. We are thankful his case was not more serious and he is on the road to recovery.

Now we are on our way home after leaving the children all more or less settled in their boarding homes. I have written this sitting on a trunk at the Katni railway station platform between the hours of five and seven o'clock in the morning. We are waiting for our next train connection here. We have been gone from home seven nights—one of which we spent in a noisy waiting room, two in COLD Landour, and four on the train. We shall be glad to sleep in our own clean beds tonight.

—India Calling

Jottings

—First Church, Upland, Calif.: July 11, eight members of the MCC Voluntary Service Unit, who were serving as counselors for the Crippled Children Society, at Camp Parvika, gave inspiring testimonies. Aug. 1, Melva Lehman, missionary to India, was with us. Over the week end of Aug. 8, a number of our young people attended our retreat at Lake Sequoia, Mieka Willis serving as retreat hostess. Frieda Schmidt, Nettie Cooley, and Grace Boshart were cooks. Our pastor taught comparative denominations, and in his absence, C. C. Bury of the Church of the Brethren, preached for us.—Corr.

—First Church, Clinton, Okla.: While we were without a minister during the month of August, H. S. Boese of Corn, Okla., brought the morning message, Aug. 15 and 22, which was a real blessing to all. We again are happy to have a minister and welcome Rev. and Mrs. Walter Regier and sons into our midst. Installation services were held Sept. 12. On Monday, Sept. 4, at 7:30, the members and friends gathered at the home of Mr. and Mrs. Ewald Schmidt for a welcome supper and surprise grocery shower for the Regier family. Ice cream, sandwiches, and cake were served to about 70 people. Our congregation was invited to the wedding of Erwin Schmidt and Pauline Muno, Sunday, Sept. 12, at 7 p.m. Meetings are going on as usual. Ladies' Mission Circle is working for a sale to be held soon.—Corr.

—Apostolic Church, Trenton, Ohio.: Ruth Vanderenter, Ruth McKinney, Sally McKinney, and Mary Willsey attended Camp Friedenswald. Sunday, Aug. 8, they had charge of our morning worship hour and brought an interesting report of the camp program and activities. Each felt they had greatly benefited from their experiences at camp, and expressed their gratitude for the privilege of attending. On Aug. 22, there being no service, the Mennonite League held a picnic at the home of Mr. and Mrs. Willard Wintersteen. The Mennonite Christian Service Group met at the home of Mrs. Sam Beatty. At the close of the service on Sept. 5, Herbert Ehiesman, Jr., united with the church—Edna Kinsinger, Corr.

—Gospel Church, Mountain Lake, Minn.: Missionary Robert Kampers of India, gave the message Sunday morning, Aug. 1. That evening, a farewell service was held for Miss Luella Loewen who left for her second term as missionary for the Philippine Islands. On Aug. 8, George Neufeld gave the morning message. The Young People's Choir had their annual picnic at the Henry A. Stoesz farm, on Aug. 11. Harold Warkentin, superintendent of the local Bible school, brought the morning message on Aug. 15; Rev. Alvin Ysker on Aug. 22. On Thursday evening, Aug. 26, a welcome and miscellaneous shower was held for the P. J. Nickel family who arrived recently from Alaska. C. P. Klaassen gave the message on Sunday, Aug. 29. That evening he showed a film showing customs of the head-hunting tribes in South America. On Aug. 30, the King's Co-Workers Mission Society had a shower for Mrs. Calvin Flickinger. The Flickingers are missionary candidates for South America.—Mrs. Waldo Stoesz, Corr.

—First Church, Lehigh, Kan.: The children of our Sunday school gave a fine program on Sunday morning, June 13, Children's Day. In connection with this, our pastor, Peter W. Goering, gave a sermonette especially for the children. All the congregation partook of a bountiful picnic dinner and the afternoon was spent in play and fellowship. The church had a farewell fellowship dinner for the D. D. Janzen family on June 27. The Janzens left to make their home in the Lind, Wash., community. Our Sunday school classes and women's organizations sent 40 Christmas bundles this year. On July 14 was the funeral of Mrs. Helena Goertz. She was one of our older members. Saturday, July 10, was the wedding of Alice Weyand of our church and Norman Neill of Kansas City, Mo. Four of our young people attended the retreat at Camp Mennoscah the week of Aug. 2-7. While our pastor and his family rested in Colorado a few days, A. R. Ebel of Tabor College, Hillsboro, served us Sunday, Aug. 15. The YPU had charge of the worship service Sunday, Aug. 22. They gave reports and impressions of the retreat days. Aug. 24, Mrs. Henry Weinbrenner was laid to rest after several years of suffering.—Mrs. G. F. F., Corr.

—First Church, Reedley, Calif.: In August, a peach-canning-for-relief project was jointly sponsored by the Mennonite churches of this area; the peaches, labor, and cans all being donated. The Young People's Retreat was held in the mountains Aug. 14-21, and Family Retreat was enjoyed during the Labor Day week end at the coast. Our pastor and family are with us again. We appreciated the fine work in our church of Rev. and Mrs. Ramon Jantz during the summer. Recent missionary visitors and contributors to our church services have been Miss Melva Lehman, India; Rev. and Mrs. Frank Manning, Africa; Rev. and Mrs. Arthur Friesen, American Indians; and Rev. and Mrs. Lubin Janzen, India. Bill Gering, YPU representative, served our church also. Election for Sunday school officers took place Sept. 12, for the new Sunday school year beginning in October. A Christian Life Conference, featuring the doctrine of nonresistance, will be sponsored by the Mennonite churches of this community, Sept. 26-28. Frank Peters of Tabor College and Erland Waltner of Bethel College will be the speakers.—Mrs. Ray Goossen, Corr.

—First Church, Aberdeen, Idaho: On Aug. 15, our congregation had communion service and infant consecration. This service brought to a close the nine years of inspirational ministry H. N. Harder brought to our congregation. The church farewell service was held that same evening with a program in the church, and a social hour with refreshments

(Continued on next page)

later during the evening. There were many friends in the community who also attended this service. A token of appreciation was presented Rev. Harder for his untiring and faithful services to our congregation. We regret to see the H. N. Harder family leave our church, and wish him God's blessing in his new charge at Normal, Ill. Missionaries from the General Conference, Rev. and Mrs. Curt Classen, brought the messages Sunday morning and evening on Aug. 22. Also on the last Sunday in August, Peter J. Becker, a former member of our church and now missionary for the American Sunday School Union, brought the evening message in our church. During the first week in September, a program by the Prairie Bible Institute was given in our church. Rev. and Mrs. John B. Jantzen were in our midst the first part of September, and told us of the work in Africa—Corr.

From My 1-W Diary

Agricultural Experimentation

Arrived at work at 8:30 a.m. Since it's Monday, we set out for the barn. I'm not a farmer, or ever intend to be, but since arriving at the University of Delaware Agricultural Experiment Station, I have learned that the white cows with black spots are Holsteins, and that cows with a brown and white combination are Guernseys. Equipped with needles, test tubes, and a slight knowledge of bovine nature, we proceeded to rid cows 13, 19, 22, and 23 of 25 cc. of blood. By this means we can keep a record of the progress of ketosis (disease of dairy cattle).

At 11:00, Dr. Richards, my boss, stopped by. Today we had one of our infrequent chats on spiritual things. This is my first personal contact with the Mormon belief. He is quite energetic in church work (true of most Mormons) and has also served several years in Greece. Many spend time on the mission field and pay their own expenses as well. Perhaps we as Mennonites could capture some of this zeal and self-sacrifice. But it seems we are so far apart in many ways. It gives me a burden for those who know the gospel and yet do not appropriate it fully to their own lives.

I also worked on Project 132—"Roughage Digestibility." Finding the feeding and economic value of pasture grass takes a lot of laboratory analysis. I investigate the presence of naturally occurring substances in forages upon which animals graze and make various analyses. This involves a great deal of laboratory work, but that is my job. Because of this variety of the work and the friendly personnel, I thoroughly enjoy every day.

Perhaps I live a more secluded life than many of the 1-W fellows. Therefore I do not have as great an opportunity of meeting people. However, people at certain times and under certain conditions become rather reactive and explosive—and so it may be said of chemicals.

—Herbert G. Weaver, 79 East Cleveland Avenue, Newark, Del.

Senile Ward Attendant

After a breakfast of bacon and eggs, I arrived on the ward at 6:30 as usual. Since this was Mr. and Mrs. Adams' day off, there were only three attendants, and I was the charge attendant. The patients lead a very routine life. Today, as every day, each worker knew the little job he had to perform such as sweeping, mopping, or setting the tables.

At 8 o'clock, I gave out the medications. Then I tried to attend to some of the individual needs of the patients. It is not difficult to know what kind of life the patients led by their present actions. The men accustomed to work with their hands are most anxious to help with the work. The former business executive often gives speeches to imaginary audiences or the former drunkard has an imaginary hangover from his supposed drunk the night before.

We served a dinner of Spanish rice and spinnach. As I watched some of the patients gobble their food, I found myself despising them. Then I thought of that verse in I Thessalonians: "Now we exhort you brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men." This afternoon I took some of the patients to a movie in the "Hut."

As I left the ward for the day, I thought how unfortunate some of these people are—locked behind doors 24 hours a day. Then I thought it could just as well have been myself or anyone else "on the wrong end of the key."

After supper our quartet practiced for a hymnsing. I enjoy very much my associations with the other fellows here. It reminds me a lot of college life.

—Glen E. Miller, Box 143, Hawthornden State Hospital, Macedonia, Ohio.

Question: How can I divide my contributions so that each Conference board will receive its proper share?

Answer: Do not divide your gift but send it in as one sum to the office of Conference Treasurer, 722 Main St., Newton, Kansas. Here it will be divided in the following manner: Of every dollar

69½ cents will go for Missions
23 cents will go for Christian Service
5½ cents will go for Education and Pub.
1 cent will go for Ministers Aid fund
1 cent will go for the General Treasury

Note: The size of a gift may not be as important as the way it is given. Most effective giving to the work of the four Conference boards is that that proportionately supports each part of the work program.

Into the Beyond

MRS. ALFRED BRAUEN, of Pandora, Ohio, and member of the Grace Church, was born March 4, 1876, and died September 3, 1954.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

MENNONITE LIBRARY BIBLICAL SEMINARY

In My 1-W Diary

Seedtime and Harvest

Taxes

Volume 69 Number 39 October 5, 1954

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Typhoons No. 12 and No. 13 hit Kyushu, the southernmost island where our missions are located. Vorans and Voths report buildings damaged by wind and water, but all our workers are safe. Help from the MCC made possible immediate relief to Japanese families.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. E. Smucker, Maynard Shelly, Willard K. Claassen.

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Items of Interest

PLEA FOR PRAYER

Our annual Missionary Conference in India will be held from Friday, October 8th through to Thursday, October 14th, in Champa, M. P. On behalf of your missionaries in India and of this Conference, I plead with one and all to remember this Conference in your prayers.

The needs are great. We do not believe that the doors are closing down on the Christian Program. But with adverse winds blowing, we can believe that tremendous changes may be in the offing which will affect foreign participation in this work. In this Conference, we need especially to be captured and led by the Spirit of the Living God that Christ may be indeed in our midst. Your prayerful support is earnestly implored.

—**S. T. Moyer**

EASTERN DISTRICT BROTHERHOOD MEETING

The Annual Meeting of the Eastern District Conference Laymen's Brotherhood will be held at the Historic Springfield Meeting House, near Pleasant Valley, Penn., on Saturday afternoon and evening, October 9.

A panel discussion on the purposes and aims of this LAYMEN'S ORGANIZATION as embodied in their new constitution, and the business sessions will be held in the afternoon. In the evening, Rev. Elmer Friesen will address the joint meeting of the men's and women's organizations.

SEVENTY-FIFTH ANNIVERSARY

The Hebron Church, Buhler, Kansas, is announcing its annual mission festival and 75th anniversary to be Sunday, October 10. Former pastors will bring the messages.

Q: "How much should I give a month during the last quarter to help make up the budget?"

A: If you give a fixed amount each month just double that amount.

Of Things to Come

Oct. 11-15—Christian Life Week, Bethel College
Oct. 19-22—Writers' Conference, Mennonite Biblical Seminary.
Oct. 20, 21, 22—Western District Conference, North Newton, Kansas
Oct. 24—Reformation Sunday
Oct. 31-Nov. 6—Menno Simons Lectures, Franklin H. Littell, Bethel College
Nov. 14-19—Bible Lecture Week, Ed. G. Kaufman, Bluffton College
Nov. 25—Thanksgiving Day
Nov. 29—Advent Sunday
Dec. 1-6—Council of Boards, Newton, Kansas
Dec. 12—Universal Bible Sunday

WESTERN DISTRICT MINISTERS' CONFERENCE ZION MENNONITE CHURCH ELBING, KANSAS

October 19, 1954

Morning Session 9:30

Introductory Service—
Henry Hege, Chm.
Special Music—Brudertal Church
Communion Sermon—
P. P. Tschetter
Communion Service—H. J. Dyck
Address—
"Improving Church and Conference Relationships"
Erland Waltner

Afternoon Session

Devotional Service—
O'Ray Graber
Business
Special Music—Zion Church
Panel Discussion—
"Improving Church and Conference Relationships"
W. F. Unruh, Moderator
TOPICS:
"Why Should We Endorse and Support Our Conference"
John Thiessen
"Why Do Some Endorse But Do Not Support Our Conference"
Arnold Funk
"Why Do Some Neither Endorse Nor Support Our Conf."
Howard Nyce
"How Can the Laymen Improve the Relationship Between the Church and the Conference"
Waldo Voth
Report of the Resolutions Com.
Closing Remarks—Irvin Richer

Editorials

PRESIDENT CALLS TO PRAYER

This is written on the day which the President of the United States has proclaimed as a National Day of Prayer for Peace. In 1952 Congress passed a resolution providing that the President set aside one day each year, other than Sunday, on which the people of the United States "may turn to God in prayer and meditation." So the President had designated September 22 as a "National day of prayer when all of us may give thanks for blessings received and beseech God to strengthen us in our efforts toward a peaceful world."

In his recent address at the World Council of Churches, President Eisenhower sounded a note which was emphasized by newsmen as if it were the main "news" of the address. He urged the world spiritual leaders to set as their goal "nothing short of inviting every single person in every single country in the world who believes in the power of a Supreme Being to join in a mighty, simultaneous, intense act of Faith. That act of faith might take the form of a personal prayer by the hundreds upon hundreds of millions—delivered simultaneously and fervently for the devotion, wisdom, and stamina to work unceasingly for a just and lasting peace. If this mass dedication launched an unending campaign for peace supported consequently by prayers, I am certain wondrous results would ensue."

These suggestions of the President for prayer should be our daily concern—that of giving gratitude for daily blessings and that we might be strengthened in our efforts toward a peaceful world. If we so prayed day by day in sincerity and faith, perhaps our leaders charged with working out the details of peace might be led to turn to the spiritual methods of bringing about such peace and depend less on the power of the bomb.

JAPANESE YOUTH PETITION AGAINST USE OF BOMB

A petition protesting the use of nuclear weapons, signed by 33,000 Japanese youth was presented to the Section of International Affairs at the recent Evanston Assembly. The petition received considerable attention not only at the section meeting, but the Chicago newspapers displayed it widely.

The petition read in part: "every nation should prohibit the production, use, and experimentation of atomic and hydrogen bombs. Through international control of atomic energy, atomic power should be utilized for peace."

No doubt this petition was inspired in part by the fact that innocent Japanese have been victims of the atomic experiments that have taken place in that area of the world, as well as the fact that Japan had been the victim of the atomic bombs dropped during the last war.

If more such petitions were presented by Christians the world over, and especially by our peace churches, more attention might be given to such protests. Sometimes by refusing to let our light shine we prolong the darkness.

NEW GAINS IN CHURCH MEMBERSHIP

In the new YEARBOOK OF AMERICAN CHURCHES, just out, we are again informed that church membership has risen to the highest figure in United States history, for a total of 94,842,854 This represents the highest percentage of church members in our history, six out of ten, with a gain of over two and a half million over the previous year. In 1850 only 16 per cent of the population held church membership.

According to the YEARBOOK the United States now has more churches, more members, more ministers, and more Sunday school members than at any previous period in history.

The editor of the YEARBOOK feels that one important reason for the gains was the continual shift in public opinion "in favor of a life that includes the spiritual, and, in fact, is not complete without it." Other factors cited were the increase in birth rate, effective evangelistic efforts of the churches, and population shifts that have produced new suburban churches. The 1953 figures for the two largest divisions now stand as follows: Protestants 55,837,325 and Roman Catholics 31,476,261.

Such increase in church membership is heartening. True, there must be deeper purposes than merely putting names on a church list, but at least there is increased interest in the Christian religion. This presents a great challenge to the Christian churches.

OUR ATTITUDE TOWARD OUR WORK

Frequently we hear it said that we should do only the kind of work which we enjoy doing, and if we do not like our job we should change to something else. But what about all the hard and difficult and unpleasant work that needs to be done? If we should give up a job simply because we are tired of of it and want to do only what we really enjoy there would be such a mix-up and confusion that the whole balance of life might be thrown out of order.

There are unpleasant jobs that need to be done. Washing dishes can become monotonous and no doubt there are many who need to do this task daily but who cannot honestly say that they enjoy doing it. Almost any job, even though enjoyed at first, may become tiresome and somewhat unpleasant at times. To change jobs every time we tire of one is not the part of wisdom.

A far better plan is to accept the job that is ours for the time being, and try to put into it something of worth. Our mental attitude toward our job is of extreme importance. To refuse to allow our work to become our master, but to bring to the work that needs to be done a spirit of service and goodwill will help us perform our tasks as unto God.

Evangelism -- An Emphasis Through the Sunday School

Seedtime and Harvest

G. G. EPP*

"And herein is that saying true, One soweth and another reapeth" John 4:37.

From earliest childhood we recall the prayers, the Scripture verses and the little sacred songs learned in the parental home and in the Sunday school. The wonderful stories of the Bible which are there presented, and of which the children never get tired, constitute the foundation of the faith-life to follow. The Sunday school only then can really fulfill its great mission if this splendid cooperation between the home and the Sunday school exists.

I. SEEDTIME

Childhood and the time of youth are generally spoken of and referred to in the Scripture, as the time of sowing and planting; of development and growth. The time of physical and mental progress; the time also when the hearts are most receptive to things spiritual.

The Sunday school teacher therefore has a God-given opportunity to plant the seed of God's living Word into the hearts and minds of the boys and girls. They are eager to learn, the teacher also must be eager to impart. The teacher must lay hold and make the greatest use of these opportunities, because they will not forever be his.

Seedtime is a time with a limit. It passes away. Every hour of Sunday school throughout the year must be regarded as fleeting—yet holding great possibilities.

Planting the seed on the farms of this continent, in these modern times, is done by highly mechanized methods. These are designed to do the work of planting in a record of time, in contrast to the slow and painful efforts of olden times.

In the spiritual realm, even in our modern age, the time-tested methods of Christ and the apostles have not become outdated or lost their effectiveness; but still prove to be the way to win souls to Christ.

Prayer stands foremost as a time-tested method. The Sunday school superintendent and the whole Sunday school staff, engaged in the work of planting the seed, must earnestly pray. To pray also means to reconsecrate oneself to the great task and to ask divine guidance in presenting the lesson. To impress it to the minds and to interpret its meaning to the hearts, as well as to substantiate it by the walk and conduct in word and deed in everyday life, must be the supreme objective.

Evangelism must have a foremost place in the Sunday school. It means planting the seed. And the seed, which is the Word of God, manifests life according to Isaiah 55:11b: "It shall not return unto me void, but it shall accomplish that which I please and it shall prosper . . . whereto I sent it."

II. HARVEST

This is the time of reaping or garnering in the golden grain. Our children in the Sunday school of today will in a few years constitute the congregation and the church. They are the church of the future.

The Sunday school with an evangelistic emphasis therefore is of tangible importance to the future existence and life of the church.

What a harvest for the church—to receive annually a goodly number of consecrated new young members. The Sunday school has sown, and another, the church is reaping.

Yet this is not the final harvest; this will come after the time of grace has come to an end with the appearance of Christ in the clouds to garner in His harvest—the church.

Then the harvest will reveal to its fullest extent what the planting of the Word has accomplished, and also what marvelous things God has wrought through the Sunday school.

Follow Directions

A teaser of curiosity as well as an incentive to Bible reading was a seventy-year-old tract—faded, time-yellowed, and broken at the edges—which came to our desk the other day. Here it is. Read it and see if you can resist the impulse to look up the references:

"Dear Reader: I once resided with II Timothy 3:4 and walked in Ephesians 2:2, and my continued conversation at that time is still recorded in Ephesians 2:3.

"I heard one day that an inheritance had been purchased for me, and a description of it reached me; you will find it at I Peter 1:4. One who resides in Hebrews 4:14 had purchased it, and paid an extraordinary price for it; but, to say the truth, I did not believe this report, as I was entirely unacquainted with the Man and long experience had convinced me that strangers never gave favors through love alone, and friends seldom gave any favors that cost much.

"However, I called at I Timothy 3:16, as my own prospects at Ephesians 2:12, were as bad as they could be. I found the house I sought for at II Corinthians 5:1, and the invitations to it, which you will see put up at Isaiah 55:1, 2, and by John 7:37, are wonderfully inviting to the poor and needy. The house has only one door, and it was some time before I saw the Door at John 10:9.

"My permanent address will be Galatians 5:1, but call any day at Hebrews 4:16. You will meet me and many others; we are daily in the habit of meeting there. If you call, attend to what the servant says at Luke 14:22, and you may depend upon what that servant says."

—**War Cry**

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*Pastor, Eigenheim Church, Rosthern, Sask.; Member, Board of Missions

Western District Conference Program

Memorial Hall, North Newton, Kansas, Oct. 20-22

Conference Theme—"Toward Oneness in Christ,"
—John 17:21
Conference Hymn—"The Church's One Foundation."
Conference Speaker—
Rev. Jitsuo Morikawa, Pastor, First Baptist Church, Chicago, Ill.

(Condensed Program)

Wednesday morning, Oct. 20

Sermon by Conference President—Arnold Epp
Reading of Minutes
Appointment of temporary committees and presentation of delegate certificates.
Reports of the Executive Committee; of the officers; of the Statistician.
Election: Conference Officers and Program Com.

Wednesday Afternoon

Message—Jitsuo Morikawa
Reports of Executive Committee continued; Central Treasurer; Field Worker.
Report of Board of Trustees and Election of Board Members.

Wednesday Evening

Western District Young People's Program, First Church, Newton.

Thursday Morning, October 21

Message—Jitsuo Morikawa
Report of Home Mission Committee and Election.
Report of Deaconess Committee and Election.

Thursday Afternoon

Message—Jitsuo Morikawa
Report of Educational Committee and Election.
Report of Bethel College and Election of Candidate for Bethel College Board.

Program of Mennonite Men

Annual Business Meeting, Memorial Hall at 4 o'clock
Dinner Meeting at First Church at 6 o'clock
Public Meeting, Mennonite Men, First Church at 8 o'clock
Special Music
Address—Jitsuo Morikawa

Friday Morning, Oct. 22

Message—Jitsuo Morikawa
Report of Peace Committee and Election
Report of Charity Committee and Election
Memorial Service—J. W. Bergen

Friday Afternoon

Message—Jitsuo Morikawa
Five-minute Reports by General Conf. Secretaries:
"The Most Urgent Concern of Our Board"
—John Thiessen, Willard K. Claassen, Elmer Ediger, A. J. Richert, P. K. Regier
Unfinished and New Business
Formal Close of Conference
Committees meet for Reorganization and Planning.

Women's Missionary Organization
of the Western District Conference
at the Emmaus Church, Whitewater, Kan., Oct. 19

(Condensed Program)

Tuesday Morning, Oct. 19

Song and Worship Service with special music
Address—"Witnessing for Christ"—Herbert M. Dalke
Offering for General Conference Home Missions

Afternoon Session

Business meeting
Address—"With European Mennonite Women"
—Mrs. Cornelius Krahn
Offering for Foreign Missions and Relief

Closing worship service

If We Could See

If we could see beyond today
As God can see;
If all the clouds should roll away,
The shadows flee;
O'er present griefs we would not fret;
Each sorrow we would soon forget,
For many joys are waiting yet
For you and me.

If we could know beyond today
As God doth know,
Why dearest treasures pass away
And tears must flow;
And why the darkness leads to light,
Why dreary paths will soon grow bright;
Some day life's wrongs will be made right,
Faith tells us so.

If we could see, if we could know
We often say,
But God in love a veil doth throw
Across our way;
We cannot see what lies before,
And so we cling to Him the more
He leads us till this life is o'er;
Trust and obey.

—Selected

In My 1-W Diary

A Day in the Holy Land

With the first light of dawn, the din of noises invades the quietness of night in Es Salt. Donkeys bray and the Shaikh calls the Moslems to prayer from the mosque which is only 200 feet from my window. But wait, this was still five o'clock and breakfast is not until seven. After breakfast there were devotions in Arabic led by one of the workers. Then we gave the cooks the supplies to feed the 200 children who came to the feeding center for dinner.

Then I saw Abu Yousif, a mason, coming to repair a wall. After an hour of figuring prices, amount of work and much persuasion he came down from 25 to 15 "dollars" for the job. This seems like a rude way of business, but it's the Arab custom and is expected so it becomes sort of a game.

Until dinnertime I did odd jobs such as balance my account books or order supplies we will need in our nursing clinic. During the summer the soup kitchen is not necessary, but we keep the milk center open and are also prepared for special cases.

Immediately after dinner we listen to an English news broadcast. It has been an odd day because there have been no new riots or border attacks on any of the Arab countries. After packing my suitcase, I started for Jerusalem. The car I planned to ride was full so I had to take the bus. There were chickens tied to the seat in front of me and they also wanted to have transportation to Jerusalem.

Now I am at Saint Georges School in Jerusalem where I teach chemistry two days a week. After supper I made final lesson preparations and prepared an electrolysis experiment. Social events here are practically nil so I spend the rest of the evening studying anatomy. Yes, God has led us through another day and in my private devotions I thank Him for the privilege of allowing me to carry on the witness for Him in this Holy Land.

—Samuel Stover, a PAX man on loan to Church Missionary Society Welfare Clinic, Es Salt, Hashemite Kingdom of Jordan.

A Day Along the Nile

The old alarm clock made the whole bedroom vibrate about 5:30 a.m., just before the hot Egyptian sun pushed its way up through the sand in the East. This morning found us back in the city of Assuit at the American college where we come at midweek to attend prayer meeting and choir practice and check with our headquarters.

After a good American breakfast at "The Club" for all Americans at the college, we gassed up the jeep and talked with the project leader for a few minutes in his home. Had a few close ones as usual on the 25-mile journey to the farm, but one of them was extra close. A man was riding his donkey down the middle of the road and didn't bother to move to either the right or left so while passing wide on the left, he turned his donkey left into the jeep. His only words were the usual curse: "May God destroy your father's house."

Arrived back at the farm in time to comfort an expectant mother goat who soon presented a couple of husky twins. Performed post-mortem on a duck that died last night to see what ailed her and finally arrived at the conclusion of heart failure. A good-sized batch of chicks hatched today so we were able to make some farmers happy by presenting them with a dozen. But we managed to make an equal number angry because we didn't have enough to supply all who wanted them. This afternoon we bought grain and ground different mixtures for each kind of animal on the place.

Visited leaders of a nearby village this afternoon and managed to get started on making an agreement for this fall's Jersey bull extension program. Chatted two hours over half a dozen cups of tea. After chores were finished, started working on the crowd of first-aid patients outside the gate. Today was eye day and put drops in about 87 eyes. Today's outstanding and most serious case was another man with his head wounded as the result of a fight.

Since supper got a little reading and writing done plus "chewing the rag" with the boys. The old gas lantern is starting to spit and cough, so got to make a dive for bed before the "black out."

—Kenneth Imhoff, a PAX man in a rural development program, Assuit College, Assuit, Egypt.

Work with Delinquents

It is wonderful to be able to serve God by witnessing to those who have no such hope of the great salvation He has given us. Today has certainly been worth while. I am thinking of the wonderful time I had with those who haven't accepted Christ. I am thinking of boys who would pat you on the back with one hand and pick your pocket with the other.

I spend most of my time at McKim Boys' Haven. The boys in this home all have court records. The rest of my time is spent at the McKim community center. Here we provide recreation and wholesome entertainment for many slum children.

As usual it wasn't easy to wake the fellows up this morning. We had a good breakfast. It is especially necessary to have our boys eat well. Our boys aren't the average type of boy. They are the toughest in the city of Baltimore. They are the boys who have come out of the city courts. These boys haven't any other place to live. Our boys are thieves, truants, arsonists, rapists and would-be-murderers. They have attacked me with bats and clubs and threatened to kill me. And yet these same boys will put their heads on my shoulders, cry, and confess their deeds. And they have then asked me about Christ and His way of life.

After breakfast I supervised their work. As housefather, I must be with them full time. It includes all the duties of a father. I must praise them, and I must punish them if necessary.

After they finished their jobs, we went to the center for a softball game. After the game we went back to the Haven for dinner. Then we all got in the truck and went out to the beach for an afternoon dip. We took the canoe along today. After eating a lunch, we headed back for the Haven.

After we had our supper we went to the Center once more for some volleyball and other sports. By this time everyone was quite tired and ready for bed.

It surely has been a full day—full of wonderful opportunities for being a Christian witness; for the only way our type of boy can be reached is by a consistent Christian example. Words mean nothing to them. Only if you show them by your daily life that Christ's way is the right way, can you win them to Him.

—Robert Peters, Voluntary Service, McKim Boys' Haven, 700 West Lombard Street, Baltimore 1, Md.

Be's Worth Knowing

Be patient; be prayerful; be humble; be mild;
Be wise as a Solomon, be meek as a child.
Be studious; be thoughtful; be loving; be kind;
Be sure you make matters servant to mind.
Be cautious; be prudent; be friendly with few;
Be temperate in argument, pleasure and view,
Be cheerful; be grateful; be hopeful; be firm;
Be peaceful, benevolent, willing to learn.
Be courageous, be gentle, be liberal, be just;
Be penitent, circumspect, sound in the faith,
Be aspiring, be humble, because thou art dust.
Be active, devoted, be faithful to death.
Be honest, be holy, transparent, and true;
Be dependent, be Christ-like and you will be secure.

—Evangelical Visitor

Stewardship Gleanings

Taxes

ANDREW SHELLY

Why bring this up in a stewardship article? Because in modern life taxes form such an integral part in our living. Of course, the payment of taxes is not a new practice. In some form it goes back to the time when people began to live together. The Old Testament has much reference to it. Ancient history gives examples.

That Christians should consider their responsibility to those in authority is clearly taught in the Scriptures. In the classic passage, Matthew 22:17-22, Jesus states that He expected His followers to pay taxes.

> "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's."

In this article we do not deal with the many hidden taxes which we pay every day; but rather with what is generally included in income tax.

Very briefly, we want to say four things:

1. **Christians ought to be honest in filing tax returns.** To deliberately cheat is not good scriptural ethics. One hears reports which should lead us to deep concern.

2. **Christians should not pay too much tax.** A Christian paid too much for years. He was asked why? He said he never looked into the provisions. After that he did. Why should he pay in taxes more than he must? It is not good stewardship to underpay and it is also no virtue to pay too much. This requires careful study.

3. **Christians ought to take advantage of deductions and through contributions.** In Canada proof of contributions must accompany the returns. In the U.S. this is not the case. Careful records should be kept of our giving. Jesus never means by His statement about the "left hand" and the "right hand" that we were to be haphazard in our giving habits. It is not honest to deduct 15 or 20 per cent unless we know we gave it.

Churches ought to encourage careful habits in their financial system. A simple envelope system can do it. In one church the assistant treasurer keeps a record of the giving of members who give through the envelopes. At the end of the year a receipt is given with a memo of the spread of the giving.

We do not appreciate sufficiently the privilege we have in the U.S. and Canada of having tax advantage in our giving.

4. **Christians ought to study best ways to give as to tax.** A popular tax guide, as the one written

(Continued on page 622)

Sowing Precious Seed

CHRISTINA DUERKSEN*

As I sit here thinking over the past three weeks of evangelistic work in this village, I wonder how much of what we sought to teach has really been understood by the women. Spiritual things must be spiritually discerned. If Christ has to say to Philip, "Have I been so long time with you and yet hast thou not known me?" is it surprising that we have not always been understood?

Lustily and perhaps thoughtlessly the children sing the John 3:16 chorus with us. Often someone going by sings, "Lost is dear sheep, I will go search for it in the jungle." Does he realize that he himself is that lost sheep?

During these days we sat in strange places in order to reach the people where they were. There was that cold morning when we perched on a rice bank and sang for the women and the one man who were sunning themselves there. Someone made a flippant remark about the Jesus religion. The meek looking man, who had been shaping pieces of wood into bed posts, spoke up, "These people have something. I took my sick child to the Christian hospital in Mungeli and I saw there how they worship. And the kind service and kind words of the doctors and nurses! My daughter did not live and so my heart was not happy there. But they were very kind to me. Their religion is a good religion."

Hearing this, a woman called out, "Sing us another song." Our songs are in the dialect and as we sing we often see heads nodding in affirmation. One song has a refrain, "Life is only a matter of two days, No one knows how long, O brother, Do not remain sleeping, brother. Do some thinking." One of the verses says "As many as have been, as many as are now, and as many as will be, all are sinners. This one who was God, taking a human body lived in this world. This Jesus died and lived again to atone sin. He who believes on Him receives salvation. In heaven or on earth besides this Jesus, there is no other."

One day we were cordially invited into another courtyard—small but clean. The woman wore widow's bangles. Her story? For sixteen years she and her husband waited for a child. They were overjoyed when a son was born. He was seventeen years old when the father died. The highest honor a son can pay his parted father is to take his bones and immerse them in the holy river Ganges. With friends, the young man set out on this errand of love and reached the Ganges. But on the way back, less than fifty miles from home, he had an attack of cholera and passed away. Said the mother, "I must have sinned grievously in previous incarnation since both of my men were taken from me." We tried to tell her of a Savior who came to save sinful women as well as men. She heard us in a number of places. Did she perhaps begin to understand our message of hope? We trust she did.

Daily we passed by the house of a teacher whose wife invited us in. She sang with us, listened to the message and asked that we give her a song book and a reading book as a farewell gift. She wanted them to remember us by. To the women of the other groups, she confided that she was not the wedded wife of the schoolteacher. She was one for whom the bracelet ceremony had been performed. That meant that she must have been a young widow. She and this husband had gone on pilgrimages to some of India's famous worshiping places—she said not to worship, only to see them. But I am sure that there were prayers and offerings unto the gods that they might look in pity upon her and give her a child. If it were a son, that would make her place secure. But there were no children. Now her husband was tiring of her and she was afraid he would leave her. No wonder she reached out for words of comfort.

Today was my last morning out. We stopped first of all to see a sick man in the "biggest" home in the village. He was some better. We promised the women that we would come at sunset time and show some lantern slides. Women of the big home seldom get to go out to see anything that happens in the village so they were happy.

Then we came to a smaller home (Brahmin, we learned). A bed was placed for us right beside the worshiping pedestal made of earth and whitewashed. I gave it a quick glance—the tulsa plant growing in the middle, a lamp for worship at a corner and in a separate place, several longish rounded stones. I longed to ask their meaning but feared it might detract from our message. Surely we work in the devil's territory.

Other women gathered and we were given the usual command, "Sing." I knew these women would not stay long for they were the daughters-in-law of neighboring homes who were delegated to do the family cooking. They had their water vessels with them and were on their way to bathe. So we began. A lame woman whom we had noticed at other homes also came here. She sang along with us. The "cooks" soon left, but the woman of the house wanted to buy a book. Someone spoke up, "They left two books at big house for nothing." No secrets here. I said, "No, not for nothing. Twice the big house has sent us all the makings of a meal." "True," said she, "They always do that." She was interested in a large print Gospel of John, and after reading her some of it, I gave it to her, also for nothing.

We walked on and came to a place where some grey-haired women were sitting—two at least, were baby tending. "Oh," called out one, "here they come, the ones who sing. Come, sit down near us and cause us to hear." We sang to them of the shepherd who sought for His lost sheep. We sang of the need to think of eternal things and that Christ was a companion who would go all the way with the believer—even through death.

(Continued on page 623)

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*Mrs. J. R. Duerksen is a missionary in India.

Children's Bible Mission Camp

LORRAINE BURKHALTER

It was nine years ago that two young sisters memorized 300 Bible verses and came to the Children's Bible Mission Camp. That week something wonderful happened. Both of these sisters became new creatures in Christ. It was in the Bible Study Class they realized their sickness of sin and accepted the Remedy, Jesus Christ. It was also that week that God used the missionary to speak to their hearts and they yielded their lives to Christ to be used wherever He would lead. These girls attended camp year after year and grew in grace and the knowledge of Christ. Through their testimony in their home, the whole family was changed. Just the other day it was our privilege to be present at their commissioning service. With their preparations completed, they were being sent forth—Lorraine to Japan and Delores and her husband to Korea. Lorraine has already arrived in Japan, having left by plane soon after the service. The Lord alone knows all that will be accomplished through these young lives in the place of His choosing. How we praise the Lord for them and other campers who are preparing for His service. Let us uphold them with our prayers.

A letter came to me this summer from the mother of a camper. Would it be possible to have our camp missionary go to their church to speak? She wrote, "We have never had a missionary speak in our church, which, I think, is a terrible record." So the following Sunday morning, accompanied by the camp missionary for that week, we drove the 85 hot and dusty miles to this little country church. It was worth it all to see the people thrill with the message of the missionary and accept the challenge that was given to them. One woman said, "Those children who go to your camp get to hear missionaries, but we don't. Anytime it is possible, bring them out here so we can here them, too."

Camp time is over, but we continue to praise the Lord for His faithfulness to us in the difficult, trying times as also in the joyous times. Varied were the experiences that the summer brought. While sitting on my bunk preparing to write a letter, I suddenly heard the only girl in the cabin at the time say, "I wish I could go home." When asked why, she replied she was "all mixed up." I knew she was not saved and was praying for her. Sending up a prayer for guidance, I showed her from God's Word that she could have her sins forgiven. One could feel the power of Satan, but after a time, victory came and her radiant face testified to the fact that another soul had passed from death into Life. That evening she told the other girls, "Tonight I'm going to sleep." They asked what made the difference. She said, "Things happened today; I'm saved. I'm really going to sleep tonight." I had heard her toss and turn most of the previous nights but now her sins were gone and there was peace instead.

I would like to share with you a few words from some of the campers: "Since I was saved at camp I have begun to live a new and happy life. It is a wonderful world to live in when you know the Lord as your own personal Savior. If you and many others hadn't given money for us maybe I wouldn't have come to know the Lord." "I'm glad I learned to trust Him. My life is full of peace, joy and gladness and it makes me feel wonderful to be a Christian." "I really am thankful that God gave me the privilege to come to camp. I couldn't tell in my own words what camp has meant to me. Most of all I thank the Lord for saving my soul and for the joy He put in my heart. I feel now that it is my duty to share His joy and peace with others." These and many others are an expression of how the Lord used your gifts and prayers this summer.

Once again we are privileged to go into the schools with the Bible Memory Program and Bible stories. As the Word is being sown in hearts, will you help us water it with your prayers?

Film Review

LLOYD L. RAMSEYER

Thy Sins Are Forgiven Thee. 16mm motion picture, color, 15 minutes running time. Produced by Family Films, Inc.

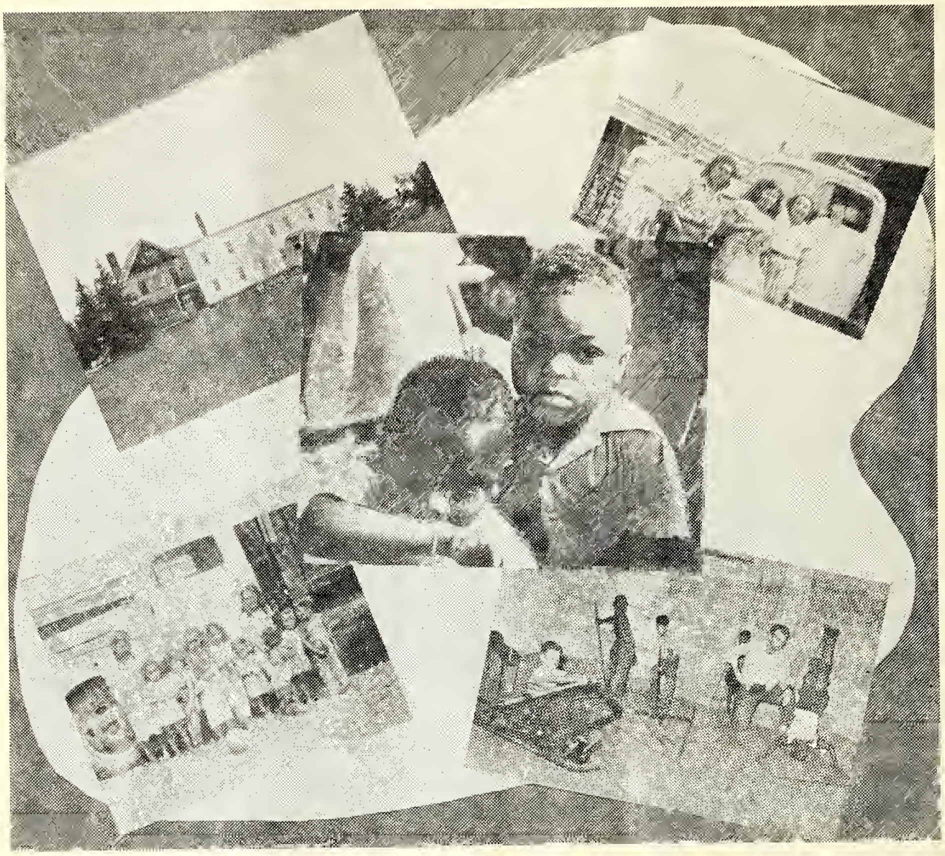
This is a dramatization of Mark 2:1-22. On the whole, the film is well done, both in dramatic effect and technical quality. There are technical weaknesses, however, such as in the scene where the roof is broken through to lower the paralytic down to be healed. These however, would not likely be disturbing to the average audience.

Extra biblical material, aside from dialog and the like, which it was necessary to use to supplement the biblical record, is the inclusion of Levi in the dramatization of the healing scene, Mark 2:1-12. The part of Jesus is well played, but would be objectionable to those who do not like to have Him represented on the screen at all.

Except for the possible objections noted above, the film is an effective presentation.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Lois Duerksen, North Newton, Kansas



Sons of God,
your Savior praise!
He the door
hath opened wide;
He hath giv'n
the word of grace,
Jesus' word
He glorified;
Jesus, mighty
to redeem,
He alone the
work hath wrought;
Worthy is the
work of Him,
Him who spake a
world from naught.

—Taken from the
Mennonite Hymnary

V S in Montana

"God works in mysterious ways His wonders to perform." Once again I have experienced the significance of this truth. I graduated from high school this spring and as most prospective college students, I was anxious to find a summer job. In answer to my prayers came the question, "Why don't you go into VS?" I immediately said, "Yes," and I have had the richest experience of my 18 years.

June 4, I arrived at the home of Rev. and Mrs. Alfred Habegger in Lame Deer. Here I made my first contact with Indians. I was very much surprised at the condition and small size of many of the homes, but after seeing them, I was able to realize why many of my pupils came to Bible school in the condition they did.

Through teaching my class of 14 third graders and the contacts with the other children at recesses, I have come to the conclusion that Indian children basically are the same as the white. They seemed a little slower in reading and writing, and a little shyer (the first week), but they excelled in hand work, and they shared the same love for baseball and other games. It was a challenge to each one of us to present our stories in such a way that they would be remembered.

The fact that 8 to 10 Bible school children came to the home in the evening to sing the songs they had learned, was encouraging to us teachers and it was implanting the Word of God, through song, into their hearts.

After a few days with the Christian Indians at Bible camp, I went to Busby where I spent the next two weeks. In that time I tried to help wherever I could, as the Boehrs were packing to leave, and preparing for the 50th Anniversary.

But it wasn't all work. Horseback riding, picnics, swims, and wiener roasts added the variety to make these weeks enjoyable. I would like to add at this point that many young people who go to Montana expect to do only Bible school teaching or direct mission work. In many instances we get the other phase of mission work: keeping a house and church clean, canning, etc. Consider doing mission work and being a continual host to the people interested in our mission fields in addition to the other work and I believe you will realize how important such

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A Look at Woodlawn Children

Playtime in Chicago.

During Bible School—

It is half an hour before school time and children are beginning to arrive. Will they all be prompt? Alas, an hour passes and still the late comers slip through the door. Our song period moves rapidly since each person has a favorite to suggest. Now to draw their attention to the lesson at hand. Faces are intent as they hear stories like Jairus' daughter, feeding of the five thousand, and others. Can it be possible that this quiet man can satisfy the hungry and make the dead to live? And how? Those to whom He turned placed their faith in His word; they trusted Him. Together we pause in prayer to think of Jesus and one by one each utters a childlike prayer to the Great Man whose love flows out to all.

Recess, and all hurry out to play, some in a group and others by themselves. Later the map of Palestime is reviewed and from our workbooks we learn about Jesus' homelife, the basis for His many teachings. Hurriedly we complete our class and gather for the closing assembly period. When the last child is gone we breathe a prayer that the seed which was sown might grow.

Between 7:00 and 8:00 p.m.—

The whistle blows telling all who wait outside the iron fence it is time for evening recreation. The rush is on. The older boys and girls run to the ball diamond.

"Let me be chooser!"

A few quick orders and the game is on.

In another corner the little folk have grown impatient waiting and upon our arrival are already swinging. With a scurry they surround us and plead,

"Miss, let's play Lemonade."

"No, I want to play Cut the Pie."

"Can I be it?"

A mental note is made of all requests. We stop up our ears and calmly take the children by the hand to form a big circle. Soon individual wants are forgotten as each becomes absorbed in the game. Quickly we move from one activity to another until eight o'clock. Then we hear,

"But Miss, I don't want to go; nobody cares when I get home."

Reluctantly they pass out through the iron gate and we sink down exhausted.

At Day Camping—

Today our seminary bus draws up at a curb in Washington Park. We scramble out only to reassemble again under some shady tree for the "send-off." Floyd talks about the race which Christians must run concluding with the password for the day, "I press forward." This morning we have a track meet with events for all. How we laugh at the three-legged and wheelbarrow races. By noon many are displaying ribbons across their chests and grins on their faces. With craft period and lunch in the background we gather for a story—this time about good winners and good losers. On a hot summer day a dip in the pool is refreshing and this day is no exception. Already it is four o'clock and we begin our homeward trip. As the bus backs into the alley, our Negro children sing "Take Thou My Hand, O Father," a needy prayer in a confused city.

—Harriet Amstutz (Hillsboro, Kansas)

VS IN MONTANA

(Continued from page 618)

seemingly small tasks as picking peas, dressing chickens, varnishing church benches, washing dishes, etc., can be to a busy missionary in giving him more time to devote to the Lord's work.

The next two weeks I was back in Lame Deer where I helped teach another Bible school located in the Indian village. Most of the 57 children we had enrolled had seldom, if ever, been in church or Sunday school. Therefore, it was really a challenge to us to present the gospel to them in such a way that it would give them the desire to learn more of Christ and encourage them to attend the church services.

After that I spent some time in Birney and Ashland. There again I helped wherever I could. The contact with the Indians and the fellowship with the missionaries made these weeks very profitable.

I truly count it a privilege to have had the opportunity to spend a summer with some of our missionaries. This was the 50th Anniversary of the missions among the Cheyenne Indians. We have witnessed the fruits of labor these past 50 years, but we can also see that there is still much to be done. The opportunity to live with the various missionaries, listen to their views, and to see how they manage mission work is also an experience I shall long remember, for it is practical missionary training.

—Shirley Mutschelknaus (Sugar Creek, Ohio)

This Is What He Found

Unit assisting at the Mennonite Youth Farm. Left to right: Herman Neufeld, Alberta; Anette Kaufman and Ellen Graber, South Dakota; Leola Schultz, director of General Conference Voluntary Service, Montana; Mary Ann Banman and Ruby Funk, Kansas; Joanne Mill, Penn.; Ardys Preheim, S. D.

During the month of July and part of June and August, a visitor to the Mennonite Youth Farm at Rosthern, Saskatchewan, could have found six American girls and a "fellow"-VS'er from Alberta taking part in the work of the Farm along with the members of the permanent staff.

Most of them would have been doing regular work on the nursing, kitchen, or laundry staff in the Invalid Home. This home is where about fifty crippled or aged, homeless or helpless people are cared for. Perhaps one or two volunteers would have been preparing trays for patients while another was on the ward helping some patient get ready for the meal. In the kitchen he may have found another taking a "breathing spell" now that her part for the meal had been done. And, in the basement, the laundry girls could have been found, busily going about their various tasks. At another time of day workers would have been seen at jobs such as dressing patients or sweeping floors, baking or canning, washing dishes or ironing.

It was mentioned that "most" of the volunteers would be found on the Farm since some of them were given the opportunity to spend a week teaching daily vacation Bible school in northern Saskatchewan or at the children's retreat on the Farm.

"What did they accomplish — why were they there?" you may ask the visitor. And he may reply:

> "I saw a worker feeding a helpless woman, giving her not only food for her body, but cheer and comfort, by willingly doing her best in her youthful strength. I saw a light in the patient's eyes; I saw her press the girl's hand in appreciation. I saw regular staff members return refreshed from a vacation they were able to take because a volunteer had taken their places on the staff.
>
> I heard a lonely old man confiding his lifelong dreams and sorrows to a young person who was made wiser and more thoughtful by his story. I heard him tell of hardships of which the volunteer had never dreamed. I heard the youth try to respond in the stammering inadequacy of his inexperience, to express the deep impression it had made on him. I heard the young man later share his experience with a fellow volunteer, who, in turn, benefited by it. I heard a worker breathe a sigh and then patiently repeat the task which a thoughtless patient had undone.

Ruby Funk, unit leader, with one of the patients of the invalid home.

I felt the hospitality of the Farm as I visited not only the Invalid Home, but the Children's Homes, and workers' homes as well. I felt the atmosphere of love and cooperation between volunteers and regular staff members. I felt their tolerance and exchange of ideas in spite of differences in religious background and training. I felt an attitude of prayer and Christian fellowship as I witnessed their work and their recreation.

All this, and much more, I experienced as I visited the Mennonite Youth Farm where seven young people invested their summers in Voluntary Service.

Anette Kaufman (Marion, South Dakota)

Our Schools

BETHEL COLLEGE

Dr. Franklin H. Littell, Anabaptist scholar, lecturer and writer, will be the speaker on this year's Menno Simons Lectureship series at Bethel College, October 21 to November 3, as announced by President D. C. Wedel of the college.

Dr. Littell, who is flying to Kansas directly from Germany for this lecture series, will speak on "The Free Church."

The third speaker in the Menno Simons series, Dr. Littell follows Roland H. Bainton and Wilhelm Pauck, preceding speakers in this series devoted to the study and exposition of topics related to Anabaptist-Mennonite history and principles. Dr. Littell has in fact, studied under Bainton, receiving his Ph. D. degree from Yale in 1946. His interest in Anabaptist origins and principles culminated in the book, "The Anabaptist View of the Church," for which he received the biannual award of the American Society of Church History.

Dr. Littell is now serving as representative of an American education foundation in Germany. He has been in close contact with college and university students, having served as director of religious affairs at the University of Michigan and Dean of the Chapel at Boston University. A Methodist, Dr. Littell has contributed extensively to religious periodicals on Methodism, Anabaptism, and related subjects.

Dr. J. E. Hartzler, former president and faculty member of Bethel College, will be the featured speaker for the Founders' Day program Tuesday, October 12, according to an announcement by President D. C. Wedel. The theme of his address will be, "The Christian Answer to a Confused World."

Dr. Hartzler has repeatedly made trips around the world and has recently returned from a study trip observing at first hand social, religious and political conditions the world over. His lecture at Bethel will consist largely of a report on his findings abroad and a Christian interpretation of world events.

In conjunction with the program commemorating the sixty-sixth anniversary of the laying of the cornerstone a thank offering for the current expense budget of the college will be taken. To adequately meet its responsibilities toward its students the college needs a total of $45,000 annually in gifts from its constituency.

BLUFFTON COLLEGE

Forty-four students were selected by Professor Russell Lantz to sing in the Vesper Choir this year. Included in this year's Vesper Choir program are the Sunday Vesper services, programs in various churches, music for the Bible lecture series and an eastern tour scheduled for the early part of June.

Students selected for the Vesper Choir are: first sopranos—M'Della Williams, Shirley Shelmadine, Elnora Bear, Emily Bertsche, Myrtella Lehman, and Imogene Lehman. Second sopranos—Helen Neufeld, Mary Hilty, Barbara Streid, Romaine Clemens, Morrene Musser, and Dorothy Garwood.

First altos—Jane Nyce, Adele Bertsche, Sandra Welty, Judith Lora, Doneta Amstutz, and Carolyn Schnell. Second altos—Eleanor Wismer, Anna Crabtree, Marion Keeney, Dorothy Bishop, Fyrne Miller, and Nancy Hostetler.

First tenors—Don Corfman, John Rogers, Luis Torres, Jim Gundy, and Dave Gerig. Second tenors—Homer Gerber, Ronald Ropp, LaMar Reichert, Wilmer Sprunger, and David Bertsche. Baritones—John Bohn, Jim Bishop, Tom Reichenbach, Earl Parks, and Alton Shelly. Bases—Marlin Gerber, Robert Coon, Donald Pannebecker, Earl Shutt, and Bill Schantz.

The men's brotherhood of the First Mennonite Church, Bluffton, held a picnic supper for all college men on Monday, September 20. About 150 men gathered for the picnic supper which included softball games, plenty to eat and a short talk by Rev. Alvin Beachy, pastor of the First Mennonite Church.

FREEMAN JUNIOR COLLEGE

A two-day faculty retreat was held at the Swan Lake Christian Bible Camp. The time was devoted to business meetings, organization of committee work, and periods of recreation, fellowship and devotion. Rev. Arnold Nickel of Henderson, Nebraska, who served as retreat speaker, gave three messages especially appropriate to the work of the group: "Jesus as a Teacher," "My Calling to Fulfill" and "Understanding Our Own Spiritual Selves."

Our first visiting chapel speaker was Eldo Neufeld. In his talk he suggested that while evil should not be ignored much more emphasis could well be placed on the potential good in man and in the world about him. Mrs. Neufeld is the former Grace Miller—a Freeman graduate.

Rev. O'Ray Graber had charge of chapel exercises the second week of school. He and Mrs. Graber, who have just returned from a two-year MCC service term in Berlin, showed slides of both the Western and the Eastern Sector of that city. Rev. Graber pointed out the present trends of life and thought in Germany. The Grabers are moving to Kansas where he has accepted a pastorate at the Hebron Church near Buhler.

Kenneth Loewen is the new instructor in science. He is a graduate of Tabor College and received his masters degree from Kansas State College. The past three years he worked at MCC Headquarters at Akron, Pennsylvania.

Elizabeth Gauger of Moeckmuehl, Wuerttenberg, Germany, is a new exchange student at Freeman. She has finished a year at Lausanne, Switzerland, where she studied French. Mitsuko Ogawa, a Japanese student, is back for her second year of business education. She worked in Chicago this summer. Two Indian boys from our Montana mission area have enrolled in the academy. Tom Little White Man is a freshman and Bob Bailey is a junior.

The college received a gift of 160 acres of land northeast of Freeman from Mr. and Mrs. William

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OUR SCHOOLS

(Continued from page 621)

P. Tieszen of Marion, South Dakota. The total acreage is under cultivation and will provide an annual source of income for the school. The Tieszen gift is a most generous act and a priceless investment in the mental and spiritual growth of the youth of the community.

MENNONITE BIBLICAL SEMINARY

Dr. Martin Niemoeller of the Evangelical Church, Germany, was speaker of the annual E. B. Hoff Lectureship series at Bethany Biblical Seminary September 27 to October 1. During his morning chapel talks Dr. Niemoeller used "The Church" as his theme—"The Witnessing Church"; The Serving Church"; "The Suffering Church"; "The Victorious Church." His theme Monday evening was "The Crisis of Today and Christian Responsibility." This was followed by "The Christian Message in a World of Fear" and "The Peace of God and Peace Among Men." Dr. Niemoeller's concluding address was devoted to the subject, "Our Christian Hope."

The annual fall cabinet meeting of the Young People's Union of the General Conference was held at the Seminary Friday and Saturday, October 1 and 2. Members of the cabinet present included: Harris Waltner, president; Henry Funk, vice-president; Rosemary Linscheid, secretary-treasurer; Frank Epp, Christian Faith and Life chairman; Gordon Dyck, Christian Fellowship chairman; Leola Schultz, Christian Service chairman; Bill Gering, youth worker; and Dr. Erland Waltner, advisor. A major item of business concerned the publishing of Program Helps which have been reaching the local churches on a quarterly basis as a service rendered by the YPU.

By October 1 the students of the Seminary and Bible school had taken up their duties as assigned by the Practical Work department. Most of the students were assigned to the work at the Woodlawn Mennonite Church: three are working directly with the administrative duties of the church, ten as teachers in the Sunday school department, five as weekday church schoolteachers and three as leaders of boys' clubs. Other students are serving as church workers and teachers in other churches. These include the Mennonite Church at Pekin, Illinois, and the Brighton Mennonite Church, the First Mennonite Church and the Spanish Mennonite Mission, all of Chicago.

STEWARDSHIP GLEANINGS

(Continued from page 615)

by J. K. Lasser, is reliable. A good lawyer can be consulted. Financial consultation can be had with someone in the charitable field. It is often possible to give more for the same amount by choosing the method of giving.

Taxes affect many of our people. Let's be careful and Christian. By study many can take fuller advantage of tax provisions and give much more to the work of the Lord.

MCC News Notes

FIRST RELIEF SUPPLIES ENROUTE TO INDOCHINA

Canned beef, soap, and clothing contributed by American Mennonite and Brethren in Christ churches are on their way to Indochina where they will alleviate the suffering of distressed refugees.

This first shipment of relief supplies to Indochina represents the decision of the Mennonite Central Committee to carry on relief and rehabilitation services in that Far Eastern country. This material was in response to requests from Delbert Wiens of Reedley, Calif., who has been investigating needs and possible assistance projects in Indochina.

Plans are to transfer personnel from Formosa and Korea to assist Brother Wiens in the distribution of these supplies and other relief and rehabilitation activities. The workers who will join Brother Wiens in Saigon, Viet Nam, are Roy Eby of New Providence, Penn., from Formosa, and Adam Ewert of Mountain Lake, Minn., and Mrs. Eva Harshbarger of North Newton, Kan., from Korea.

Brother Wiens is in touch with Christian and Missionary Alliance missionaries as he plans the MCC assistance program in Indochina. Representatives of this church group are very eager for MCC services. Brother Wiens has been assisted in his planning by J. Lawrence Burkholder, a member of the Goshen College faculty who is in Indochina on a short-term mission for Church World Service.

This first shipment of material aid consists of 13 tons of conned beef, 10 tons of soap and a supply of clothing.

Brother Wiens previously reported the desperate plight of more than 200,000 refugees who have been transported from northern to southern Indochina. He described the situation as a "terrifically challenging one" for Mennonite and Brethren in Christ churches and an opportunity to provide a Christian witness and testimony.

MCC is one of the first voluntary agencies to enter Indochina for relief and rehabilitation services.

INVESTIGATING DISASTER AREAS IN JAPAN AND ALGERIA

MCC representatives are investigating disaster areas in Japan and Algeria to determine what assistance might be given to sufferers in those regions.

Norman A. Wingert of Upland, Ind., is in southern Japan in the region of Miyazaki checking needs in the area struck by the recent typhoon.

John Howard Yoder of Wooster, Ohio, and LaMaar Kopp of Ephrata, Penn., MCC workers in Europe, are in Algeria investigating the emergency situation created by the earthquakes. Since there is no evangelical mission work in this earthquake-struck area, it is thought that an assistance program at this time would also be an excellent means of preparing the way for an evangelistic effort.

Twelve General Conference Youth Enter VS

Twelve young people from the General Conference Mennonite Church attended the Aug. 24 to Sept. 13 orientation school at MCC headquarters, Akron, Penn., in preparation for a period of Voluntary Service.

The school's enrollment of 24 was one of the largest of any orientation period yet held. This increased enrollment may reflect a growing interest in Voluntary Service as a means of fulfilling 1-W service requirements.

The assignments of the 12 General Conference volunteers: Mr. and Mrs. Robert Eckman of Lancaster, Penn., Baptist Home for Children, Bethesda, Md.; Annie Ediger, R.N., of Inman, Kan., Brook Lane Farm, Hagerstown, Md.; Merle Entz of Newton, Kan.; Baptist Home for Children; Vernon Frey of Newton, to be assigned to PAX, Jordan; Glen Goering of Moundridge, Kan., Baptist Home for Children; Harvey Loewen of Mountain Lake, Minn., Camp Landon, Gulfport, Miss.; Mr. and Mrs. Arlan Ortman of Marion, S. D., Kings View Homes, Reedley, Calif.; Donald Regier of Moundridge, Kan., a temporary assignment to Good Shepherd Home, Allentown, Penn., then a permanent assignment to Maine General Hospital, Portland; Irvin Voth of Newton, Kan., to be assigned to PAX, Jordan; and Neil Kehler of Abbotsford, B. C., to New Life Boys' Ranch, Harleysville, Penn.

SOWING PRECIOUS SEED

(Continued from page 616)

My heart went out to these who were so near the grave. I tried to teach them how to call upon the great God, to say, "Oh thou Father above, I have no merit but I come to Thee in the name of Thy Son. Forgive my sins because of Him who died for us."

Said one, "What you say must be kept in the heart. Then it will profit." When we rose to go the old mothers said, "When we came out to sit in the sun who of us expected this to happen, that they would come and sing to us."

The seed has been sown. How much will come fruitbearing we do not know. But we have gone out at His command; we trust Him to bless the Word.

"They that sow in tears shall reap in joy."

Psalm 126:5

——India Calling

Jottings

—**New Hopedale Church, Meno, Okla.:** Pastor and Mrs. Arnold Epp and three daughters spent their vacation in Nebraska with home folks. The following filled the pulpit in their absence: Jake Friesen from Nebraska, A. G. Schmidt and H. U. Schmidt. The Women's Mission Society invited Miss Dorothea Dyck, Elbing, Kan., to bring us the challenge of the Migrant Work in our land. She spoke and showed pictures of this needy work, Aug. 29. Our midweek meeting resumed again from the summer Sunday evening prayer meeting preceding the services. Roland Duerksen spoke Sept. 8, on the MCC Mental Health Program. Our congregation is looking forward to when the Oklahoma Convention will meet here, Oct. 1-3.—Corr.

—**First Church, Chicago, Ill.:** On May 25, we had Kenneth Shelly, a senior at the Mennonite Biblical Seminary, take charge of our morning service. On May 1, our Ladies' Missionary Society sponsored a bake sale, the proceeds of which were used toward the church roofing. May 9, we had Floyd and Pearl Bartel for our evening service. May 23, Peter Ediger took charge of our morning service, after which Peter, Marjorie, and daughter left Chicago for Fresno, California, to become pastor of the Mennonite church in that city. Our church took up the project of making Christmas bundles for European children. The men of our church have formed a men's club which is going to start cleaning the church soon. —Mrs. Nattalie Bartz, Corr.

—**Butterfield Church, Butterfield, Minn.:** On Sunday evening, Aug. 22, we were fortunate to have as guest speaker, Peter Peters, repesentative of the International Christian Leprosy Mission. Many local young people participated in the service. Holy Communion was observed in a purposeful manner on Sunday morning, Aug. 29. In the afternoon our pastor, Edward Duerksen and his wife, were honored at the celebration of their silver wedding anniversary. Many friends and relatives attended. A fitting program of reminiscing was presented, with special praise and adoration directed to God for divine guidance, protection, provision, and sustenance throughout the 25 years of married life. H. E. Wiens of Mountain Lake, Minn., gave a short sermon based on Psalm 126. Many young people assisted in serving the collation and in unwrapping the various gifts. We wish the honored couple God's richest blessings for the next 25 years of service, the Lord willing. On Monday evening, Aug. 30, Rev. and Mrs. Cornelius P. Klaassen spoke of their missionary work in Colombia and Ecuador, South America, displaying various Ecuadorian articles, and presented a color film showing the head-shrinking ceremony of Ecuadorean head-hunters. The Ben and Henry Beckers of Avon, South Dakota, visited with our pastor and brought us church music on Sunday, Sept. 5.—Willis Linscheid, Corr.

—**Meadows Church, Mingo, Kan.:** Congratulations are in order for Mr. and Mrs. Virgil Buller who welcomed a little daughter into their home on Sept. 12. We wish them many blessings in their home. The little miss has three sisters. Henry Goossen is quite ill in the Colby Hospital, where he has been for over a week. Virgil Buller also spent a few days in the hospital. Let us ever remember the sick in our prayers. We elected our Sunday school officers for the coming term, which are: Superintendent—Peter Franz, Jr.; Treasurer—Geo. Wiens, Secretary—Levi Goossen. Sept. 15, some of the ladies got together to make pillows out of feather beds. These will be sent to MCC. I close with Col. 3:17.—Corr.

—**Bergthal Church, Corn, Okla.:** Virgil Dirks, superintendent of Oklahoma Bible Academy, with a boys' quartet from the school, presented a program of song and message Sunday, Aug. 15. Our church has cooperated with five other churches in a union evangelistic campaign with Clifford Luirs as speaker. The Women's Sewing Circle has made 15 comforters for relief, sent 12 Christmas bundles, also made 40 children's dresses, and packed nearly 200 pounds of used clothing. Announcements of six weddings have been made from our pulpit in recent months. Our pastor, W. Harley King, has resigned. He with his family left Sept. 15, to take up the work in Filer, Idaho. Their daughter Ethella, was married to Wesley Claassen in California, Sept. 25. Walter Siemens is serving the congregation as interim pastor.—Corr.

—**Garden Township Church, Hesston, Kan.:** Funeral services were held for Peter S. Vogt, 77 years of age, Sept. 15. He had served in many offices of the church during his earlier years. Joy filled the home of our pastor, Victor Graber, when a daughter, Christine Sue, was born Sept. 14. Pastor and Mrs. Graber have three other children, Ronald, Cheryl, and Rodney.—Corr.

—**Friedensberg Church, Avon, S. D.:** The later part of June the Sunday school had their annual picnic at the home of Brother and Sister Henry Becker. It was well attended. In the month of July the prayer conference was held in our church. Dr. P. Shidler was one of the speakers. He told of the work in Mexico and showed slides from the Canada Mission. During the vacation of our minister Emil Krahn, Frank H. Ewert from the Wolf Point Church in Montana gave the message on Sunday. Rev. and Mrs. Fernando Fast from Delft, Minn., came through here and told of the work of the Berean Mission. They are going under that mission to the Congo, which is a faith mission. Mrs. John A. Boese, who had to be in the hospital for an operation, is slowly regaining her health again. Also Joseph H. Boese who had to submit himself for an operation is making good progress to his normal health. A series of meetings are planned in our church with the Evangelist Sam Sprunger from Pennsylvania,

(Continued on next page)

as speaker. A week of prayer in behalf of the meetings is also planned. Rev. Krahn brings the message every Sunday, and a midweek prayer meeting is held every week.—H. C. Ewert, Corr.

—**Lorraine Avenue Church, Wichita, Kan.:** Our cottage prayer meetings are being held every week even during the terrific heat this summer. Our congregation is being urged by our pastor, G. S. Stoneback, to give generously. For besides our benevolent and many other funds we need to meet our annual debt retirement payment to the Western District Conference and other building indebtedness. Our pastor preached several sermons inspired by his vacation trip to Florida, where he visited his parents. On Aug. 18, the young people of our church had a fine evening of fun and fellowship, swimming at Meadow Lake. On Sept. 10, our young adults had a picnic supper at Linwood Park. All our fall activities have been resumed. A splendid large choir sang during the Sunday morning worship service for the first time this fall on Sept. 12. The Ladies Friendship Circle held its first meeting Sept. 14. Stimulating and interesting meetings are being planned for the winter months. The Women's Work Circle will also meet once a month to mend and sew for relief.—Mrs. John H. Gaeddert, Corr.

—**East Swamp Church, Quakertown, Pa.:** The Burwell Kennedys, of Oakland, Calif., visited and spoke at our missionary and brotherhood meetings, Aug. 4. The Lord has given them a vision in the field of Iraq. A daughter has come to bless the home of Mr. and Mrs. Warren Schaeffer; and sons to Mr. and Mrs. William Barndt, Mr. and Mrs. Claude Mumbauer, and Rev. and Mrs. A. H. Schultz. Pastor Schultz gave a series of messages from Psalms at morning services in August, offering challenge, comfort, and strength. We participated in the union Evangelistic Crusade of Quakertown, held in a tent, from Aug. 21 to Sept. 5. Paul B. Smith of The People's Church, Toronto, Canada, was our evangelist. The fine talents of both musicians and Rev. Smith were wholly dedicated for God's glory. Great spiritual blessings were witnessed. Arlene Dietz has resumed her secretarial work at Grace Bible Institute.—Corr.

—**Hereford Church, Bally, Penn.:** The end of September finds our church without a shepherd, since Rev. Wilmer S. Shelly and his family have taken over the administration of the Old Folks Home at Frederick. Ralph Weber, a student at Biblical Seminary in New York City and William Klassen, a student at Princeton Theological Seminary, will alternate taking turns filling our pulpit. We trust this must be only temporary, so that we can locate a new person to take over the leading of our congregation. Our annual Harvest Home Service was held Sept. 19. A most beautiful display was arranged by Mr. and Mrs. Russell Lathshaw, Mr. and Mrs. Homer Moyer and Mr. and Mrs. William Moon. The donations received were given to our Old Folks Home at Frederick. —Corr.

—**Salem Church, Freeman, S. D.:** The Youth Fellowship of the First Mennonite Church from Mountain Lake, Minn., were in our church and presented a program to our combined Christian Endeavors. Our former pastor, Willard Claassen, was visiting in the community and was guest preacher, Aug. 29. Anette Kaufman and Ardys Preheim showed pictures and gave reports of their Voluntary Service on the Canadian Youth Farm near Rosthern. Rev. and Mrs. Alfred Habegger, who are missionaries at Lame Deer, Mont., were our guest speakers for our Mission Rally, Sept. 12. In the evening they showed pictures of their Indian Mission Stations. Our Sunday school has purchased a Bible Story Cabin for the Lame Deer Mission. Six of our members went there to repair the cabin.—Corr.

An Urgent Appeal

Will all churches take note that contributions during September have fallen far short of the amount needed to carry on the work of the Conference. Please increase your gifts considerably during October, November, and December to meet this situation.

Into the Beyond

MRS. SUSANNA UNRUH, member of New Hopedale Church, Meno, Oklahoma, was born in Poland, November 9, 1873, and died August 19, 1954.

ALBERT GARMOTTER, of Bluffton, Ohio, and member of the Ebenezer Church, was born March 5, 1893, and died in a traffic accident, September 13, 1954.

WARREN O. BECHTEL, of Bechtelsville, Pennsylvania, and member of the Hereford Church, Bally, Pennsylvania, was born June 29, 1877, and died September 17, 1954.

PETER SAMUEL VOGT, 1877-1954. Youngest son of the late Jacob and Magdalena Vogt. Services were held at the Garden Township Mennonite Church, near his home of Moundridge, Kansas, September 15. His wife, four daughters, and one son survive.

MRS. H. H. PENNER (nee Katharine Janzen) of Hillsboro, Kansas, and member of the Hillsboro First Church, was born May 5, 1869, and died September 11, 1954.

Writers' Conference

October 19-22, 1954

Mennonite Biblical Seminary

We are extending an invitation to persons interested in various phases of Christian writing to attend this conference. Those planning to attend must drop a card to the office of the Board of Education and Publication at Newton. *Plans for your entertainment cannot be adequately made unless you do this! Be sure also to include a copy of your manuscript (editorial, short story, or curriculum.)* We hope every person attending will submit a manuscript in time to have it duplicated or gone over before the meeting.

Paul Erb, editor of the *Gospel Herald,* will discuss the following topics:

Writing with Christian emphasis
Mechanics of article writing
Writing of editorials
Writing of poetry and hymns

Robert Walker, editor of *Christian Life,* will speak on:

Putting your church in the news
Employing the proper writing formula
Writing to expand your ministry

J. N. Smucker will give an inspirational message at the close of the conference. We have asked Mrs. Ronald Rich to serve as a resource person in the sessions, "Experience in Writing."

There will be a field trip to the downtown editorial offices of Scripture Press, and if present plans work out, a luncheon near that place.

—Willard Claassen

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

MENNONITE LIBRARY BIBLICAL SEMINARY

Photo by WALTNER

What About Strange Teachings?

God's Perfect Will for Me

The Big Typhoon

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COVER PICTURE

Not a Paraguay scene but something which may be seen at the Jamesville Hutterite colony, near Utica, S. D. Each family has one of these carts which are made in the colony blacksmith and woodworking shops. They not only serve for transporting babies about the colony site but little boys enjoy playing with them as much as any other youngster with a 'little red wagon.'

The Mennonite

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THE MEEK

In the beatitudes we are told that the meek shall inherit the earth. Not the arrogant and aggressive for their own interests, but the humble-minded before God shall possess the land. The Greek word means "good will toward men and reverent obedience toward God."

Meekness is right relationship, and right relationship provides God with opportunity, and God never misses an opportunity. Meekness is not inaction and escape, it is commitment and allegiance to the will of God. Meekness is not timidity and apprehension, it is daring and persistent devotion to God. Meekness is an essential element in Christlikeness, and our Lord is himself the best definition and illustration of it.

The really significant thing about meekness is found in what it enables God to do. The spirit of good will toward men and reverent obedience to God opens doors and windows for the Eternal and presents him with access to human faculties. He is able to quicken thought, direct emotion, make sensitive the means of distinction between right and wrong, increase strength of determination to walk in the divine light, sustain faith and courage.

Happy is the man who is thus invaded and permeated. That of God within is awakened and turned homeward. When a man seeks to save his own life, he loses it; when he is reverently obedient to God and demonstrates good will to men, he finds life indeed. This is the radicalism of Jesus that goes to the tap root of God's truth. Here is a standard which looms in sharpest contrast to the assumptions of materialism and secularism: blessed are the meek, for they shall inherit the earth. —K. P.

Of Things to Come

Oct. 11-15—Christian Life Week, Bethel College

Oct. 19-22—Writers' Conference, Mennonite Biblical Seminary.

Oct. 20, 21, 22—Western District Conference, North Newton, Kansas

Oct. 24—Reformation Sunday

Oct. 31-Nov. 6—Menno Simons Lectures, Franklin H. Littell, Bethel College

Nov. 14-19—Bible Lecture Week, Ed. G. Kaufman, Bluffton College

Nov. 25—Thanksgiving Day

Nov. 28—Advent Sunday

Dec. 1-6—Council of Boards, Newton, Kansas

Dec. 12—Universal Bible Sunday

KOREA

—I cannot convey the vastness of the need in Korea by quoting figures. Figures are so impersonal. Add one to a million or subtract one—what difference does it make?

Until you realize that each single unit of a number represents a human life with all its potentialities, figures are meaningless. When you see a starving child fill his rusty tin can from a foul smelling garbage pail and eat his gleanings as though they were rare delicacies, you do not wonder how many more there are like him, for you realize that if there were only one in the whole world, it would be one too many; if there were only one man whose legs had been blown to shredded stumps, it would be one too many; if there were only one child whose face and limbs had been so twisted and misshapen that you can not stand to look at him, it would be one too many. You do not have to see fifty thousand widows before you know that if there were only one woman in all Korea widowed by a war she did not sanction, it would be one too many. You do not see the needy ones neatly packed in bundles of five hundred or a thousand each. You see each solitary, haunting face, and you know that each one is much too intense to count.

—Verne Kohls, Korea

Perfect Timing

"God's help is always sure
His methods seldom guessed;
Delay will make our pleasure
pure,
Surprise will give it zest.
His wisdom is sublime,
His heart profoundly kind;
God never is before His time,
And never is behind."

—Anonymou

Editorials

THE CENTURY OF OLD PEOPLE

The past century has been largely "The century of the child." The child was put in the center. New attitudes and new techniques were worked out for the child's full development. He was to be given a new freedom with less rigid discipline and restrictions. The results may not have been all we had hoped for, but at least the child got plenty of attention.

Now we are finding that much attention is focused on the older people. Their number has been increasing very rapidly, thanks to much improved medical science. The old myth that a man is old at fifty and rapidly becoming senile, has been challenged. Early retirements have robbed the world of much mature and experienced wisdom. The emphasis has been shifting from the child to the problem of the old people, so that, as some suggest, this may well be known as the "century of old people."

Many years have been added to life but now society does not know what to have the older people do with these years. To sit idly on benches in an old people's home is not the answer. To retire from active living too early and then wait for twenty or thirty years to be transplanted to heaven does not seem the part of wisdom.

The church should give much serious thought to this problem. The minister, out of his experience and understanding, should give much attention to the aged as well as to the young. There may be valuable talents and abilities that can be rescued from obscurity and put to active use. All the gathered wisdom and experience of the older people should be put to good use. The church should bring happiness and hope to its old people.

The child must not be neglected, and all that can be done for its proper religious development must be done. But neither must the old people be pushed aside as useless without carefully planning to conserve their services in whatever ways best fitted for their abilities.

THE JUDGE'S GAVEL

A prominent writer on social problems stated recently that "more than a thousand times every day, somewhere in the United States, a judge's gavel falls with two words, 'divorce granted.' " While there are approximately 1,600,000 marriages solemnized every year, yet during that same year there are granted close to 400,000 divorce decrees. The United States has a rate six times that of Canada, her neighbor to the north.

It is further pointed out that 60 per cent of the divorces occur during the first seven years of marriage, which means that if the first seven years have been successfully passed, a pattern of overcoming crises has probably been established. When two personalities are fused, there are bound to be some sparks and heat. These may be the outward signs of growth and strength. Real happiness does not come from running away from crises, but in overcoming them. Divorce does not relieve misery, for misery is in the individual concerned and he may carry it with him right into the next marriage.

There is need for growing out of emotional adolescence and poor personality adjustment. There needs to be a move from romantic love into the true Christian love as explained in I Corinthians 13. The home and the church can both do more to prepare young people for this great life venture, that lives may be spared from shipwreck but may be joined into a holy union in Christ—the most sacred relationship on earth.

In this connection the words from Proverbs should be taken to heart: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy path."

UNDERSTANDING THE WILL OF GOD

Much is said and written about how we may know the will of God for our lives. It is an important question of special concern to serious-minded young people. Many struggle with this problem and seem baffled and uncertain when no clear answer comes through. Many even grow discouraged and disheartened and have their faith severely tested.

No definite pattern can be given of just how God reveals His will, because He works differently with different individuals. A few general observations, however, may be made for consideration.

For one thing, we should not think of God as being reluctant to reveal His will to us. How glad He must be that we want to know and do His will for our lives. In fact, He is more ready to reveal His will for us than we are to accept it.

If His will seems hidden for the time being, we should make sure that we are actually and fully willing to follow that divine will, whatever it may be. Could it be that we do not understand because we want that will to follow our own pattern of desire? Of prime importance is it that we *WILL* to do His will.

Then, too, we must enter the doors already open to us and trust that other doors will open as we arrive. He does not outline the whole way before us, but one step at a time.

Much time needs to be spent in prayer and meditation; in Bible reading and quiet waiting before God, always keeping ourselves in His love. The soul must be properly conditioned if we are to interpret His voice and will.

Perhaps one of the hardest lessons to learn is that of patiently waiting on God until the time has come to reveal His will. This does not mean idleness, but it does mean that we go steadily on with the work at hand, constantly keeping in tune with God. To the honest and sincere heart who gives Him a chance to do so, He will, in due time, make clear His will for us.

What About Strange Teachings?

W. F. UNRUH*

People are asking what can be done when strange teachings, such as Pentecostalism, militant fundamentalism, dispensationalism and liberalism, make their inroads into our Mennonite churches. As we seek for an answer, there are a number of things we need to keep in mind.

We must acknowledge that such a condition is partly our own fault, for our teaching and preaching has left a vacuum in the experience of people. When people are left unsatisfied too long, they may accept what is undesirable and off color. It behooves us to be humble and penitent in such situations.

To denounce and criticize people who have accepted strange teachings is of less than little value. They will likely brace up and defend themselves and the position they have taken, even though they must rationalize in doing so. Little can be done in the spirit of criticism. Therefore the approach should be that of providing what people have been missing. When people's minds and hearts are satisfied, it is very unlikely that they will fall prey to strange teachings.

We should make an honest inquiry into what satisfies the hearts and minds of people and then proceed to provide this in the confidence that truth is of God and will make men free. We must keep faith in the power of truth. We believe that honest people want the truth and will accept it when they understand it.

We ask ourselves, Where may we have defaulted to the extent that such strange teachings could come in? I do not have the full answer, but I believe we have a partial answer. I should like to share such insights as I have for your evaluation. I have been asked to write this article in an effort to clarify our thinking on this problem.

One of our defaults lies in the area of Christian fellowship. Someone may ask, What does fellowship have to do with these doctrinal teachings? Very much indeed, for, whether we admit it or not, we open our hearts and minds to people whom we like. When we do not like somebody, we do not take to heart what he says no matter how true and pertinent it may be. I believe that you will find invariably that the people who bring strange teachings into our churches have a way of making themselves liked. They have a way of getting people to admire them and love them. When they succeed in this, they usually get a following. If our people do not love and trust us more than they do outsiders, we have a real problem. This comes as a tremendous challenge to the entire congregation to make our Christian fellowship as happy and satisfying as we possibly can.

Strange teachings are usually based on a distorted use of some Scripture passages. It is in this area also where the church must confess to default in a great opportunity. We owe it to our people to show them how to use the Bible so that Jesus Christ will receive pre-eminence and will be enthroned in the hearts and lives of people. There are many Christians who live miserably inconsistent lives, not because they are mean at heart, not because they are insincere, but because they have never been shown the right way to use the Bible. Your first reaction to this statement may be, Who do you think is sufficient to show us how to use the Bible aright? The answers is this: The writers of the gospels and the writers of the New Testament epistles give us the pattern for a right use of the Old Testament as well as the New Testament.

This opens up a new field of study which we have neglected much too long. We Mennonites should arrange for a study conference on this subject, for we are greatly in need of guidance in this matter. Parenthetically I might say that the World Council of Churches at Evanston, found one of its most baffling problems in the different use which different people made of the Bible which they quoted as authority. But churches need not wait on study conferences on this subject. Let pastors and lay people make this a matter of personal systematic scientific study. The following might be possible procedures:

One phase of the study might follow this line: (1) List all the New Testament quotations from the Old Testament. (2) Study the quoted passage in the Old Testament context and write out for yourself what it means there in its context. (3) Study carefully how the New Testament writer uses the quotation, why he uses it, and what point he makes by using it. (4) From this study of the use of Old Testament quotations, try to discern the pattern which the writers follow. Another phase of the study might be this: (1) Make a list of all New Testament references to incidents in the Old Testament record. (2) Study carefully how the New Testament writers use these incidents. (3) Try to discern their pattern in the use of Old Testament stories. A willingness to accept the New Testament pattern in the use of the Scriptures will go a long way in solving our problems, because this pattern definitely tends to enthrone the Person, Jesus Christ, in the hearts of people.

Strange teachings can easily make their inroads when the Person, Jesus Christ, is not kept central in our teaching, life, and fellowship. There can be

(Continued on page 638)

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*Field Secretary, Western District Conference.

God's Perfect Will for Me

It is no controversy, that most young people are harboring deep in their hearts a desire to find His will for their lives. With God's divine guidance I shall try to present some steps to follow in discerning God's will for a submissive Christian life.

It is possible to miss God's will and plan. When I was a student in Christian training, one of my teachers startled our ears one morning in class by saying, "I have lived most of my life on God's second best." Following that remark, instead of devoting the class period to the lesson for the day, he felt prompted by the Spirit to tell us his story. God had very directly called him to be a missionary in his younger years. He turned aside from this course, through marriage. He had in fact practically given up Christian work and begun a selfish business life as cashier in a bank, with the primary purpose of setting up a nice home and making good money.

The Spirit of God kept dealing with him, but there was no yielding. A number of years passed. Then one day there was a telephone call to the bank. Their small child had toppled over in her high chair and was dead. It took that bitter experience to bring this Christian to the place of surrender. After he spent a night alone with God on his knees, in tears and agony, the surrender came. But it was too late now to go to Africa; his earlier years had closed that door forever, though he knew God had once called him. He plead with the Lord to take up the tangled threads of his disobedient life and make of the wreckage whatever He could. God heard that prayer, and gave him a useful and quite fruitful ministry the rest of his days. He was the means eventually of training and helping to send out other missionaries. But, as he testified with tears that morning, he had missed God's first and highest choice for life and had been living on His second best.

There are some sad cases in the Bible, too, of men who bypassed God's will. Saul the first king to the Hebrews. Solomon too is a sobering example, King Uzziah (II Chron. 26) and Abraham as he took the Egyptian maid, Hagar.

Now we are ready to consider three preparatory steps in how to know God's will.

A careful study of Romans 12:1-2 shows that the Apostle Paul marks out therein three steps that must be taken in order "that ye may prove what is that good and acceptable and perfect will of God."

The first of these steps is clearly carved out in the words, "Present your bodies a living sacrifice." This means unreserved, unqualified surrender. According to Paul, such utter surrender to God as a living offering on His altar of sacrifice is the first prerequisite toward the knowing of His will. He plainly and pointedly says. "Present your bodies a living sacrifice that ye may prove what is that perfect will of God." This is inspired instruction, this is holy writ, this is God's Word—this, therefore, cannot be ignored or side-stepped. To do so means to close the door to a knowledge of His will and to miss the way.

"All to Jesus I surrender, All to Him I freely give,

I will ever love and trust Him,

In His presence daily live.

I surrender all! I surrender all!

All to Thee my blessed Savior

I surrender all."

You have often sung this—but have you ever done this?

According to our text (Romans 12:1-2), the second important indispensable step is clearly marked as "separation from the world and from worldliness."

It must be stated in all truth and frankness that God does not reveal His specific will to worldly Christians. They are not ready for it. Quite often my own heart overflows with perplexity and grief as people come to me with the world stamped all over them, literally painted all over their faces, and ask me to pray that God will manifest His will to them regarding specific things in their lives—perhaps their life's calling. I am painfully aware that they are not in line to receive the knowledge of His will.

The pattern God follows in illuminating His people is set forth in this tremendous passage of Scripture we are considering, so well known, and yet withal so little known. Therefore to discern the will of God we must not be conformed to this world. I John 2:15 says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in Him." It actually means three things—First: We are not to conform to worldly patterns or principles. The whole setup of sensual practices. Second: We are not to indulge in the world's pleasures. There are the lustful suggestions of the theater and the dance. We must not condone them and must fully dismiss them as a Christian. Third: We are not to set our affections on the world's possessions. If we are not careful, this third aspect will digress and sever us from the will of God.

Paul mentions a third step in Romans 12:1-2 when he says, "Be ye transformed by the renewing of your mind." It simply means that we are daily to refresh and renew our mind by reading and meditating God's plan and will for our lives out of His Word.

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Her Quiet Time

She was a very busy woman. There were two little girls to be sent to school; there was the baby to be bathed and fed; there was the house to be kept; there were some social duties; there were church and Sunday school.

She liked to have her home all that it should be. She wanted the meals to be served properly. She had to sew and to mend, it seemed unendingly.

She was a Christian. The Lord Jesus was more than welcome in her home and her heart; but she was so busy, so worried and weary.

One day there was a little lull, a little silence, and her willing heart heard her Master speak, "Cannot you trust me enough to take time for me?"

She cast about in her mind how to answer this request. When? How?

The baby took her nap at ten o'clock; the other children were at school. So she bravely set her face for that time, even though the rooms were not dusted and the ironing was waiting. Barring outside interruptions, that was Jesus' time. "He touched her hand and the fever left her," was the record of old.

She opened her Bible, and a sense of peace filled her. There was time really to study the blessed Word. Then she prayed. How the prayer list began to lengthen! With a little stab she thought of how she had not extended hands of blessing to this person and that person in prayer for them. Well, there was time now, and the minutes sped by in silence.

How rested she felt, how light on her feet as she took up the belated tasks. She thought of the words of Jesus, "Come unto me . . . and ye shall find rest." The children came home to a sweet-faced and smiling mother instead of to the fretful mother they had often met. The day wore on and the usual work was done without the usual friction. As she lay down that night she said, "It was good. I'll keep it up."

She was tested—oh yes! One day she had a dressmaker. She wanted to help with the sewing, and there was extra housework. She hesitated a few minutes, and then she said, "I'll do it." So, after getting the work planned, she excused herself for her quiet time. It took grit and grace, but she had to admit that a day's work had never been more satisfactory. She felt that God cared for her dressmaking as well as for other things.

She became miserly of her minutes, grudging any spent idly or foolishly. She learned to put first things first. Her prayer list lengthened and grew more systematic. As her iron went swiftly over little garments, prayers went swiftly up for the wearers. As she moved the darning needle in and out on her husband's socks, a thread of intercession wove itself in her heart. She neighbored in a new way—it became more distasteful to gossip, and more easy to speak of the heavenly life. The washwoman, the grocer's boy, the postman, came into her thought and care.

This woman gave up trying to manage some things by herself, turned them over to the Lord. "This is beyond me Lord, by thy Holy Spirit, do what I cannot do." She thus came into soul-rest about it all; and Christ did not fail her.

—From the pamphlet "Choosing Christ's Way"

Busy, Here and There

"As thy servant was busy here and there, he (the prisoner) was gone" —I Kings 20:40.

Life today is much like the experience of this ancient guardsman who had in his custody a dangerous prisoner but who escaped because the guard was too busy with other things to keep check on his prisoner. It is possible for us to become so involved in the affairs of the world that we lose that which is most important for us to keep. We are always called upon to evaluate life in order to give our time and energy to the most important things which count most in life. Human limitations force us again and again to do this.

We must therefore conserve our physical and mental energies. We speak of soil conservation as applied to agriculture but we also need "life conservation." Many nervous breakdowns could thus be prevented. "Overloading" will destroy the liveliest disposition and bring to ruin the health of the strongest body.

Yet, men have learned to do prodigious feats of strength and endurance. We can become more efficient at our work. This will conserve strength and energy. Many factories employ "efficiency experts" whose job is to see how time may be conserved by more efficiency on the job. Time is indeed valuable. Today we may even purchase time like a commodity since the parking meters have been installed in our modern cities. Unfortunately, we can not buy time to extend our lives but we can make better use of the time which we have.

As we study the life of Christ we are amazed at the work which He accomplished. The public was always on His doorstep. The nervous energy which we expend by being about people all the time was also the price of our Lord's activity. Yet there was a calm and tranquility about our Lord which quiets our own lives as we come into His presence. We need to become quiet before our Lord. It is then that we will be able to evaluate life. In this restless age in which we live it is imperative that we know the secret source of strength of our blessed Lord who said, "Come unto me . . . and ye shall find rest."

—L. R. Amstutz in "The Mountain Lake Observer"

Christian Living

A Magazine for Home and Community

The Mennonite Publishing House at Scottdale, Pennsylvania, has recently launched the publication of the monthly magazine, *Christian Living,* which is a new high in Mennonite publication efforts. It is a magazine designed to attract the interest of Christian people everywhere, not merely Mennonites. It can be compared favorably with the *Christian Herald.* In fact, it has many features which commend it in preference to the *Christian Herald* because its ideals and interpretations of the Scriptures are in keeping with Mennonite principles, whereas a magazine like the *Herald* has seemed to reflect a compromising attitude in times of war.

The objectives of *Christian Living* are stated as follows: (1) To build mature persons. (2) To build strong homes. (3) To build resourceful communities. Effectively written articles are accepted if they promote these ends. The magazine is the result of merging two older publications; namely, the *Christian Monitor* and *Mennonite Community.* In the short history of its career, this new magazine has demonstrated its capacity to attract and hold the interest of Christian readers. The feature articles are well-written, and the content of the magazine is well-balanced.

General Conference Mennonites would do well to become acquainted with this excellent religious magazine. It can be secured by writing to Christian Living, Mennonite Publishing House, Scottdale, Pennsylvania. The subscription price is $3 per year. It is a welcome addition to church papers and such other magazines as *Mennonite Life* and the *Mennonite Quarterly Review.* We congratulate our brethren for this new literary arm of the church and pray that through the medium of the printed word, great blessings will come to many otherwise untouched people.

—J. W. Fretz

God's color wheel was spinning
On the mountain slopes today.
The red and orange of aspen trees
Were brilliantly arrayed.

I saw the blue of mountain lakes,
The green in towering pine,
Yellow in the maple leaves,
With trunks, a deep, dark wine.

Colors spinning, changing, whirling,
Each a planned detail.
Colors spinning, slowly, fading
With night's now darkening veil.

God the Artist,
Earth His plan;
Look, Observe,
Oh hurried man.

—M.A.S.

Stewardship Gleanings

Giving Christians and Churches

ANDREW R. SHELLY

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" —II Cor. 9:6.

A law of nature transferred to the spiritual realm! "Whatsoever a man soweth that shall he reap." Sowing precedes and conditions reaping. Why are we so slow to see this great inescapable truth in the spiritual application? Granted right motives about which we wrote earlier, the simple truth is that the giving Christian and church is the happier and more fruitful Christian and church.

If we are Christians we have been the recipients of the greatest gift of all. (John 3:16; Romans 6:33). The Christian having received the gift becomes the channel of giving.

Last May I had the privilege of visiting a church in North Carolina. Rev. Dumont Clarke, who was our host, told us that this church was small in membership, but doing an incredible piece of work. He spoke of the spirit of the people. He said all the members had accepted the scriptural tithes and offerings method of giving. And, he further pointed out that each family had a Lord's Acre project and that they had one as a church.

Let's prayerfully dream: what would be done in our church if we really believed the Bible? Well, first of all we would think of money as the Bible teaches. The Word of God integrates teaching about material goods very naturally and constantly.

Further, it would be our desire in this respect, as in others, to do the maximum for the Kingdom. Regardless of the amounts involved, when giving becomes a burden we are off the scriptural standard. Inevitably the Bible speaks of "cheerful givers."

The Bible is clear in its emphasis on proportionate giving. We begin with the tithe but we don't stop there. "As the Lord hath prospered" is the scriptural teaching. Whether time, energy, or money, we are responsible for wise stewardship.

Certainly in this year of opportunity many of our people will accept the government challenge of 30 per cent in giving.

The morning I am writing these lines I returned from Newton. Following the Bible would not only bring more joyous Christian experiences in the hearts of the Christians and our churches, but we would meet our financial challenges and go "over the top."

In your Christian life are you living "sparingly" or "bountifully"?

God's Ways are Perfect

The most thrilling experience in the world is to be in the very center of God's perfect will. That has been our experience through the summer. It gives rest to the heart and a song on one's lips. There have been times of chastening, but even these have been part of our loving Lord's plan to make us strong and sturdy as well as to refine and purify. So as we look back we say, "Thank you Lord." As we look into the future we say, "Continue Thy work in us at all costs."

June and July were happy months. We had two large summer Bible schools (DVBS), one in the church and one in our home. They were both held in the evenings because the children were still busy in day school. The one was attended by children who have been coming to Sunday school for several years. We saw many of them grow in knowledge and in devotion to their Savior. Over 100 came to that school.

The one in our home, across the river from the church, was an experiment. We didn't know if 10 or 100 would come. The first evening over 75 came. Our house was full and we thought the walls would give way. They, for the first time, were hearing about Jesus' love and began learning the simple song, "Jesus Loves Me." The third evening 120 came and they kept coming until the end of the week. Often in the middle of the afternoon some children would be outside the gate waiting. We then told them that they must first eat supper and then return. Almost every evening it poured but though we wondered what this might do to the children they kept coming. A newspaper reporter and his wife who is a nursery schoolteacher were the main teachers at our house. It was his first experience in teaching but the Lord helped, and his love for the children grew and his concern for them and the homes they represent also increased. One of the first evenings after class he came to us and said, "I must study hard so that I can lead them to the Savior." Pray for this couple. They have no children of their own but love children dearly and we believe the Lord is going to make them real lighthouses for Him here in this community. These were weeks of victory.

After that camp time came. This year we had two camps. One for university students and for working people. The other one was for junior high and senior high students. During both camps the rain was heavy and the campers had to spend quite a bit of time trying to keep dry since the tents were leaky but the Word was sown and we believe in due time will bring a harvest. Last year a number found their way to the foot of the cross. This year we hardly know what was accomplished in the camper's hearts but we stand firm on God's promises and therefore know His Word shall not return to Him void.

By the end of July the really hot weather was beginning to make its way into Miyazaki ken. Since we didn't have much time for vacation last summer, we were looking forward to Karuizawa, the mountain resort for missionaries. There, together with over 400 other missionaries, we spent several weeks in conference time around the study of the Word and to share what God is doing in various parts of Japan as well as in other parts of the world. We also had extra hours for informal visiting and fun.

Now we are back on the front line and are looking forward to a fruitful year. Our responsibilities have increased but so has our faith in the faithfulness of our Heavenly Father. This is His battle and already He is flying the banner of victory. "Truly the Lord hath delivered," Joshua 2:24.

Just a word about typhoon 13 and 12. No. 13 took one-fourth of the roof of Voran's new house and thus soaked a larger portion of their earthly goods. Before the roof was completely repaired, No. 12 came and kept them busy carrying out about 100 gallons of water. However, they are still able to say, "As for God, His way is perfect," Ps. 18:30. The Unruhs also came home to a soaked bedroom. Here in the city our house was high and dry but the tidal wave of No. 12 came into the Oyodo district. It was about 4 feet high on the yard and 5 inches above the floor in the mission house. The Voths and Boschmans managed to rescue everything before the water came up and retreated to our house with the children. We feel especially sorry for those who lost their few needed possessions and even saw their house swim away. May this also be used of God to enlarge His testimony among these dear people.

ESTHER PATKAU

Home Church:
Nordheimer Mennonite Church
Hanley, Sask., Canada

Field Address:
39 Matsubashi cho, 1 Chome
Miyazaki City, Kyushu, Japan

LEONORE FRIESEN

Home Church:
First Mennonite Church
Newton, Kansas

Field Address:
39 Matsubashi cho, 1 Chome
Miyazaki City,
Kyushu, Japan

The Big Typhoon

Undoubtedly the newspapers and radio are carrying the story of the big typhoon in Japan. We can say that we know what it is to be in one now. We had one in Kobe before we came here, but it was nothing like this one. They say it was one of the biggest in the history of recording typhoons. It was not the strongest wind but it was the widest one on record. The radius of the storm was over 300 miles. We were approximately 45 miles from the center. For us who remember the big blow in Kansas in the summer of 1947 which lasted just about 3 hours, you can begin to imagine what it is like to wait one out for over two days. This was the second typhoon to strike our part of the country within a week. (Incidentally when you read of hurricanes in the western hemisphere, it is the same kind of storm that a typhoon is in the eastern hemisphere).

We were in Kobe when the first one came and did not get to see anything but the damage. Our house lost about 1/4 of its tile and the "rains came" right through. The neighborhood people came to the rescue and cleaned house and kept it dry till we could get here. It takes about 24 hours to get here from Kobe. We came home on Friday evening and the house was in livable condition. Some things were still wet and most everything was moldy. With the undue rainy season and continual high humidity throughout the year, "Moldy" would be a good nickname for Japan. If all wonder drugs are made from mold, Japan should become the richest nation in the world selling the stuff. Saturday was left to get ready for the other typhoon which was due to strike us on Monday. With some help we covered the roof with roofing paper and reset what tiles were left so we could keep out some of the water. By Saturday evening the winds were blowing quite strong and the rains were falling. The repair job on the roof was poor and we were already emptying tubs and buckets before going to bed. Sunday morning the winds were coming considerably stronger and rain was falling steadily. We were moving steadily keeping things dry. Four people ventured out and came to sing hymns, read Scripture, and have prayer. It was a great encouragement to us as well as to them. In the evening I went to the weather station to check what time the typhoon was really due. They told me it would hit about ten o'clock Monday morning and take at least two hours to pass through the center. At that time they did not know where the center would be for sure but knew it would be close to our end of the country. The typhoon actually arrived in all its fury about two in the afternoon and by four-thirty, was dying down.

In all, about 20 inches of rain fell in all this time and us with a partial roof. With tubs, buckets, pans, cans, towels, and rags we must have carried out over 100 gallons of water. The Lord convicted me a long time ago about exaggerating, so count the story true. The last dribbles quit falling about eight o'clock in the evening, so we got to sleep in peace Monday. Tuesday we worked on the roof again and have it patched to hold an ordinary rain (ordinary rains in Japan can be anything up to 6 inches) but the Lord help us if No. 14 typhoon, which is now brewing down in the Pacific should hit us before we can get tile on the roof.

Verney Unruh's live in Miyakonojo which was just a few miles off the center but their house held fairly good. They reported a little water blew through the walls of their house and a few tiles were blown off one corner, but all are high and dry. In Miyazaki, the Voth's house is in a low area, Yodogawa-cho, and they were flooded. Five inches of water entered the house which means the water must have been close to three feet deep around the house. They moved in with Leonore Friesen and Esther Patkau whose house stood the storm and all were safe. They are cleaning house now. They had it worse than we did because ours was all rain water while theirs was flood water with all the dirt and trash of the flooded city washing through the house and staying when the water went down. It will take a bit of time to recover from this disaster, but the Lord is able to turn it to His glory and for a testimony to Jesus Christ and saving grace.

David and Douglas? They were hardly conscious of the storm. They were in the presence of their mommy and daddy, and what need had they for fear. Say now, isn't that just the secret of it all? The presence of the Father! Just to be in His presence is enough to dispel any fear, no matter what the storm may be. To tell you the truth, Lois and I never were afraid. These earthly possessions of ours are really nothing. Haven't we promised to forsake all and follow Him no matter what the cost? "Ah, the presence of the Master settles every whim. All our confidence and joy is rested now in Him. Creator, Sustainer, our Righteousness is He; the secret of His presence—no better place to be. To that blest abode indeed, no storm can ever blow; safe, secure, content, at peace—this blessed place we know. The Rock, Christ Jesus, solid Rock; no other base we own. No typhoonic wind will ever blow away this foundation stone."

Safe in Him,

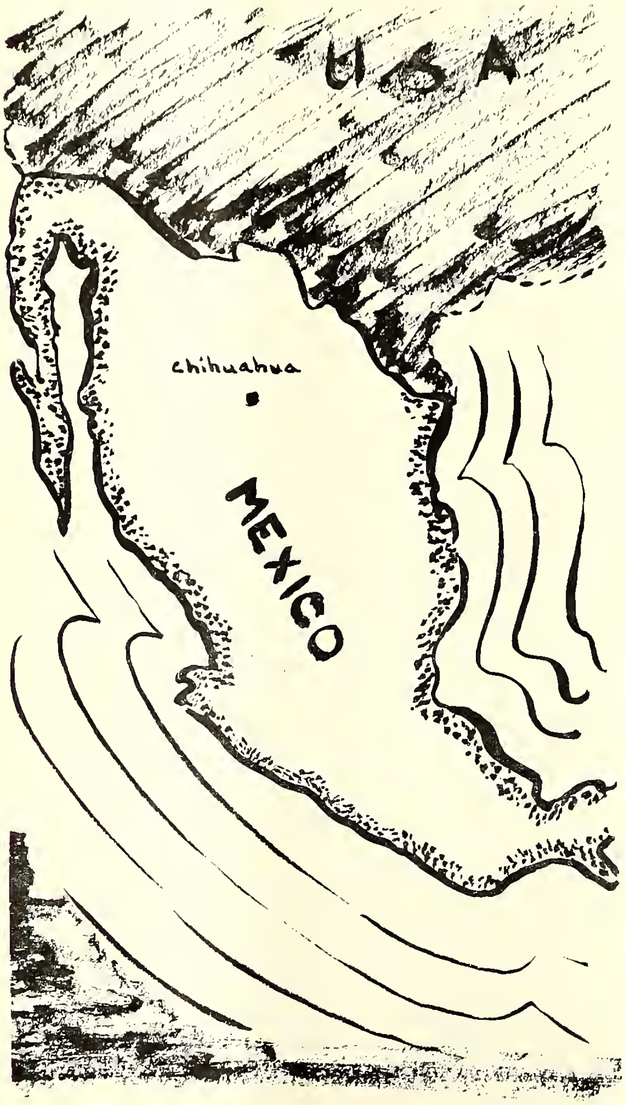
—Peter, Lois, David and Douglas Voran

Master, the Tempest Is Raging

Master, the tempest is raging! The billows are
tossing high!
The sky is o'er-shadowed with blackness, No shelter
or help is nigh . . . .
Master, the terror is over, The elements sweetly rest;
Earth's sun in the calm lake is mirrored; And
heaven's within my breast.
Linger, O blessed Redeemer, Leave me alone
no more;
And with joy, I shall make the blest harbor,
And rest on the blissful shore.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Lois Duerksen North Newton Kansas



Diary to Mexico

Dear Diary,

You and I are taking a trip to Mexico. How does that sound? It will be a great opportunity. I am to help the folks teach, especially music, I think. I will be there about six weeks or so. I'll have to be very careful. The people there are reportedly very conservative. I wonder just how old-fashioned one must be to fit in? I suppose I'll find out. I leave from Oklahoma City on the third of June, 1954.

June 3. The flying's fine. At least it was until we reached Hobbs, New Mexico. The rest of the way was slightly rough. The folks met me at the airport in Chihuahua, Chihuahua. I was glad to see them. I'd have been lost among all these Spanish speaking people.

Rev. and Mrs. H. T. Neufeld, missionaries in Mexico.

The Mexican people are so very interesting and friendly. We had supper at one of the better restaurants. I'm afraid one would lose appetite at some of the open coffee shops. However, the food was delicious.

June 4. We went shopping today. There were many things to see. The "hombres" are quite handsome and most everyone is curious about the visitors. There are many children begging to have their picture taken for a cinco which is about a half penny in money.

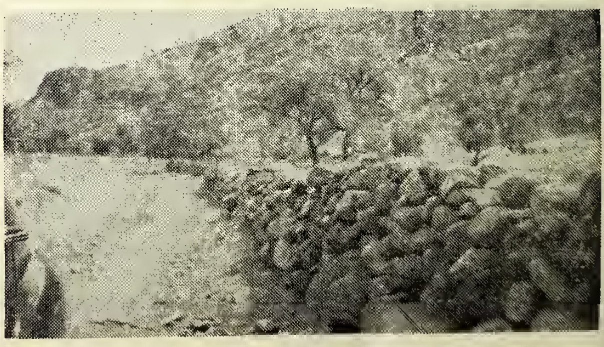
Everyone works split shift here. Their siesta is from one to three o'clock in the afternoon and the only places open are the markets or the restaurants. I must enjoy this visit while I am here. Tomorrow we head for the hills and I'll find many more things to learn about and enjoy.

June 5. Oh how I love the country! Such vast space and the cool mountain air are so invigorating. Only one light in the distance denotes neighbors. This is to be home for awhile. Thoughts of a creator come easily out under these stars.

June 6. I met my new friends in services today. The children seem so bashful. I haven't made many impressions as yet.

June 8. We drove into the mountains today. Everything seems dry and lifeless and yet there is unspeakable beauty in these rocks.

June 9. My first day of teaching introduced me to twelve students. I took over the singing, scale study, and typing. Those little fingers on typewriter



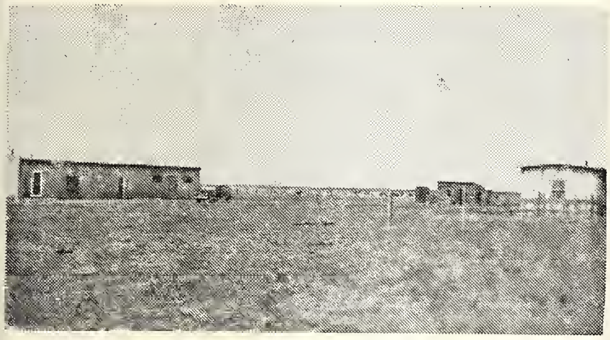
Common sight, a stone wall in Mexico.

keys are such a challenge. I want to teach them so much in six weeks time.

June 13. My! The week did fly by. There were many things to become accustomed to. Washing on the board for example, was not exactly my line, but I managed.

We had a birthday lunch for Mother today. The people here seem to enjoy singing. They also enjoy listening to someone else sing.

June 20. I'm in full swing now. Classes most of the day. It's so handy to have school right in the same building in which we live. The children seem so bashful though. Among themselves they have plenty of fun, but they will hardly talk to us even in class.



The Rev. Neufeld home in Mexico.

June 27. Little David Penner hurt his hand this week. He had to have a portion of one finger removed and a lot of stitches taken. These poor people! Imagine taking a boy with a badly bleeding hand forty-five miles to the hospital over roads that resemble paths in the pasture. There is great need for a doctor nearer here.

Lack of civilization can become inconvenient. We were caught with car trouble Friday evening. We finally walked the two miles home in the dark and the rain for lack of neighbors who could help.

The Harry Martens from Newton are visiting us this week end. It seems odd to speak English instead of German.

A group of school children, sunshine, and smiles.

July 4. No bang-ups around here. The most unusual thing about this week was a trip to town. Imagine traveling 92 miles to go grocery shopping. The first 32 miles took an hour and a half due to rocks and rain in the mountains.

(Continued on page 636)

A Week at Camp Friedenswald

Sammy was a little boy for his age, but what he lacked in stature was more than accounted for in the merry twinkle of his big dark eyes and a flashing, exuberant smile upon his dark face.

This past summer Sammy had the opportunity to spend a week at Camp Friedenswald as one of the campers from the General Conference churches of Chicago. It was a very rare and exciting experience indeed compared to his background in Chicago. Sammy lives in an area of Chicago which is a densely populated Negro district. The streets are littered with trash. Buildings, some of the doors of which hang by one hinge, or where windowpanes are missing, serve as dwelling places for many families. Sammy lives in a crowded three-room third-floor flat with his parents and four other brothers and sisters. They have no back yard with green grass to play in, but rather dimly lighted stairways. a dirty vacant lot and the street.

It was obvious, then, that a pleasant surprise awaited Sammy when he arrived at camp. (This was the third time in his life he had been out of the city of Chicago.) He was lonesome the first night, but the following days brought forth too many exciting times to be homesick. In the mornings there were classes where he learned more about the life and teachings of Jesus. There were also classes on nature study held in the beautiful woods and along the calm, peaceful lake. The afternoon brought craft work periods, ball games, and that ever delightful afternoon swimming and boating period. The morning and evening chapel services held high on the hill overlooking the lake meant much to Sammy. Here, for once, he could understand in a better way what the Psalmist meant when he wrote, "I will lift up mine eyes unto the hills, from whence cometh my help." In the evenings after supper there were various programs and also plenty of time to sing the choruses they had learned about the camp fire. Then—bedtime—how welcome it was!

On the last night of camp a consecration service was held on the lake side. Each camper had a lighted candle mounted on a paper plate which he placed in the water at the beach. As they stood and watched their candles being carried far out into the lake Sammy felt deep within that Jesus had a special assignment for him in His work, and that he would study, search, and pray to find his place.

So is the story of just one camper at Camp Friedenswald. But this experience, with many variations of course, is repeated many times in the several hundred children of our General Conference churches of Illinois, Indiana, Iowa, Ohio, and Michigan, who spend a week at Camp Friedenswald.

(Continued on page 636)

Western District Young People's C. E. Fellowship Convention

October 17, 1954

Eden Mennonite Church, Moundridge, Kansas

Convention Theme. "For Thou art my hope, O Lord God: Thou art my trust from my youth" Ps. 71:5.

BUSINESS SESSION—2:30 P.M.

Chairman—Peter S. Bartel
General Singing—Alvin Franz, director
Devotions—Edwin J. Schrag
Special Music—Buhler Mennonite Church
Business
Offering
Special Music—Grace Hill Young People's Choir, Mrs. Gerhard Nickel, director
Closing Prayer—Norman Abrahams
Meeting for Junior C. E. Sponsor—Mrs. Johanna Andres in charge
Fellowship Luncheon—5:30 p.m.

EVENING PROGRAM—7:15 P.M.

Chairman—Omar Voran
General Singing—Alvin Franz, director
Devotions—Chairman
Special Music—Beatrice Menn. Ch., Beatrice, Neb.
Announcements
Offering
Evaluation of the Missionary Education Program of the YPU—Rev. Ernst Harder
Closing Hymn
Prayer—Rev. Harris Waltner

Western District Conference Young People's Program

October 20, 1954—7:30 p.m.

First Mennonite Church, Newton, Kansas

Chairman—Omar Voran
Congregational Singing—Ernest Lichti, director
Devotions—James Waltner
Special Music—Hoffnungsau Choir
Skit—Rescue the Perishing; C. E.
Closing Prayer—Rev. Henry Dueck

DIARY TO MEXICO

(Continued from page 635)

July 11. I've been without a singing voice for over a week now. It's rather discouraging when one depends on it so much in a job like this.

We had the school program this evening. Three students were absent. Two of them were never allowed to come to church. The third couldn't bring his parents because his father had no shoes to wear. That sounds like some of the excuses used in the States, but here such statements are literal. When it takes more than a week's wages to buy one sack of flour and there are four children to feed, very little is spent for clothes or luxuries.

July 16. School is out. We celebrated today with a picnic. A number of the folks from the village took lunch and we drove out into the mountains for dinner and stayed for lunch. Such fun. These people are really human. Why do those who have been here go back to the States to talk about the queerness of these people? Even the children clung to my skirts all day and jabbered as if I were one of them. I wish I'd have learned to know them thus when I first came. Now it is almost too late. The only thing left to do is to try to educate people back home to the idea that these are plain, common folk like the rest of us.

July 19. Our last day here. We got a swell farewell. Had much trouble in water and mud. The trip to Cuauhtemoc, 72 miles, took six hours.

Parting wasn't easy. We are leaving these people like sheep without a shepherd. I learned to love them in six weeks time, but my job here is done and my work at home is waiting so good-by, Mexico. May many other young people enjoy your hospitality.

—Marianne Neufeld, Newton, Kansas

A WEEK AT CAMP FRIEDENSWALD

(Continued from page 635)

Such a camp as this serves many purposes, among which are: (1) to provide a place of "retreat" for our youth to spend a week in the out-of-doors-life of swimming, recreation, etc., (2) to afford opportunity to make new acquaintances with youth from other churches, (3) to obtain new worship experiences in God's great out-of-doors, and thus to gain greater inspiration for more useful living as servants of God.

—John C. Stutzman

Camp Medic at Camp Friedenswald; Student, U. of Illinois College of Medicine.

For he lives twice who can at once employ
The present well, and e'eb the past enjoy.
—Pope

There is a window in every life, if we can only open it. —Joseph Fort Newton

Our Schools

BETHEL COLLEGE

For the first time this year, student organizations at Bethel College with a distinctly Christian purpose and testimony have combined their resources and organization into one over-all student organization called the "Student Christian Fellowship."

In the new plan the three commissions composing the SCF replace the former Student Christian Association, the Student Volunteers, and the Peace Club. The present three commissions—Peace and World Order, Christian Service and Outreach, and Campus Faith, Fellowship, and Recreation — operate under an over-all cabinet composed of a president (James Waltner), vice-president (Wendell Wiens), secretary (Sara A. Claassen), treasurer (Lenore Pankratz), and two representatives elected from each commission.

These representatives are: Don Kaufman and Bob Jungas for Peace and World Order, Bobby Standingwater and Lucille Peters for Christian Service and Outreach, and Carol Toews and Norma Bachman for Campus Faith, Fellowship, and Recreation.

To further give direction to this organization the cabinet and each commission enjoys the services of a faculty advisor as follows: the Cabinet, Dr. H. A. Fast; Peace and World Order, Dr. J. Winfield Fretz; Christian Service and Outreach, Dr. Erland Waltner; and Campus Faith, Fellowship, and Recreation, Mr. Oswald Goering.

The Cabinet coordinates the work of all three commissions by establishing policy, assigning responsibility, together with the commissions working and raising the total budget and administering programs which concern the whole student body such as, Christian Life Week, the Foreign Student Exchange Program, the Big-Little Brother-Sister Program, and Voluntary Service promotion. The commissions meet on Thursday evenings on a staggered schedule from 8 to 10 p.m., with the entire membership meeting the fourth Thursday of each month. The student chapel periods each Thursday will be the responsibility of the SCF, the various commissions taking turns in providing the program.

It is expected that the above plan will provide for a stronger Christian witness among the student body in offering interests and opportunities for service for all students and avoiding needless duplication of effort. As a practical example of the work of the SCF, Rudolf Stubenrauch, of Wuppertal, Germany, is now studying at Bethel, while Lillian Galle, of Valley Center, represents Bethel at a teacher's college in Wuppertal. Another practical phase of student Christian work is the Christian Life Week, October 11-15, to feature Rev. Arnold Nickel of Henderson, Nebraska.

BLUFFTON COLLEGE

October 30, is the date for this year's homecoming celebration with October 31, scheduled for the annual Parents'. Day. Included in the annual homecoming activities is the crowning of the queen, to be elected, the annual tug of war between freshmen and sophomores, and a football game with Manchester College.

Founders Hall will be the scene of the third Ohio-Indiana Church Music Festival on Sunday afternoon and evening, October 17. Solos, ensembles, and children's choirs will participate at 2:30 p.m., and mixed choirs and massed choruses will sing at the 7:30 p.m. program. Professor Russell Lantz is chairman of this event.

In addition to the Vesper Choir, directed by Russell Lantz, Bluffton College will have a mixed chorus this year under the direction of Earl Lehman, part time music instructor.

Thirty-eight students were selected by Earl Lehman to be members of this chorus. Sopranos—Nancy Parsell, Connie Bachman, Marjorie Yoakum, Janis Shantz, Eloise Gerig, Dorothy Bowers, Mary Jerome, Diane Lora, and Donna Foskuhl.

Altos—Joanne Slotter, Joanne Mill, Betty Shantz, Martha Jo Emerick, Betty Lou Brown, Cynthia Conrad, Elfrieda Landes, Connie Diller, and Mary Burry.

Tenors—Orlyn Zehr, Jim Purdy, Bill Simmons, Byron Parlette, Stan Hunter, Brooks May, Don Henderson, Dan Roth, and Don Nussbaum.

Basses—Jon Cook, David Tice, Don Hostetler, Karl Klassen, Bill Ramseyer, Art Charles, Gene Wollenhaupt, Bill Stucky, Fred Stolzenbach, Sam Diller, and Marvin Zehr.

FREEMAN JUNIOR COLLEGE

The personnel of the college choir has been named by director Walter Jost. They made their first appearance for the year when they sang several numbers in chapel. This group gives promise of some excellent performances.

President von Riesen was guest speaker at the German Presbyterian Church of Lennox, South Dakota, last Sunday morning. In the evening, he spoke at the Salem-Zion Mennonite Church near Freeman.

Rev. John Walkup, pastor of the Central Baptist Church of George, Iowa, was chapel speaker recently. "Laying a Foundation for Life," was his subject.

Rosemary Linscheid conducted an impressive and inspiring worship service. Erna Friesen pointed out the beauty of God's creation as she showed pictures taken in several of our National Parks this summer.

A lecture by Dr. Marcus Bach, noted interpreter of little known religious groups and professor of Religious Education at the University of Iowa, opened this year's concert and lecture series.

John Ewert, head of the Teacher Training Department the past few years is on leave of absence while studying for his doctorate at the University of Wyoming. Mrs. J. D. Unruh has charge of the department this year. A graduate of Yankton College, Mrs. Unruh brings a wealth of experience in elementary and secondary education to her position. She has also taught courses in education in the past two summer school sessions at the college.

The Women's Auxiliary of the college held its first meeting of the year in the chapel recently.

(Continued on page 638)

OUR SCHOOLS

(Continued from page 637)

MENNONITE BIBLICAL SEMINARY

Miss Helen Nickel, missionary to India, left Chicago by plane Wednesday morning, September 29, for India. She was scheduled to fly via New York and Switzerland, arriving in India in time to attend the annual Workers' Conference. Miss Nickel spent her last few days in the States at the Seminary. The Seminary Fellowship joined in a farewell tea for her Sunday, September 26, after the evening service.

The Bethel Mennonite youth organization was host to a Youth Sunday for the young people of Mountain Lake, Minnesota, on October 3. William Gering, senior at the Seminary and youth worker for the Young People's Union of the General Conference, was resource leader for the day. Sunday afternoon a panel composed of representatives of various youth groups of the area discussed youth organizations. Mr. Gering spoke at the evening service.

Rev. Albert Gaeddert, pastor to the 1-W men, stopped in Chicago for a short stay at the Seminary while on his way to visit 1-W men in Michigan. From there he will go on to the MCC Headquarters at Akron, Pennsylvania.

A Writers' Conference, sponsored by the Board of Education and Publication, is to be held at the Seminary October 19-22. Paul Erb, editor of the "Gospel Herald," and Robert Walker, editor of "Christian Life," will serve as leaders for the conference.

MCC News Notes

60 TONS OF FLOUR TO AUSTRIA AND GERMANY

Shipments of flour totaling 60 tons made possible through the contributions of Kansas Mennonites in the July MCC-CROP drive will soon be enroute to Austria and Germany.

A railroad carload of 600 100-pound bags of flour to Austria made available by the Whitewater community and milled by the Whitewater Flour Mills Company is scheduled to leave New Orleans around Oct. 8. An equal amount of flour made available by Mennonites in the Newton community and milled by Claassen's Flour Mills is sceduled to leave New Orleans around Oct. 11.

Each of these bags of flour bears the words, "In the name of Christ," and is intended for distribution to needy refugees from Germany's East Zone, to such institutions as homes for children and old people and for the maintenance of MCC personnel serving in those countries.

Contributions from the Kansas MCC-CROP drive will also be used in the material aid programs in Jordan and the Far East. Mennonites in the following Kansas counties have contributed or will be contributing in the MCC-CROP drive: Barton, Butler, Comanchee, Dickinson, Gray, Harper, Harvey, Haskell, Hodgeman, Kingman, Kiowa, Marion, McPherson, Meade, Ness, Pawnee, Reno, Russell, Scott, Seward, and Thomas.

WHAT ABOUT STRANGE TEACHINGS?

(Continued from page 628)

unity in the brotherhood only as we keep ourselves in union with Christ, our common Lord. In a very broad sense we can say that there are two types of Christians. Some Christian people think of Christianity as an idealism, a way of life, *the* way of life. With great devotion they strive to live according to this way. Many of these people are beautiful personalities and live admirable lives. Again other Christian people think of Christianity as essentially a friendship with Jesus Christ. They live in a passionate devotion to Him and strive to please Him in all things. I am quite confident that if we can help our people to live their lives in close friendship with Jesus Christ and in a passionate devotion to Him, there will be a minimum of trouble with strange teachings in our churches.

GOD'S PERFECT WILL FOR ME

(Continued from page 629)

The will of God can never be known to carnally minded Christians. He will only make it known to those who are spiritually minded and whose lives are transformed by constant occupation with the things of the Spirit.

Set aside a half-hour daily, if more cannot be spared to commune with the Lord. The faithful keeping of the daily appointment with God prepares one to receive divine leading in His supreme will.

As we walk in close and constant fellowship with the Lord, He can communicate the knowledge of His will to us.

My prayer is that this meditation might help some soul in need of making a full surrender to Christ by separating and breaking fully with the world so that we can be renewed in our minds that we may follow His bidding at all times, for great will the reward be in Heaven.

——W. W. Harms in "The Christian Witness"

This Is the Budget for This Year

For Missions	$521,900
For Christian Service	172,775
For Education and Publication	40,950
For Trustees and Finance	15,000
For Twelve Months	$750,625
For Nine Months	563,000

Receipts during the nine months, instead of being $563,000 were the equivalent of about seven months. (Exact figures next issue.)

Last year a similar situation existed. Then in the last three months contributions increased till the goal was almost reached.

Can that be done again this year? Can we make up in these last three months what we failed to do during the year?

Even the government encourages more giving to such causes as the above by allowing increased deduction from income tax payments. Think it over.

Film Review

Workers Together with God. 16mm motion picture, black and white, 33 minutes running time. Produced by Family Films under the direction of the Evangelical United Brethren, 1954. Guides to accompany the film are available for purchase.

The story of a local church that decided to launch a program of lay evangelism. The film shows experiences of members who attempted to interest individuals in the community in the work of the church. Methods used are not of the high pressure type, neither does it give an overly rosy picture of results. The minister's part in the program as well as that of the lay members is stressed. On the whole it is an effective film and would be especially useful for a church desiring to increase the participation of lay members in evangelistic work in the community.

—**Lloyd L. Ramseyer**

Jottings

—**Bergthal Church, Pawnee Rock, Kan:.** Sunday evening, Sept. 5, the mission workers sponsored a program at Rudiger Park, at which time pictures on Voluntary Service in Jordan, Palestine, were shown. The CROP drive was held in our community the first week in September. Roland Schmidt has resigned as Sunday school superintendent, because of confinement at home with a broken leg. Adam Deckert now serves as superintendent. The Senior C. E. met Sept. 12. Mr. Turner, superintendent of the Pawnee Rock schools, was guest speaker, speaking on the topic "The relationship of church and school in the community." Eight delegates will represent our church at the Western District Conference in Newton in October. Two ladies represented our church at the Kansas All-Mennonite Women's meeting at Hesston, Kan., Sept. 16—Mrs. Laverne Unruh, Corr.

—**First Church, Fredonia, Kan.:** Our pastor and family, Gordon Neuenschwander returned home Sept. 16, from a month's stay in Indiana. During their time there, pastor Neuenschwander's brother was struck and killed by lightning, another brother-in-law severely injured by the same bolt. Also, his mother was seriously ill for some time, but is improving according to last report. We are happy and thankful to have them safely home again. July 4, Mrs. Edwin Thiessen was received into the church by baptism. July 11, Holy Communion was observed. July 29, we had election of officers for the Sunday school. Our Sunshine Circle sent six Christmas bundles in June; at present are quilting and gathering "sewing kits" for relief. Sept. 12, we held our annual Sunday school picnic in Fredonia Park. Four of our ladies attended the Kansas All-Mennonite Women's meeting at Hesston, Sept. 16. —Mrs. Jantz, Corr.

—**First Church of Christian, Moundridge, Kan.:** The Ladies' Mission Society met on Sept. 2, for their first fall meeting. Mrs. Herb Stucky, Jr., spoke in the interests of a women's dorm for Bethel. We took part in project of sewing kits for overseas. A son, Wayne Joseph, was born to Dr. and Mrs. Willis Wollman, Sept. 4. During our pastor's vacation we had P. P. Wedel, Arnold Funk, Abe Wiebe, and Harry Martens as speakers. Paul Goering brought us the morning message on Sept. 5. The parsonage debt was cleared Aug. 15. Two of our members, John Weldon and Emma Stucky, have given two week's service to the Arizona Mission Project. C. E. groups had their first meeting on Sept. 19. Our pastor has started a series of sermons on the theme "In Quest of a Name," Disciples, Brothers, Witnesses, with others to follow. —Mrs. Milton Grundman, Corr.

—**Grace Hill Church, Whitewater, Kan.:** Aug. 1, at 9:30, our congregation met in the old church for a farewell service. The afternoon of the same day was a time of great blessing. At 2:30 our congregation met to dedicate our new church building to the Lord. P. K. Regier gave the dedication sermon. The young people's choir rendered a musical program in the evening under the direction of Mrs. Gerhard Nickel. During August, while our pastor, H. E. Miller, was convalescing at home the following ministers served: H. J. Dyck, J. F. Sawatzky, and Ted Roth. A number of young people from our church attended the retreat at Camp Mennoscah. Aug. 15 Mrs. Loren Schmidt was received into our church membership. The Women's Missionary Society met Sept. 2. The guest speaker was Miss Bertha Huber, occupational director at Prairie View Hospital. Project for the unit house, feed sacks for tea towel shower. Sunday, Oct. 3, we observed Holy Communion. Mr. and Mrs. Reuben Klaassen celebrated their silver wedding anniversary, Aug. 26, together with the congregation, relatives, and friends. A program was given in the main sanctuary followed by a reception in the church basement.—Corr.

—**Woodland Church, Warroad, Minn.:** Weather permitting farmers will now harvest the last of their crops, as we are again having summer weather after a heavy frost. We are glad to have pastor Ortmann and Mrs. Otto Unruh back again. They returned Sept. 12 from Corning, Ark. Mrs. Ortmann and Joyce Unruh stayed for further treatment. Let us remember them faithfully in prayer that His will may be done. Jake Unruh brought us the messages in the absence of pastor Ortmann. R. D. Aikenhead of the Canadian Sunday School Mission of Winnipeg was the guest speaker, Sept. 19 in the evening. He told of his mission work and also showed slides of the different children they work among. Oct. 3 we plan to have a communion service at 8 o'clock. Miss Violet Thiessen left for Munich, N. D., where she will be attending Bible school. Pete Heppner from Mountain Lake is doing some work on his farm purchased this summer, and Jake Harder is busy building a barn on his farm. We welcome them to our community and church for worship.—Mrs. Nick Fast, Corr.

—**First Church, Clinton, Okla.:** Due to a misunderstanding we would like to make a correction. In our last report the installation of Rev. and Mrs. W. H. Regier took place on Sept. 19, instead of Sept. 12. John Thiessen was guest speaker for this occasion, and a week of special meetings followed when he gave the messages after having shown slides of various mission. Special music was enjoyed by different groups of our church. We enjoyed quite a number of visitors from our neighboring churches to share the many blessings with us. Delores Ann Nickel has entered the nurses training class this fall at the Clinton General Hospital. We are at present looking forward to attending the Oklahoma Singing Convention at Enid, Oct. 3.—Corr.

—**Immanuel Church, Delft, Minn.:** In June our congregation re-elected Walter McDowell as pastor. The Malcolm Wengers from the Montana Indian mission visited in our church in June. A group from the "Open Door" mission in Jackson, Miss., were with us in July. Our pastor and family took a trip to Ontario this summer to visit his parents and other relatives. Three of our young people were married this summer: Janet Heide to Erwin K. Friesen of Mountain Lake, June 18; Susie Friesen to Howard Matz of Albert Lee, Aug. 12; Vernon Friesen to Jeanette Hunter of Lincoln, Neb., Aug. 20. Aug. 8, our mixed choir gave a program in the evening. The offering that evening was the beginning of our organ fund for the church.—Mrs. P. R. Friesen, Corr.

—**First Church, Hillsboro, Kan.:** Twenty-two young people were received into the fellowship of our church by baptism June 6. A fellowship dinner and farewell service was held for the J. W. Nickel family June 27. A number of young people again attended the retreat, also the peace retreat, at Camp Mennoscah. This summer H. T. Unruh served our church during July and August. A reception was held for Rev. and Mrs. Elbert Koontz and sons, Aug. 27. Elbert Koontz was installed as pastor Aug. 29, with H. T. Unruh

(Continued on next page)

officiating. Funeral services were held for Mrs. H. H. Penner, Sept. 14. She was one of the older members of our church, having reached the age of 85 years. Annual Sunday school business meeting was held Sept. 19.—Mrs. Otto Jost, Corr.

—**Germantown Church, Philadelphia, Penn.:** On October 6 we will celebrate the anniversary of the founding of the Mennonite congregation of Germantown, in 1683. Special services were held on Sunday, Oct. 3; Wednesday, Oct. 6; and Sunday, October 10. A fellowship supper will be given on Saturday, October 9. Pastor and Mrs. Robert Brewer have spent a pleasant summer at Wyck House, historical home of Mr. and Mrs. Robert Haines of Germantown. Midweek Bible study discussions were held in the garden of Wyck House and in the famous library when the weather was not favorable. The annual Sunday school picnic and two fellowship picnics were held there also. The members of Germantown Church enjoyed along with the pastor and his family, their summer residence at Wyck.—Corr.

—**Bethel Mission Church, Winnipeg, Man.:** After being over half a year without a regular pastor, our church again has a full time shepherd for our flock. Rev. and Mrs. George Groening accepted the call during the summer and were welcomed into our midst. On September 12 a formal installation service was held with our elder, I. I. Friesen, officiating. The church has also purchased as a parsonage, a fine old house. In order to hold this and other property, it was necessary to incorporate legally under the Religious Societies Act of our Province. On Sept. 15 the Homemakers Fellowship had as guest speaker Henry Poetcker who is now teaching at the Canadian Mennonite Bible College. The Ladies' Aid Society is preparing for their annual fall mission sale.—Corr.

—**First Church, Paso Robles, Calif.:** With the month of September, schools and regular church activities are in order. During the summer months we have had visiting missionaries, and guest speakers on various occasions. Miss Melva Lehman, and Mr. and Mrs. Lubin Jantzen, missionaries to India, served us with interesting reports, and pictures from their particular fields of work. In July, Rev. Heath from the Bakersfield Rescue Mission was in charge of a C. E. meeting. Paso Robles Christian Businessmen's Committee goes to Bakersfield once a month for an evening service at the mission. The 26th Annual Young People's Retreat at Camp Gaines, Lake Sequoia, was a real treat to all those who were able to attend, also the Family Retreat at Cambria Pines, Sept. 3 to Labor Day at noon. Norma Neufeld, who graduated from the Bethel Deaconess Hospital School of Nursing, Newton, Kansas, is home again, and called to service at the P. R. Memorial Hospital. Jeanette Marie, was born to Mr. and Mrs. Jack Collins (nee Lichti) June 29, grandparents are Mr. and Mrs. Walter Lichti. Jim Thomas is home again, having served the usual time in the U. S. Army.—Corr.

—**Gospel Mennonite Church, Mountain Lake, Minn.:** On September 5, Gerhard Nickel of Perum, Okla., gave the morning message. Mrs. Peter J. Nickel spoke to the King's Co-Workers and Daughters Mission Societies at their monthly meeting on Sept. 9. Miss Tina Quiring was the speaker at the Tabitha Mission Society which met that same day in the afternoon. Miss Tina Quiring gave the morning message on Sept. 12. That evening a community-wide missionary conference began and continued for one week. H. A. Driver, secretary-treasurer of the Congo Inland Mission gave the morning message Sunday, Sept. 19. The Gideons also worshiped with us and had part in the service that morning. Rev. Max Eisenbraun brought the message Sunday morning, Sept. 26. That evening the Lightbearers held an outdoor program at Heppner's Point, with P. J. Nickel as the speaker. The Sunday school held their annual elections for teachers and assistant teachers this month.—Mrs. Waldo Stoesz, Corr.

It is a sorry loaf indeed that is criticized by its own baker.

Something to Think About

We major on minors. We waste our powers on things that hardly matter. We forge for ourselves slave chains with link after link of unessentials. Harvard still cherishes the indignation with which Dean Briggs would tell of the American tourists he saw in Rome on their first visit there. All around them lay the scenes that whispered of that stirring pageant of ancient greatness, but every morning they settled down in the hotel lobby for a good long morning of bridge. Majoring on minors. Or here, where we know without a doubt that never before has the world been in such danger of perishing for sheer lack of human kindness, yet every season we are asked to see if we in the churches will help in publicizing National Kindness to Animals Week. Majoring in minors. My set of the Encyclopedia Britannica, which the brisk salesman assured me was a compendium of about everything worth knowing, has a few pages of a rather casual article on a certain Jesus Christ. But you should see the size and enthusiasm of its articles on Old English Lace, on the arrangements of the bones in prehistoric man. We major in minors. There have been great universities these latter years whose names were a badge, where there simply was not offered anything to speak of in the way of religious or biblical studies, but where you actually could get standard credits for Maypole dancing.

It has grown legion and monstrous, the way we have forgotten to deal with first things first, and have devoted our first-rate loyalties to third-rate causes.

A banker in Pittsburgh knew a lady who was painfully injured in a freak accident on the way to a church service. And his whole faith went into a tailspin. He called in any number of clergymen—which shows he was desperate—to challenge them with this and ask them how they could take seriously a religion that couldn't even guarantee a person's safety on the way to church! In all kindness, and with all deference to his sincerity, I wonder where that man has been? I wonder what Bible he has read? Could it possibly have been this Book with its complete cataloging, not of ease, but of trouble faced triumphantly? It is when we are ready to open our eyes, somehow, to that sterner view of life, ready to chant praise that chains can't daunt, to sing songs that darkness can't blanket—it is then that Christ can answer. For He knows we were meant, somehow, for "whatever it is that comes up out of the soil of effort, out of the bitter but creative moral struggle, out of the throb and hurt of sacrifice, out of the deep tensions of forgiveness and hope and an undiscourageable will."

From THE SALTY TANG
by Frederick B. Speakman
(Fleming H. Revell Company)

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Race Against Time

Pastor Martin Niemoeller

The Home God Meant

Volume 69 Number 41 October 19, 1954

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INDIANA ALL-MENNONITE MISSIONARY RALLY

The Women's Missionary Societies are announcing their annual All-Mennonite Rally to be held at the Topeka Mennonite Church, Topeka, Indiana, on Thursday, October 28. There will be a forenoon, afternoon, and evening session. Missionaries will be speaking throughout the day and J. E. Hartzler will bring the evening message.

—**Mrs. Vinora Salzman**

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. E. Smucker, Maynard Shelly, Willard K. Claassen.

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MCC WORKERS' REUNION

An MCC workers' reunion is to be held in the basement of the First Mennonite Church (corner of East First and Muse), Newton, Kansas, on Friday, October 22. The following program has been outlined:

4:30-5:30 p.m.—Prairie View Hospital open to visitors.

6:00 p.m.—Potluck Supper (Kansas folks also bring enough food for visitors from neighboring states. Kansas folks bring your own table service. Table service will be provided for others. Coffee will be available.)

7:30 p.m.—Program
Orie O. Miller will be main speaker.

This reunion includes MCC workers who have served in Relief, V.S., Mental Health, Headquarters offices, CPS, PAX, etc. Invitations are being sent to former MCC workers and their families residing in Kansas and the neighboring states, but others living at greater distances are also most heartily welcome. Because of the difficulty of securing a complete list of names, this is an invitation to all those who might have been missed. Please tell others.

THE MEASURE OF A MAN

What is the measure of a man? When is a man great? Clovis G. Chappell replies, "To determine the size of a man we do not put the measuring string either around his body or around his mind. We put it around his heart." This is another way of saying that the measure of a man is the measure of his love.

How BROAD is his love? Is his love centered in himself? Then he is small indeed. Is it limited to his family, to those of his creed, to those of his nation, or to those of his race? Or does his love take in his neighbors who have caused him grief, the transient who comes to his door begging for bread, the Negro porter who makes up his bed on the train, the Chinese child who is starving in a distant land? The more limited and circumscribed a man's love, the smaller he is. The more inclusive his compassion and sympathy, the greater he is.

How HIGH is his love? Does it reach above the ground? Does it include the things which are not seen but are eternal? Does he love God as well as his neighbor? Does he love Him who first loved us? The world may call a man great even though he does not love God, but the Bible calls such a man a fool. No man is truly great unless God has found the pre-eminent place in his affections.

How DEEP is his love? Is it like the fountain which brings its fresh waters from the depths of the earth year after year, or is it like the shallow spring which dries up when the rains stop falling? Will it survive the changing circumstances and the trying irritations of life?

May God grant us largeness of heart that we may love as He loves—that our love may be as broad, as high, and as deep as His.

—Church Bulletin

Of Things to Come

Oct. 19-22—Writers' Conference, Mennonite Biblical Seminary.
Oct. 20, 21, 22—Western District Conference, North Newton, Kansas
Oct. 31—Reformation Sunday
Oct. 31-Nov. 6—Menno Simons Lectures, Franklin H. Littell, Bethel College
Nov. 14-19—Bible Lecture Week, Ed. G. Kaufman, Bluffton College
Nov. 25—Thanksgiving Day
Nov. 28—Advent Sunday
Dec. 1-6—Council of Boards, Newton, Kansas
Dec. 12—Universal Bible Sunday

FIRST NINE MONTHS OF 1954

Board	Receipts	Budget
Missions	$266,240	$391,425
Christian Service	88,100	129,582
Education & Publ.....	15,725	30,713
Trustees & Finance..	7,456	11,250
Total..................	$377,521	$562,970

NEEDED TO MEET 12-MO. BUDGET

Board	Needed	Budget
Missions	$255,660	$521,900
Christian Service	84,675	172,775
Education & Publ.....	25,225	40,950
Trustees & Finance..	7,544	15,000
Total..................	$373,104	$750,625

* * * * *

In short, this means that receipts in the last three months must almost equal the receipts for the first nine months of the year. **CAN WE DO IT?**

Editorials

UNIVERSAL MILITARY TRAINING AGAIN

President Eisenhower, in addressing the annual convention of the American Legion, promised that his administration would make compulsory military training the number one objective in the next congress. To this the new commander of the Legion replied, "We now have our best opportunity in years to put over UMT."

This should be the signal for the church forces to rally their forces again and in no uncertain terms let it be known that we are conscientiously opposed to having UMT "put over" on us. It was defeated before and it can be again if Christians are alert and determined to remain unshackled from this military monster.

Universal Military Training, we Christians are convinced, is not God's way to insure peace. It breeds suspicion and hate. It defies the teachings of our Lord. It places our trust in military might, when on our coins and stamps we say "In God We Trust." It is not good for the young men. It is not a good influence to the world. It is not good for the economy of the country. It is not good for the schools or the churches. It is not good for the morals of the country. In short, it is NOT GOOD.

Shall we sit idly by and allow a minority group to "put it over"? Or shall we unite once more in firm and vigorous, but Christian, protest; and convince our lawmakers that we do not favor UMT, nor consider it the proper way to keep the world from war? It will take much more than a half-hearted wish to defeat this measure again. It will take education of the common people, church study groups, organized efforts for a positive peace, and sincere prayer to God that His will may be accomplished in men.

We had better wake up and begin doing what we can, now, or we will have this curse saddled on us. We need to be intelligently informed; to read, study, talk, write, organize, and earnestly pray to be spared this backward step. May God give us wisdom, guidance, and strength to launch a new crusade for peace according to God's will and not according to UMT!

"COALS OF FIRE"

An interesting news comment states that Chiang Kai-shek, the key leader in Formosa and bitter opponent of the Communist Chinese government, sent his air force over the flood-devasted area of China to drop sixty tons of rice to the starving Chinese. This comes just as the world is holding its breath for fear of a full-scale war breaking out between China and Formosa, in which the United States would almost certainly become involved.

The dropping of these tons of rice over enemy territory will certainly do far more for peace than the dropping of bombs. Who is there who will not admit this, and commend Chiang Kai-shek for this generous Christian deed?

The dropping of hydrogen bombs sets up a dangerous radioactivity which affects many far beyond the mere target hit by the bomb. The death of the Japanese radio operator on a fishing boat shocked the world into this realization. But the dropping of food into enemy territory also sets up waves of love-activity that finds response in hearts around the world. And still we are told that Christian love is not practical!

THE MENACE OF HORROR COMICS

Gradually the people are becoming aroused against the terrible influence of many of the so-called "comic books" for children. Careful studies have been made of the kind of pictures and reading matter the children are absorbing, and the revelations have been almost too shocking to believe. All kinds of crimes and horrors are fed to the impressionable children in the most detailed manner.

Too often the youth goes out to practice what he has read in these horror comics, and this certainly is one cause for our great increase in juvenile delinquency and crime. Our youth are getting out of hand, and these comics, plus certain radio and television shows, are in a large part to blame.

In many communities aroused citizens and parents have joined to banish such undesirable comics from the newsstands. Some publishers, let it be said to their credit, are removing, voluntarily, some of the worst of such trash. But many of these horror comics are yet available and the sale goes on by the thousands every week, poisoning the minds of our children and contributing directly to the crime wave of youth.

If parents are not aware what their children are reading, they had better investigate. Churches and communities can clean up this filth and poison if they will. We reap what we sow, and if we allow all kinds of murder and horror stories to be sown in the minds of our children the harvest will be most tragic! If there were more Bible reading in the homes there would be less reading of these horror books. And better children would be growing up.

THE TIME IS NOW

In the article describing the missions' race against time we are confronted with a startling fact. The forces of evil are so busy that unless Christians become far more active they will lose out in this race against time. In the cause of missions, we need to take the tide at its flood or we lose our venture. Hearts everywhere are hungry for God, but if they are not introduced to the true God, they will yield to false gods. The time to help is now!

Too often our churches are quite content to meet their budgets and enjoy their little circle of friendship. But the millions outside the church, many of whom are right about us, who are not invited nor made to feel welcome are turning against the church as a closed middle-class group. If we wish to win the hard-working labor class we have to make clear by demonstrations of our lives, that Christianity is for them and that they, too, are beloved of God. The time is NOW!

The Home God Meant

1. The home God meant is a home of love, for the Christian couple will daily assure each other by word and deed that they do love one another and that no price is too great to pay to insure the happiness of the loved one. There is no greater joy in this life, except for Christianity, than to feel secure in the love of one's companion. Where there is true love, it must also be expressed. Gestures, little deeds of thoughtfulness and kindness, the remembering of anniversaries—there are a thousand ways to warm the heart of the companion. There must be words of love, to be sure, but words are not enough; the life must demonstrate daily that the love is real.

2. True love eliminates certain things from the home. Certainly there will be no harsh tones and no shouting (except in case of fire!). Where misunderstandings arise the intelligent lovers will find ways to talk over the situation at the right time and place so that feelings are hurt as little as possible. Where one partner may injure the other unintentionally, forgiveness will be immediate, and the whole incident forgotten. There will be no building up of mountains of hurt feelings, jealousies, or annoyances. "I'm truly sorry for what I did," never hurt anyone when he sincerely stated it. And when said sincerely those words are also a pledge not to repeat the mistake.

3. Mannerisms or thoughtless behavior which annoy the partner ought to be discovered as soon as possible and immediately discontinued in the interest of a happy relationship. But where certain lifelong patterns have been established, and the overcoming of them is a problem, of one thing we may be certain: The wise couple will avoid nagging. Solomon had more marital experience than any of us and he says something about water dropping on a rainy day . . . . Nagging wears one out.

4. Every home will have a family altar. How grand it is to read God's Word together, to sing together, and to pray together! It is difficult to see how a couple who can read and sing and pray together could long quarrel over anything! Time, manner, and place must be settled by each couple, of course.

5. The Christian couple will also want to have a budget, and that will include a recognition of Christian stewardship. It has been suggested that a good plan for the average home is to save 10 per cent and to give 10 per cent. The saving might very well be in the form of paying off a home rather than depositing money in the bank. The important thing is to be good stewards and to give God His rightful share.

6. The Christian home is careful to have in it only good books, good games, good magazines, good pictures. Some radio programs will be disposed of, as soon as they start, by the click of a button. Playing cards whose witness is sub-Christian will not be tolerated. Recognition of our bodies as temples of the Holy Spirit will mean neither beverage alcohol nor tobacco, for we will believe in the clean life. In every way we will seek to have attractive homes, enjoying the best in literature and music, a home where Christ is King and where His followers will feel at home.

7. When church time comes, it will be a fixed habit and taken for granted: to church we go, on time or early! For we all need Christ to make our lives fruitful, radiant, and winsome. And His Word warns us not to forsake assembling together with the saints. If (circumstances) make it impossible to worship in a church of our own faith, we will select a sound, evangelical, and live congregation to worship with for "the duration. . . ."

8. The Christian couple will loyally stand by each other through thick and thin. The marriage vows will be respected and kept. There will be no questionable associations, no situations permitted to

(Continued on page 655)

The Teacher's Psalm

The Lord is my helper, I shall not fear in guiding these pupils.

He leadeth me to the heart of the truth, and prepareth the minds for the truth.

He giveth me a vision of the immortality of these lives.

He leadeth me to see the sacredness of teaching His Book.

Yea, though I become discouraged and despair at times, yet shall I lift my head, for His promises cannot fail me.

His Word will not return to Him void, and my faith undimmed shall burn through all the coming years.

He walketh before me that the seed planted shall grow.

Thou shalt stand by my side on Sunday, and speak through these lips so that these pupils feel the nearness of God.

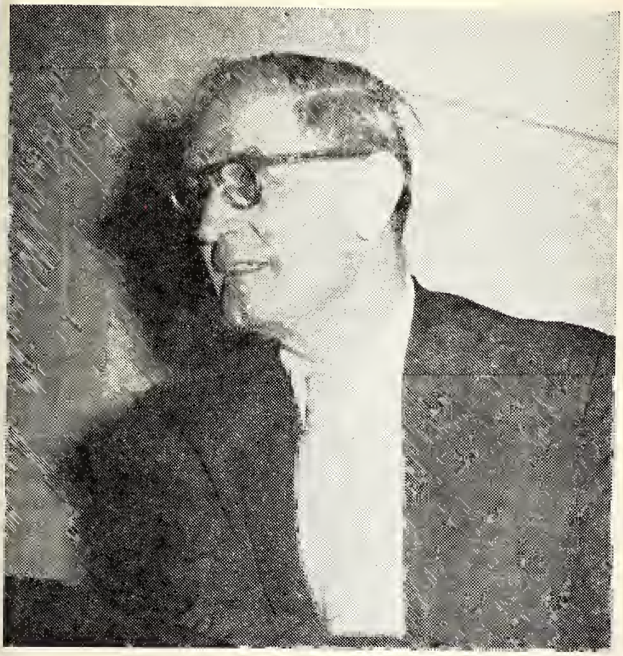
Thou shalt cause each broken effort to gather sheaves through unnumbered years. My joy is full when I know that every effort in Thy name shall abide forever.

Surely Thy love and watchcare shall be with me every day of my life, and some day I shall live with those who turn many to righteousness for ever and ever.

—*The Christian Witness*

Pastor Martin Niemoeller

S. F. PANNABECKER



One of the most interesting figures to emerge from the second World War was Pastor Martin Niemoeller, a Lutheran pastor of Berlin, Germany, who was in the very center of the struggle of the Nazi state to control the church. This struggle forced the confessing church into a position which duplicated in many significant ways the Anabaptist position of the sixteenth century. To us of the Anabaptist persuasion it was therefore extremely interesting to hear and observe this twentieth century pastor as he related spiritual experiences arising from this struggle.

Pastor Niemoeller was one of the German Lutheran delegates to the World Assembly of Churches at Evanston and more recently appeared as the lecturer on the annual E. B. Hoff Lecture Series at Bethany Biblical Seminary. Students of Mennonite Biblical Seminary attended these lectures regularly and Dr. Niemoeller visited the Mennonite campus for one evening meal at which he gave some very illuminating side lights on the "Kirchentag" movement.

Niemoeller's relationship to the late "Fuehrer" was early settled when Hitler called him to the chancellery and after a long period of shouting demanded that church leaders limit their attention to the church and leave affairs of the nation to him. It was Niemoeller's refusal to withdraw from everything but routine church affairs that caused his loss of position, with salary of course, in the state church and eventually his eight years of life in jail. Without the customary state support his church chose to follow their pastor. Voluntary contributions became the order of the day and invariably on the first of the month the pastor's salary appeared donated by loyal supporters whose names were never known.

Aside from the support of an unauthorized pastor, his church and others of like mind were forced into further activities that conflicted with the state. They protested in the name of Christ against heartless mistreatment of the Jews although they had not themselves previously liked the Jews. Illegal activities were entered into in attempts to assist persecuted Jews. Members of the church risked life and even lost life in this effort. As the state control of the church tightened, the confessing church which refused to be so bound, found it necessary to establish their own training schools for ministers. This illegal activity required large financial expenditures as well as the carrying on of secret classes and the constant changing of meeting places to avoid detection. The voluntary church became a suffering church and the suffering church a witnessing church. The sense of fellowship in suffering bound believers together in Christ and crossed the ordinary denominational lines.

It was through these experiences that a new conception of the church was hammered out as well as the relation of the individual believer to Christ. Persecution and suffering again developed spiritual insight. From this experience Pastor Niemoeller spoke. The suffering church, he insisted, is the normal church. Some Christians love their sufferings and become ascetics in seeking suffering; others avoid suffering even through compromise or denial. The true Christian accepts suffering for the sake of Christ and so bears his cross. This is essential to the living, witnessing church. And this is what makes the victorious church. Hitler intimidated the church members and many left the church but at the same time he awakened the church and made it an evangelical body. This is what adversaries do. Adversaries never do nor can destroy the church, but as Niemoeller says, "The church can only be destroyed by us Christians, by our own unfaithfulness." Here is where dependence on Christ is necessary. Victory of the church is no victory except as it is a victory of Christ.

Progress of Niemoeller's thinking along Anabaptist lines is particularly evident in his recent espousal of the Christian pacifist position. His testimony at this point was clear. War is only madness, it can never be Christian. One would not however try to make Niemoeller out as an Anabaptist or much less a Mennonite. He is still a loyal Lutheran minister who has been forced through suffering into spiritual insight. Here again is illustrated the truth that we draw near at the feet of Christ.

Impressions of the Evanston Assembly

ED. G. KAUFMAN

By now most of the church members in America have heard something about the Evanston Assembly of the World Council of Churches representing approximately 200 million Christians the world over. According to reports this Assembly was given the most widespread news coverage ever given a religious gathering in the entire history of mankind.

Some observers hold that this Assembly was so important that it marks the beginning of a new era in church history. Hence, churches in many parts of the world are arranging study classes and discussion groups to give serious consideration to the meaning and significance of the deliberations and conclusions. Many churches have already devoted much time to familiarizing their membership with the ecumenical movement during recent years in preparation for the Evanston Assembly. All this will have its effect.

The task the World Council set for itself is great and very difficult. This is true, both because of geographical distances, as well as differences in matters of religious convictions. However, a general spirit of urgency prevailed, permeated with a sense of guilt and penitence for the great sin of disunity of the churches. These inter-church conservations were carried on in Christian love and humility.

Here one met Evangelical Protestantism at one end and Eastern Orthodoxy at the other. On the Orthodox side of the picture one found the Greek, the Coptic, the Syrian, the Mar Thoma, and other oriental Christian communions. The Roman Catholic church is not a member of the World Council and Catholic authorities warned their members to stay away.

Within Protestantism there were the Anglicans with their historic episcopate, the Baptists and the Disciples with their emphasis on immersion-baptism, the Lutherans with their stress on historic confessions of faith, the Congregationalists and others with their theory of congregational church polity, and the Presbyterians and Methodists taking a more middle of the road position on many questions.

Then one should not forget the Brethren, the Friends, and the Dutch and German Mennonites. In the center, very impressively, uniting within their membership both "right" and "left," are found a whole group of "united" churches, such as: the United Church of Canada, the Church of Christ in Japan, the Evangelical Church of the Philippines, the Church of South India, the United Church of North India, and others. These younger (mission) churches have great influence.

At the First Assembly of the World Council of Churches held at Amsterdam, Holland, in 1948, five different communion services needed to be arranged to meet requirements. At Evanston there were only four: one Orthodox, one Lutheran, one Anglican, and a fourth one for the rest of the denominations. All were open to all Christians except the Orthodox and the Lutheran. At the communion service held in the Methodist church, ministers of fourteen different denominations assisted in the service. Naturally one had to think of our Mennonite attitude on this question as indicated at our Mennonite World Conferences of the past.

There was much preoccupation with theological problems in the various dliscussions at the World Council. "Christ—the Hope of the World" was the main theme. The "Message" of the Assembly on this main theme to Christendom and the world had to be reworded and re-presented to the Assembly at three different sessions where it was discussed, amended, and changed repeatedly. In this theological debate continental theology prevailed. The live issues today seem to be beyond the former fundamentalist-modernist controversy. Many Americans however, found it a bit difficult to distinguish between "existential" theology and the old Fundamentalism.

Formerly some theologians assumed that the early Christian cosmological concept was only the naive, primitive framework in which the gospel was first proclaimed and that, in order to get at the essence of the gospel this framework had to be discarded. But modern eschatology now maintains that "this framework itself was and is of the essence of the Christian faith." Hence, some observers hold that "at Evanston there emerged a new outlook upon the world, upon history, and upon destiny." In other words, the New Testament view on these questions was reasserted. This restoration of the cosmology of the early Christian community will mean a reorientation in the thinking of many.

The number of Mennonites, in an unofficial capacity, attending various sessions of the Second Assembly of the World Council of Churches was a real surprise. In this disquieting concern over the great sin of disunity of the churches, no Mennonite present could help but humbly and prayerfully also think about the disunity of our Mennonite situation. Is there some message that our Heavenly Father also would like to get through to the Mennonite consciousness by way of the Evanston meetings? If so, may our hearts and minds be open to that message.

God of power
God of peace
God, this selfish
Heart release.

Make me pure,
Strong and free
Stay, Great God,
Dwell in me.

—M. A. S.

As Others See Us

In a recent address before the dinner gathering of the seventh annual symposium of the Chicago Board of Trade, Mr. Fred G. Gurley, president of the Atchison, Topeka, and Santa Fe Railway Co., spoke on "Railroads and Grain Markets in a Free Economy." A portion of his address dealt with the early history of the Mennonites and their coming to Kansas, as follows:

"At a meeting of grain men, it seems appropriate while we are discussing a free enterprise system to recall a bit of history when the advantages and opportunities of the system were powerfully appealing. Some of you may know the story, but perhaps some of you do not. I refer now to the migration to this country of the Mennonites and of the Santa Fe's part in sponsoring and aiding that migration and in furnishing assistance to these fine people when they settled in a land which was strange to them—namely, our good state of Kansas.

"The Mennonites are a Protestant sect with a long history. Their first church was established in Zurich, Switzerland, in 1525. Their creed forbade them to bear arms and they were one of those who by reason of religious convictions refused to do military service. For more than a hundred years of their existence, they had a pretty rough time and during that period the Mennonites established themselves in several communities. A group of Mennonites living in Germany attracted the attention of Empress Catherine II of Russia who was a German princess by birth.

Russian Concessions for 100 Years

"In 1783 when the Crimean peninsula and a strip of territory fronting the Black Sea was ceded to Russia by Turkey, Empress Catherine, knowing that the Mennonites were sturdy folk and excellent farmers, made important concessions to induce them to settle in Russia. They were granted these concessions for 100 years, including immunity from military service, freedom of worship, and the privilege of local self-government. That 100 years, of course, expired in 1883. Some ten years before the concessions were due to expire, it became evident that at the end of the 100-year period the Mennonites then in Russia would face an entirely different political situation, a situation which would deprive them of certain freedoms of choice, and other rights.

"Thus it was that in the early 1870's representatives of the Santa Fe were busily engaged in Europe in sponsoring the migration to this country of these splendid people and urging that they settle on farms in Kansas.

To Kansas with Santa Fe Guidance

"Their efforts were successful, and just 80 years ago this month, 1,900 members of that sect arrived in New York and headed for Kansas under the guidance of Santa Fe agents.

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Stewardship Gleanings

The Supreme Beatitude

ANDREW R. SHELLY

"In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive," —Acts 20:35.

This is the title of an old book by Dr. Earle V. Pierce. It strikes at the **heart** of the question of stewardship: it is a matter of the **heart.** Basically, stewardship does not deal with any particular thing or amount of time: it deals with all things and all time. It is not so much a decision of the moment as it is a direction of life.

The secret of transforming giving from a burden to a blessing is in our basic desires: If "that in all things He might have the pre-eminence" is our driving passion, giving in all forms will be a high privilege.

Why is it "more blessed (happy) to give than to receive"?

First, because Christ said so. All of Christ's statements are true. This one certainly runs counter to popular belief, but it is true. To follow Christ's directives is to experience His joy. Christ never taught that His followers should consider serving Him a burden. It is the best way to live.

Second, because it is true to the design of our creation. The selfish person lives in a state of stagnation—like the dead sea. The person who is wrapped up in himself is confined in very narrow limits. A muscle which is not exercised looses its power. A Christian who looses his vision of service shrivels. Ephesians 2:8-10 tells us that we have been redeemed for a purpose. It is the realization of that purpose which is life's greatest goal. Thus, we may say that it is impossible to realize our fullest self without this beatitude. Jesus said that to "find" our life we must "loose" it.

Third, because it lies in the path of our normal service. It is not normal to simply seek to take **from** life all we can. We used to have a conundrum which went like this: "What can you give away so that the more you give the more you have?" The answer was "happiness." We are to be good stewards of our endowments—time, possessions, energies, etc. John Wesley's great motto was to so live that the greatest good might come to the greatest number of people. David Livingstone said he would place no value on a possession or desire except in relation to the Kingdom of God.

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Race A

"So thou, O Son of Man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say to the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity: but his blood will I require at thine hand. Nevertheless if thou warn the wicked . . . thou hast delivered thy soul," —Ezekiel 33:7, 8, 9.

Previous to these words of Scripture the verses indicate that the watchman is to blow the trumpet when he sees the enemy coming. If he blows the trumpet and the people fail to heed his warning, their blood is upon their heads, but if the watchman sees the enemy coming and fails to blow the trumpet to warn the people of the approaching enemy then the blood that is shed is upon the watchman's head.

In the work of missions we are to warn against the enemy. We have been bought with a great price. We have a great responsibility. We have the greatest trumpet for warning, the greatest weapon for defense at our disposal—the Word of God. May the Lord grant that we go forth to blow that trumpet more courageously and more effectively before the opportunity to do so is taken away from us.

We to whom the gospel has been committed are in the greatest race with time this world has ever known. On its outcome depends the eternal destiny of millions of souls who have never heard the name of Christ.

1. **The race with population.** This is a race to be recognized. During the last 30 years the world's population has increased by more than 500 million. The present birthrate throughout the world is 233,000 daily or 85 million a year. In contrast the death rate throughout the world averages 109,589 daily or 40 million less per year. Consequently there is a corresponding increase of 45 million in a constantly growing population.

The Church has long since failed to keep up. During the past generation alone, more than one billion souls have gone into eternity and, tragedy of tragedies, at least 750 million of this number were never touched by the Church. They went into a Christless eternity, never having heard the gospel.

But what of those living today? There are 400 million more unevangelized souls in the world now than a generation ago—in spite of our so-called increased missionary effort. The conclusion is inescapable. We are losing the race against time in relation to increased population.

2. **We are also in a race against time with respect to world conditions.** When China's greatest Communist leader is paying visits to Nehru, the leader of India, to talk matters over, and when these visits are returned by Nehru, the outlook is precarious. What are they discussing? Is India also leaning toward Communism?

Some time ago the news commentator, Edward R. Murrow, called together an outstanding group of commentators from all over the world for a roundtable discussion. Their conclusion was unanimous that the world is in a state of confusion. It is said, however, that the One who holds the solution, the Lord, was not considered in the least in their discussion.

World conditions should be a constant reminder that we are in a race against time—*that the years remaining for us to go into all the world with the gospel, are numbered.*

Every Christian should intensify his praying and witnessing and giving now while he can, that all may hear.

3. **Missions' race against time is complicated by their race with other religions.**

Not only do we have a race against mounting population and mounting powers of evil in the world, but we are losing the race against competing world religions. This has been strikingly demonstrated in recent years by the tragic number of doors which have been closed to the gospel message. There are more countries closed to the Christian missionary than at any time in history. Dr. A. M. Chirgwin wrote a pamphlet on the "Frontiers of Closed Lands." In it he affirms that we are going backward rather than forward. While the world has increased its population 32 per cent, the Protestant churches, (all branches) have increased 19 per cent. The number of ordained ministers among English speaking people has increased 67 per cent but the number of missionaries to foreign countries has increased only 11 per cent.

We are losing the race against time with Roman Catholicism.

In India Roman Catholicism has progressed faster than Protestantism. Is has gained 4 million members in four centuries.

In Africa this religion has gained even greater strength. According to the handbook, "Le Mission Cattoliche," in the Catholic Church, in 1927 there were 2,939,303 converts; in 1939 there were 7,138,696 converts—an increase of 143 per cent; in 1949 there were 11,016,099 converts, an increase of 308 per cent over the 1927 figure. All this corresponds with the grip the Catholics have in South America and Mexico. And let us remember that since the second World War the Catholics opened as many as 200 churches a year in the United States, nearly four a week.

Missions also race against time with Mohammedanism. It is commonly stated that one out of every seven human beings in the world is a Mohammedan. The latest statistics on world religions are given in

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*Chairman, Board of Missions; Pastor, Alexanderwohl Church, Goessel, Kansas.

t Time

"The Evangel," November, 1953, showing 316 million Mohammedans. They number about twice as many as they claimed at the turn of the century. One hundred million of this increase has come within the past 25 years. Even in the United States and Europe mosques have been erected in many important cities including Washington, Los Angeles, London, New York.

Other great religions with which we race against time are Buddhism, Confucianism, Taoism, Shintoism, Judaism.

Buddhists number 256 million. They are held in Oriental mysticism and depressing demon worship. It too is making advances even in our own continent. The "Buddhist World" is a famous magazine promoting this religion. Every issue proclaims the doctrine that Buddhism is the best of all religions. In one of their conferences known to them as the Second World Conference they stated "Buddhism must meet the threat of the atomic age and will serve as a medium of peace." They even made an appeal to the Japanese people claiming to solve their problems and condemned Christianity as being barbaric. An article of recent date in the "Toronto Telegram" in Canada welcomed the spiritual leader of the Buddhist faith at which the College St. Legion Hall was jammed with hundreds of Toronto's Shin Buddhists. What a pity!

There are 300 million Confucianists, 50 million Taoists, 25 million Shintoists, and 11 million Jews. But this is only a part of the story. The non-Christians outnumber the Christians more than two to one. So there is still need to preach the gospel everywhere.

And then there is the race against time with Communism.

This is not only a corrupt political machine, but an anti-God, anti-social and anti-Christian ideal or faith. It, like all other religions, claims world-wide vision. And it is drawing more and more people into its ranks. It is estimated by eminent authorities that Communism is increasing at the rate of 9 mil-

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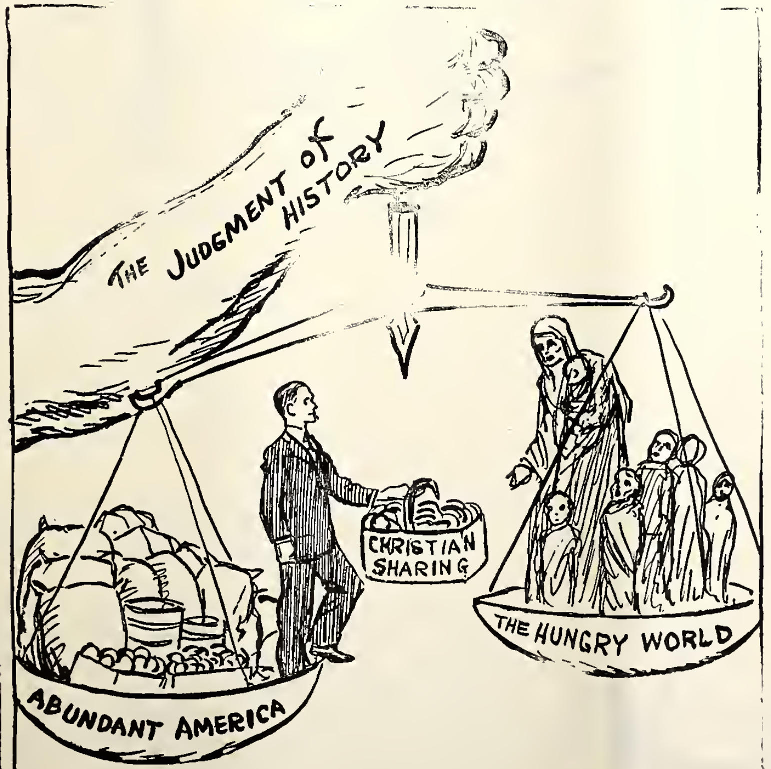
Resources and the Defense Program

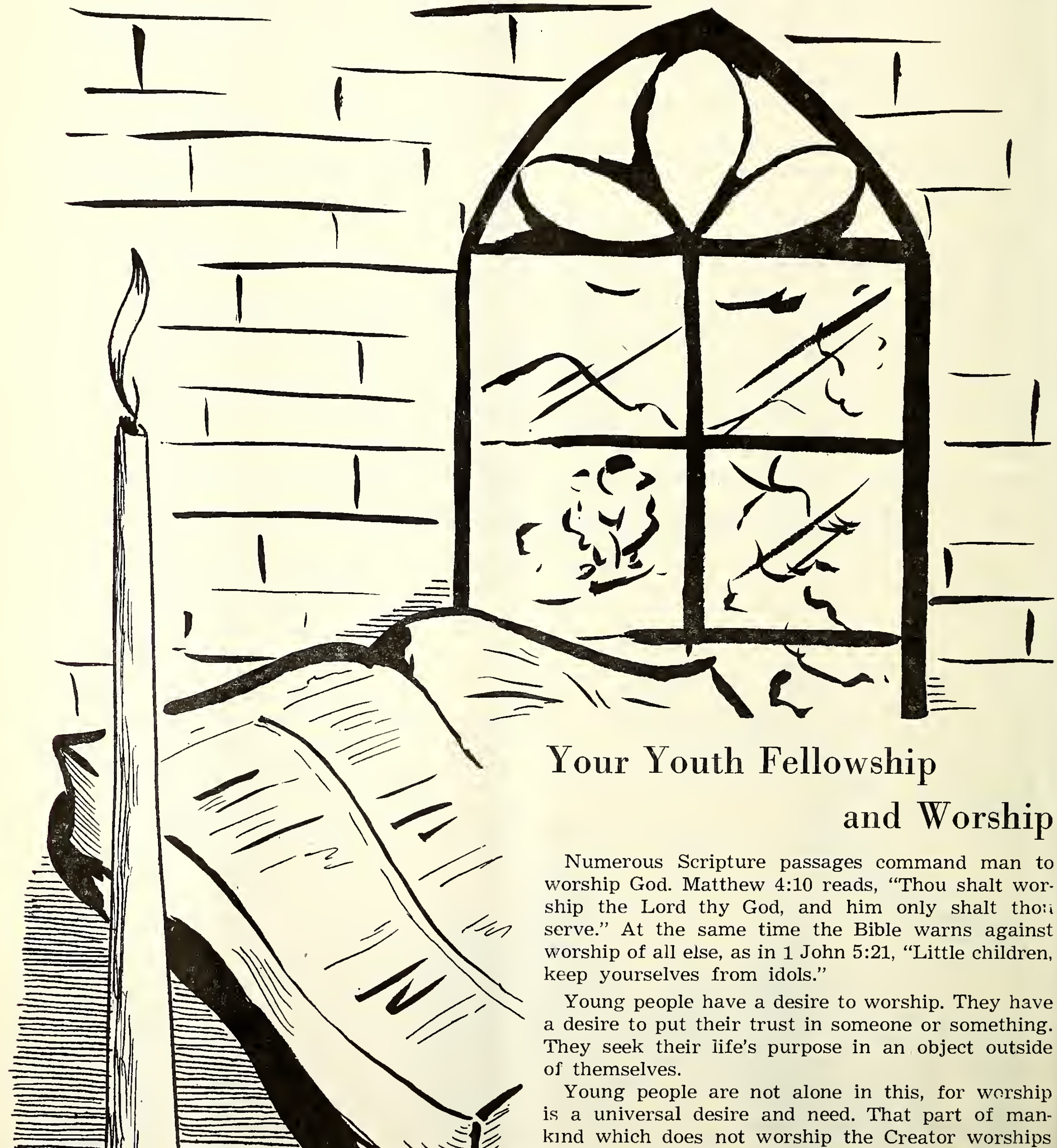
Charles A. Wells



Most historians now agree that World War II could have been avoided if the Western democracies had given adequate attention to the most urgent needs within German life that drove the German people into the arms of the Nazis. We may say that the German people deserved the impoverishment World War I brought on, but we forget that the children of one generation will not, without violent rebellion, accept the punishment for sins committed by another generation. The throngs who followed Hitler had no part in World War I; as children they were but its victims. Thus, if understanding, truth, goodwill, love, which are the weapons of God, had been used in time in our dealings with the Germans, we could have defeated Hitler without war. Think of the difference that would have made in our economic life today! Karl Marx predicted that the capitalist nations would bring communism upon themselves by the impoverishment of armaments. Unless we turn more to the weapons of God, we may fulfill his prophecy.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas



Your Youth Fellowship and Worship

Numerous Scripture passages command man to worship God. Matthew 4:10 reads, "Thou shalt worship the Lord thy God, and him only shalt thou serve." At the same time the Bible warns against worship of all else, as in 1 John 5:21, "Little children, keep yourselves from idols."

Young people have a desire to worship. They have a desire to put their trust in someone or something. They seek their life's purpose in an object outside of themselves.

Young people are not alone in this, for worship is a universal desire and need. That part of mankind which does not worship the Creator worships the creature, having "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things," —Rom. 1:23.

The youth committee must seek to meet the need of youth's desire to worship and direct young people in the worship of God. Young people who have committed their total lives to Christ will worship God in a number of ways: By offering praise and thanksgiving; through confession and petition, through public testimony, through offering, sacrifice, and service. The Christian's life is a life of worship of God, even as the heathen life is a life of worship of idols.

The youth committee will make use of the various opportunities for formal group worship. Young people should be encouraged to participate in the Sunday worship services of the church. The Sunday school, the Young People's meetings with their business and social gatherings all offer opportunities for group worship. Special days such as Easter and Christmas are special opportunities for making group worship meaningful.

The aim of worship is to glorify and exalt God and to help man to realize his inadequacy to appear before God as he is. Worship services should lead young people to dedicate their lives more fully to the Lord and to seek His will for their lives. Worship is an act of adoration and praise, but at the same time one of humility and submission.

In addition to group worship the local youth committee should encourage personal devotions and private worship. The personal life of an individual without private worship will die like a young plant that does not receive water and nourishment. Private meditation, reading of the Bible, prayer, and honest soul-searching are indispensable to the growth of the young Christian.

Helps for worship services are suggested from time to time in the YPU Program Helps as in the fall quarter issue which included programs for "Outdoor Worship." The Youth Fellowship Manual in its bibliography gives suggestions for numerous other helps in making worship services most effective. The Holy Scriptures, the "Mennonite Hymnary," and "Gesangbuch," of course, should hold first places as aids to worship.

In order to help young people to understand the meaning of worship, private worship in particular, a study of the worship life of the Lord Jesus would be most helpful.

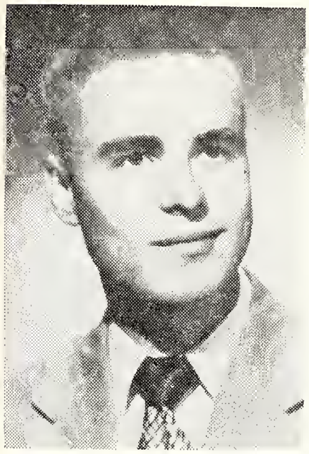
—Frank H. Epp

"CONSCRIPTION"

In days long past, when men
were mere barbarians;
They chose a man, or maybe
two, to die
As sacrifices to the storm god,
Thor.
But now that they are civilized
and Christians;
They choose a million men or
two to die
As sacrifices to the stern god,
War.

—Peace Pilgrim

What Worship Means to Me



Have you ever wondered what would happen if there were no churches or places where we could meet and worship together? If you have, you probably realize that many times we take our worshiping together for granted. Yet, it is to be a very vital part of our lives. Psalm 29:2: "Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness." With this in mind, let us divide an average worship service into a few of its constituent parts, and examine them to see what they *should* mean to us.

Let us consider, first of all, singing. How many times do we go to church, and, when it is time for the service to start, we reach for a song book. We then sing the words of a hymn or two, not comprehending at all what the words mean. Yet, many of the good, solid hymns, which we pass over so lightly, were inspired by God. Let us stop to think what the words really mean the next time we sing these hymns. God has given these hymns that they might be used to strengthen us in the faith. "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord," —Colossians 3:16b.

Another section of our worship service, from which we should receive a blessing, is prayer. It is very easy to let our minds wander while our pastor or someone else is leading us in prayer. We must guard against this, because God has intended that we unite our hearts in prayer unto Him. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land,"—II Chronicles 7:14. Also, if we allow our minds to wander, God cannot honor our prayers. "And ye shall seek me, and find me, when ye shall search for me with all your heart," Jeremiah 29:13. So let us unite together in prayer, and make it a part of our worship, from which we receive a great blessing.

The last part of our worship, that we shall consider, is the reading and studying of *God's Word.* It has been given to us by God to instruct us in the way that we should go. "All scripture is given by

(Continued on page 654)

What Is Worship?

Worship is one of man's basic requirements. It fills a need of his soul. Even when he is unaware of this need he takes steps to meet it—either he levels the rest of his existence to the plane of his shallow spiritual life or he builds his spirituality higher than the physical so that it serves as a beacon to guide him.

Man has had many forms of worship in the history of the world. The monasteries in various countries bear witness to the men who gave up the world to worship God and meditate upon His Word. At the other extreme we see religions where idols claim the devotion of both ignorant and supposedly enlightend men. Even in some of our Protestant churches it is difficult to worship in free spirit because the liturgy and symbolic worship are so exacting that the mind is entirely engrossed in doing the correct thing at the correct time. Our church fathers, however, recognized the need of stimuli to make worship more meaningful. This is especially evidenced by our collections of beautiful hymns and chorales.

The wonderful "Gesangbuch," now rarely in use in the service, contains some of the loveliest and most stirring music ever written. To me it is a glorious experience to express my worship through one of the most inspiring mediums in the world—music.

Even nature has its place in man's worship. Every living plant and creature or natural phenomena is evidence of the marvelous power of the great Creator. In Psalm 99:5, we are exhorted to exalt the Lord our God and worship at His footstool for He is holy. To doubt that there is such a God is one of the foolish characteristics of the modern, wise adult. Even an innocent child knows that he has a heavenly Father. Children are sacred trusts from God. How could any parent fail to recognize that God has revealed Himself in the life of a tiny child and in that recognition fail to worship God who created all men in His own image to be equal in His sight.

To me an act of worship is any upward-directed thought of love, awe, humility, or adoration that comes as I recognize that God is anywhere I choose to look or listen.

I believe that a man can worship God with his hands in an occupation where he must use them. By his choice of occupation and the manner in which he does his work, any man can show to others that he is worshiping his Lord in daily life.

The tithe is another medium of worship. The way money or time is given to the Lord is indicative of the importance of God in the life of such a man. Others will form ideas of God as they see the manner in which man worships Him.

—Mary Claassen,
Beatrice Mennonite Church, Beatrice, Neb.

What I Understand by Worship

Last Sunday I had the opportunity to attend a Roman Catholic and a Greek Orthodox worship service. While observing what at first seemed to me a mere progression of rituals, I suddenly realized how different interpretations of worship can be.

Worship in the strict dictionary sense means to adore, to honor, to pay homage. Exactly this is expressed in the Catholic Church. By entering the cathedral one is overwhelmed by its beauty, grandeur, and the silence of reverence that reigns. It is truly the atmosphere of honoring which transplants the worshiper from the everyday life into the realm of the Spirit. This atmosphere vital for true worship is often missing in our Mennonite churches.

We have substituted a more everyday feeling of being in constant touch with God. We have so many worship, and other meetings in which we supposedly concentrate on God, that the Sunday morning worship service is just another gathering. We have lost the feeling of being lifted out of common surroundings, in fact, the everyday life is even brought into the service, like announcements, collection, procession of Sunday school teachers and committee chairmen, etc. This is an observation which can be made in most modern congregations.

The program of the service is taken up with so many details which have become rituals for us, that our minds are taken off of the original idea of a Mennonite worship service. In a whole hour there are barely 15-20 minutes left for a sermon. At the time of the rise of the Mennonites it was one of their distinguishing features to put most emphasis on the interpretation of the Bible. Today it is something which the minister has to try to get in before it is time for Sunday school to start. This accounts for the lack of depth which we frequently notice. Very likely I will not be able to change the pattern of our worship services but nevertheless I would like to have the feeling of true worship more often and of not being distracted by a big program. I want to have the feeling of honoring God and of communication with Him. We need to be lifted out of everyday life into a higher sphere of reverence and closeness to God.

—Helen Zitzlaff,
Bethel College Mennonite Church, N. Newton, Kan.

He is a path, if any be misled;
He is a robe, if any naked be;
If any chance to hunger,
He is bread;
If any be a bondsman, He is free;
If any be but weak,
How strong is HE!

—Giles Fletcher

Our Schools

BETHEL COLLEGE

Dr. W. H. Hohmann, head of the music department at Bethel College and director of "The Mennonite Singers," as the college a cappella choir has become known, announces the following as members of this well known choral organization:

Arlan Kaufman, Donna Kaufman, Bruce Loganbill, Orletta Nikkel, Zona Platt, Carolyn B. Voran, Gary Warkentin, and Virgil Unruh, Newton; Charles Kaufman, Hesston; Arlene Klassen, Verlin Bartel, and Stanley Wiens, Goessel; Paul Penner, Halstead; Fremont Regier and Eldred Thierstein, Whitewater.

Jim Banman, Lehigh; Norma Bachman, Berneil Rupp, and Helen Zerger, Moundridge; Eldine Franz, Beverly Nachtigal, and Mariellen Shellenberger, Buhler; George Doerksen and George Ediger, Inman; Don Goertzen, Shirley Suderman, and Lois Unruh, Hillsboro; Larry Kaufman, Windom.

Mary Claassen and Kenneth Zimmerman, Beatrice, Neb.; Wayne Epp, Hampton, Neb.; Edna Thieszen, Jane Epp, Harold Friesen, and Twila Heubert, Henderson, Neb.; Dan Hirschler, Janzen, Neb.

John Bertsche, Pontiac, Ill.; Sharon Boshart, Cucamonga, Calif.; Henry Dueck, County Line, B. C.; Art Dick, Waterloo, Ont.; Joyce Loewen, Rosthern, Sask.; Charlotte Graber, Salem, Ore.; Abe Krause, Mt. Lake, Minn.; Carol Lee Krehbiel, Ritzville, Wash.; Mineke Meerdink, Holland; Neal Nuss and Orville Schmidt, Marion, S. D.; Gene Roth, Gibson City, Ill.; Joe Smucker, Bluffton, Ohio.

The Mennonite Singers are currently heard every Sunday at 3 p.m., on a half-hour radio program known as "Chapel Meditations," broadcast over Station KFH, Wichita. A limited number of scheduled public appearances are also being planned.

The sixty-sixth anniversary of the laying of the cornerstone of the administration building at Bethel College, was observed Tuesday, October 12, with a program in Memorial Hall on the college campus.

The speaker for this Founder's Day observance was Dr. J. E. Hartzler, former president and faculty member of Bethel College. An extensive traveler, Dr. Hartzler has recently returned from a study tour around the world. His address, "Dark Spots in the World Today," will be a report on his findings on this tour and give a Christian interpretation of current events.

A traditional feature of Founders' Day observance is a thank offering for the college current expense fund. A total of $45,000 is needed anually in gifts to balance the current expense budget, according to Pres. D. C. Wedel.

Parent-Student Day, when students observe open house and officially welcome their parents to the campus, was also observed in connection with Founders' Day.

The third annual Menno Simons Lecture Series at Bethel College, North Newton, will feature Dr. Franklin H. Littell, Anabaptist scholar and popular lecturer in a series of seven lectures, Oct. 31 to Nov. 3, on "The Free Church."

Since Dr. Littell is now serving in Germany as representative of an American education foundation, he will fly to Kansas directly for this series of lectures.

Formerly director of religious affairs at the University of Michigan and more recently Dean of the Chapel at Boston University, Dr. Littell has distinguished himself as a speaker on university campuses. As a writer Dr. Littell is author of "The Anabaptist View of the Church," for which he received the biannual award of the American Society of Church History. He has also contributed extensively to religious periodicals on Methodism, Anabaptism, and related subjects.

Dr. Littell will deliver the sermon at the morning worship service of the Bethel College Mennonite congregation, Sunday, Oct. 31. On Sunday evening at 8 p.m., he will deliver the first of his series of lectures. The morning lectures on Monday, Tuesday, and Wednesday are scheduled for 9:45 a.m., in the college chapel. The evening lectures will be given in Memorial Hall.

A previous release giving the date of Oct. 21, should have been Sunday, Oct. 31, as the date of the first lecture in the series.

BLUFFTON COLLEGE

Seniors, juniors, and sophomores now have class officers as a result of elections held recently. Elected by the seniors were: LaMar Reichert, president; Dave Tice, vice-president; Dorothy Bowers, secretary; and Adele Bertsche, treasurer.

Junior class officers for this year are: Tom Clemens, president; John Rogers, vice-president; Jane Nyce, secretary; and Dan Smith, treasurer.

Chosen as sophomore class officers were: Harry Weibel, president; George Bailey, vice-president; Nancy Parsell, secretary; and Martha Jo Emerick, treasurer. Freshmen will elect their officers at the beginning of the second semester.

Twenty-nine students of last year were placed on the Roll of Bluffton College Scholars as a result of maintaining all A's and B's during the last two semesters.

The students who received this honor were: Jeffrey Allinger, John Basinger, Elizabeth Bauman, John Bauman, Adele Bertsche, Thomas Blackburn, Alden Bohn, Betty Brown, Helen Clemens, Catherine Diller, Martha Jo Emerick, Ronald Goodwill, Peggy Slotter Groesbeck, Byrna Mae Horsch, Stanley Hunter, Marion Keeney, Mildred King, Martha Kraft, John Moser, Ruth Bundy Naylor, Ada May Oyer, Kay Berry Schumacher, Walter Shelly, Ann Reusser Shumaker, Elvan Sloan, Arden Slotter, Patricia Lowenberg Wismer, Richard Yaussy, and Dorothy Young.

FREEMAN JUNIOR COLLEGE

Two visiting ministers had charge of a chapel service last Monday. Emil Krahn of the Avon Mennonite Church led the devotions and Sam Sprunger of Pennsylvania brought a short message. He urged young people to make a choice for Christ. Tuesday two of the girls who participated in the Voluntary

(Continued on page 654)

OUR SCHOOLS

(Continued from page 653)

Service program during the summer shared their experiences. Ardys Preheim told of her work in caring for the aged and sick at Rosthern, Sask., and Vinette Graber described her activities in the work with underprivileged Negro children in Chicago. Wednesday missionary H. J. Brown spoke on John 13:34-35. Stressing the need for an increased love he called it the true sign of brotherhood.

The Christian Youth Volunteers met for a camp fire service and program on Tuesday evening.

Rosemary Linscheid attended a committee meeting for the Young People's Union in Chicago. Miss Linscheid is secretary-treasurer of the Union. She is Administrative Assistant and Registrar at Freeman.

Orlando Goering visited several 1-W men at Hot Springs, and Rapid City, South Dakota, last week end. Prof. Goering is a member of the Northern District Peace Committee. He is also faculty sponsor of an active Peace Club on the campus.

J. Boyd Cressman who taught in the English Department last year left for Ann Arbor, after staying on during September, until Mildred Janzen arrived. He will work on his doctor's dissertation at the University of Michigan. Miss Janzen arrived this week to take over the work in the Speech and English Department. She was delayed because of a late return from Europe where she finished a year as a Fulbright exchange student.

The annual Freeman Junior College Corporation meeting was held at Pioneer Hall October first. Three directors elected were Joe G. Graber, Sam Schmidt, and Ben Ratzlaff.

MENNONITE BIBLICAL SEMINARY

A film, "Workers Together with God," was presented at the Woodlawn Mennonite Church, Sunday evening, October 3. This film on lay evangelism served as a basis for discussion by the group.

Rev. Jacob J. Enz brought Matthew 11:28-30 to the attention of the prayer fellowship Wednesday, October 6. He pointed out the threefold aspect of Christ's invitation: **"Come** unto me"; **"Take** my yoke upon you"; "**Learn** of me."

Hugh and Janet Sprunger of Berne, Indiana, are scheduled to be ordained as missionaries on October 17. They are hoping to leave for Formosa as soon as passage is arranged. Hugh was a student at Mennonite Biblical Seminary last year and assisted Rev. John T. Neufeld at the Grace Mennonite Church.

October 18, is the date for the annual meeting of the Mennonite Church Fellowship of Chicago. The Bethel Mennonite Church at 14th Place and Laflin is host to the meeting in their new building. J. Howard Kauffman speaks at the afternoon meeting. A fellowship supper precedes the evening service.

Wisdom is the fine art of committing a particular folly but once.

AS OTHERS SEE US

(Continued from page 647)

Rich Colonizing Venture Return

"Those were not prosperous days for the Santa Fe, but the money which was risked in that colonizing venture yielded rich returns both to the railroad and to the nation, for those Mennonites brought with them 25 bushels of hard red Turkey wheat and the knowhow of milling it. With these, it took only a few years for Kansas to become the principal hard wheat producing state in the nation.

Now Leader in Originating Grain

"The success of those deligent and thrifty farmers brought other settlers from the old country to Kansas, and the Santa Fe grew with the development of that and other states of the great Southwest and the Pacific coast. The original Mennonite colony purchased 100,000 acres in south central Kansas, in the Hutchinson and McPherson area. Wheat production continued west and our main and branch lines extended with it, until today the Santa Fe is the principal grain originating railroad in Kansas, and indeed in the entire nation."

STEWARDSHIP GLEANINGS

(Continued from page 647)

Yes, "it is more blessed to give than to receive." Christ lived that way. The best picture of mother is giving. This is the normal expression of every Christian.

What is our deepest motive of life? Is it to live for Him who died for us? Do we ever seek ways by which we can serve Him more fully? Are we allowing the Holy Spirit to so dwell within us that the "fruit of the Spirit" will be manifested through us?

WHAT WORSHIP MEANS TO ME

(Continued from page 651)

inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," II Timothy 3:16. Therefore, since it has been given for this purpose, we should make the reading and studying of *God's Word* a vital part of our worship.

I am sure that if we are faithful to God in worshiping Him in all points, we will receive much from our worship together. We shall say with the Psalmist of old, "I was glad when they said unto me, Let us go into the house of the Lord," Psalm 122:1.

—Tom Burke,
First Mennonite Church, Berne, Indiana

RACE AGAINST TIME

(Continued from page 649)

lion a year, plus the population of those countries it has acquired like China, with its 400 millions. Two-fifths of the world population are now under the direct domination of the godless philosophy known as Communism.

World Vision Is Needed

In view of these and other similar facts, can we deny that we are in a race against world religions?

The holders of these religions believe in what they propagate and are willing to die for them. Yet the gospel of Jesus Christ is the only hope for the world today.

Christians are lamenting the closed areas of the world. Yet nearly every part of Africa is open, Europe is opening, India is still open, the Latin American situation, while uncertain is not hopeless, Japan is open, the Philippines, and the many isles of the sea are open. *If and when we possess the open lands can we not expect the Lord to reopen those that are now closed?*

Only about nine per cent of the world population is English speaking, yet 90 per cent of the world's Christians are to be found among the so few nine per cent who are English speaking.

We have taken a careful view of the conditions in the world. One can easily become a pessimist. But we must not do so. The Church of Jesus Christ will win out. Christ has promised that! We must all give account at the judgment seat of Christ in the light of His command *to go—preach—teach,* every creature. Time is short. Missions' race against time is our race. Pray to God to open our eyes, burden our hearts, and put us to work while the opportunity still remains.

THE HOME GOD MEANT

(Continued from page 644)

develop in such a way as to lead to illicit infatuations with their load of shame and guilt. All social relations will be pure and clean, for we are ever under the loving eye of our Lord.

9. Wise companions seek to be just as careful to please each other as they were during courtship and engagement. They maintain courtship as long as they live.

10. The intelligent couple will give due attention to these four foundations for a lasting and happy marriage: tender love, emotional maturity, the physical union, and a virile Christian faith.

—J. C. Wenger in "Gospel Herald"

MCC News Notes

TWO WORKERS SAIL FOR FRANCE

Mr. and Mrs. Albert Meyer of Sterling, Ohio, are enroute to France where they will take up responsibilities at Valdoie Children's Home and where he will serve as Peace Section representative and as liasion to French Mennonites.

The Meyers sailed from New York Oct. 11. Brother Meyer will succeed John Howard Yoder of Wooster, Ohio, as MCC representative in France. Sister Meyer is a registered nurse.

Brother Meyer will be a member of a three-man Peace Section Committee in Europe. Other members are Milton Harder of Butterfield, Minn., now serving in Kaiserslautern, Germany, and Esko Loewen of Topeka, Ind., serving in Amsterdam, Holland. Brother Meyer will represent Peace Section interests in France and Switzerland, Brother Harder in Germany, and Brother Loewen, Holland.

FOUR PAX MEN ENROUTE TO JORDAN

Four PAX men—David A. Bixel of Bluffton, Ohio; Vernon A Frey of North Newton, Kan.; Irvin Voth of Newton, Kan.; and Harold Kaufmann of Danvers, Ill.—are enroute to Jordan. All four of these men are members of the General Conference Mennonite Church. They were scheduled to sail from New York Oct. 10. Harold Kaufmann will be assigned to community welfare work in EsSalt. The other three men's assignments will be determined upon arrival. There are now seven PAX men in Jordan. Plans are to send an eighth man.

Jottings

—**First Mennonite Church, Bluffton, Ohio:** From July 15 through 18, the Conference of the Historic Peace churches met at Bluffton College. In the afternoon and evening of Sunday, July 18, the Christian Service Committee of our church sponsored meetings using personnel who had attended the above conference. The afternoon meeting consisted of a panel discussion highlighting each of the historic peace churches' particular witnessing for peace. In the evening C. N. Hostetler, chairman of the MCC, gave an inspirational message on witnessing for peace. Six young people of our church did Voluntary Service work during the summer. Three were at Camp Friedenswald, two were with a group at Woodlawn Mennonite Church at Chicago, and one was with a Mennonite Service Team in Europe. At the August meeting of the Women's Missionary Society, Mary Ellen Boehr spoke about her work at the Indian Missions in Arizona and also told of her plans to go to Formosa to do mission work. On Sept. 19, the ordination service for James Reusser, who is pastor of the Salem Mennonite Church near Dalton, Ohio, was held. Olin Krehbiel preached the ordination sermon. Pastor Alvin Beachy was in charge of the ordination. A number of the Salem Church members attended the service. After the meeting a reception was held in the church basement for Rev. and Mrs. Reusser and the visitors from Dalton. The Memorial Home at Bluffton (home for the aged) is well under way of construction. It is hoped that by January 1, twenty rooms will be ready to be occupied. Besides the five Mennonite churches of this vicinity and Lima, three other Ohio churches, namely Trenton, Wadsworth, and Dalton, are sponsoring this project. Mrs. B. D. Smucker has returned from a four-month visit with her son, Bert and family, in Europe, and now will resume writing the jottings from our church.—Mrs. HJG, Corr.

—**Brudertal Church, Hillsboro, Kan.:** On Sunday morning, Sept. 19, P. K. Regier gave a report of the World Council of Churches session, which he attended recently at Evanston, Ill. At a joint Junior and Young People's C. E. meeting Sunday evening, Sept. 12, Ruby Funk showed some slides of her summer Voluntary Service at the Canadian Youth Farm at Rosthern, Sask. Sunday, Sept. 26, the congregation had a retreat at the Harvey County Park with Sunday school and worship service in the forenoon, basket dinner at noon, and an afternoon program with Miss Wilhelmina Kuyf presenting the work of the Board of Missions and Elmer Ediger presenting the Board of Christian Service. Rev. and Mrs. A. E. Funk visited their son, Frederick, who is in 1-W service in Wisconsin. In their absence Harley Stucky gave the morning message, Oct. 3. Herbert Bartel recently entered 1-W service at the General Hospital in Denver.—Mrs. John Andreas, Corr.

—**Carlock Church, Carlock, Ill.:** On Aug. 1, Robert Ramseyer brought the morning message. At our evening service on Aug. 29, Miss Dorothy Hurley showed slides of MCC work in Germany. We are having a series of organ meditations at our weekly prayer services. Rev. and Mrs. Alfred Habegger, missionaries to the Cheyenne Indians in Montana, were in charge of the services on Sept. 19. The young people of the Congerville, North Danvers, and Carlock churches enjoyed a one-day retreat on Sept. 22.—Corr.

(Continued on next page)

—**Emmaus Church, Whitewater, Kan.:** C. E. missionary conference was held Aug. 27-29, with messages given by missionary Edward Burkhalter of India. Slides and pictures were also shown. On Sept. 3, an outdoor consecration service was held by the Senior C. E. The Juniors met to see pictures of Bernard and Ruby Thiessen of Japan. Ernst Harder was with us for the morning service on Aug. 15. Ted Roth spoke to us on Aug. 22. Wedding bells have rung for quite a number of couples this summer and fall. Daniel G. Regier brought us two messages on Sept. 19. The young people packed and sent cookies to our men in 1-W service. Several of our 1-W men have been released and are back with us, while a number are going into service. A basket dinner was held by the Willing Workers and their families. Edith and O'Ray Graber spoke and presented slides of their work in Berlin, Germany, on Sept. 26. We regret to see Walter H. Dyck and family leave us, and wish them the Lord's blessing in their new ministry.—Marie Reimer, Corr.

—**Hebron Church, Buhler, Kan.:** A reception and grocery shower was held Sept. 23, to welcome our new pastor, O'Ray Graber, and his wife. Our church was served by Paul Isaak during September and by Martin Schrag during June, July, and August. There was a farewell program and fellowship meal Aug. 27, for Mr. and Mrs. Martin Schrag who are both teaching at Messiah College in Grantham, Penn., this winter. Three young people were baptized and joined the church Aug. 22. C. E. programs during the summer included a talk illustrated with slides by Neva Siemens, one of our church members who worked among the California migrants, and slides of the Holland flood shown by Dick Vrolijk, an agricultural trainee from the Netherlands. Plans are being made for a mission festival and the seventy-fifth anniversary celebration of our church on October 10.—Mrs. Raymond Regier, Corr.

—**Bethany Church, Freeman, S. D.:** Sunday school picnic, July 4, was held on the college campus together with Salem and Salem-Zion Sunday schools. Brother Wm. Gering was our speaker. Marriages of special interest to this church, since our last report, were those of Willis Wipf to Joyce Miller, and Richard H. Waltner to Bonnie Leisy, July 11; Derald Walter to Lavonne Juhnke, July 18; Orville Tiesen to Delphi Knels, Aug. 15; and Herman Wipf to Inez Aisenbrey, Sept. 5. Four children were consecrated July 18, and two more Aug. 1. Brother Willard Unruh was our guest speaker July 11. Supply pastors during our pastor's vacation were Erland Waltner, Aug. 15; Ralph Graber, Aug. 22; and Oswald Schrag, Aug. 29. Marles Preheim was a guest soloist Aug. 15. The 9 month old daughter of the Charles Preheims was buried on Tuesday, July 20. Harold Hartman was appointed to serve as deacon until Gerhard Toews, who is on leave of absence from the college, returns. People living in our community are invited to worship with us.—Ben. J. Waltner, Corr.

—**Deep Run Church, Bedminster, Penn.:** The Women's Missionary Society began their fall activities with an all day quilting. Willard Rush, who did relief work in Europe, showed pictures at the regular evening meeting. Our C. E. societies recently presented a program at the Perkasie Church, the main feature being a round table discussion of "Laymen and Their Responsibility to the Community." A Pennsylvania Dutch service, using local talent, was presented. Ordination service of our pastor, Claude Boyer, as elder, took place Sept. 19. Maynard Shelly preached the sermon and Arthur Rosenberger took charge of the ordination. Display of harvest home articles was arranged by the Youth Fellowship Sept. 26, and later delivered to the Home for the Aged. Henry and Nora Rice, Earl and Arlene Ruster, and Mrs. Henry Smith were received as new members, and Holy Communion was observed Oct. 3. An oil burner, donated by Mr. and Mrs. Eli Fretz, has been installed in the parsonage. A letter of transfer was granted Donald Wismer.—Corr.

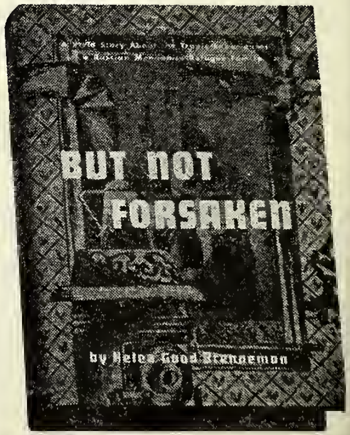
But Not Forsaken

by Mrs. Helen Good Brenneman

To what would you cling? Would the consuming avalanche of war loosen your grasp and send you tumbling through eternity?

Unnerving dread of repatriation,
A broken home, a missing spouse,
Hunger and discouraging illness,
And the disturbance of war . . .

these are some of the trials you might face. Indeed, they were among the countless, fearful trials, facing Frau Penner and her little family. Her clinging was strong enough to endure, and you will thrill to the story of such faith. Relief workers and refugees confirm the accuracy of this story, as it represents the experiences of countless others. Steadfast Maria, wistful little Rosie, and bold Hansie will win their way into your heart. Enlightenment, sympathy, concern, and enjoyment of the deepest sort—these you will receive from a reading of BUT NOT FORSAKEN.



Helen Good Brenneman has firsthand knowledge of the refugee situation. In 1947 she served as a relief worker under the Mennonite Central Committee in a refugee camp at Gronau, Germany. Here she listened to story upon story from people like the family she has characterized in BUT NOT FORSAKEN. As she worked with them their experiences became hers, and a fine, sensitive narrative has resulted.

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THE Mennonite

MENNONITE BIBLICAL SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ.

Symbol of strength in a troubled world

United We Stand - Divided We Fall

Do We Need a Reformation Today?

Salvation - Can It Be Lost?

Volume 69 Number 42 October 26, 1954

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THE FRIGHTFULLY DISASTROUS T-BOMB

In the "San Francisco Examiner," the editor recently wrote a clever article about a new kind of bomb. He called it the T-Bomb. It is startling what damage this bomb has done.

He said that 55,000,000 atoms were exploded from this bomb last year in the United States which killed 38,000 people and crippled 1,350,000.

The T stood for Traffic and the atoms were 55,000,000 cars and trucks!

The results from this bomb were so terrific that President Eisenhower summoned 2,500 citizens from all phases of American life and from every state in the Union to discuss the situation. President Eisenhower said that this was a national problem of the first importance.

The delegates returned to their home towns determined to do all in their power to reduce the damage from this T-Bomb and to make it relatively harmless all over the nation as soon as possible!

As long as human nature remains what it is, the danger will not be completely eliminated; hence any one of us might be a victim of the T-Bomb this year. If you were to be a victim, are you fully prepared for eternity?

Only one thing will prepare you to meet God acceptably—and that is faith in the work accomplished for you by His Son on the Cross. **—NOW**

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. E. Smucker, Maynard Shelly, Willard K. Claassen.

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SPECIAL NOTICE!

Because of a growing number of inquiries from young couples interested in the possibility of resettling in the Columbia Basin irrigation project in the state of Washington we have arranged for two special meetings in the Kansas area.

Wednesday, November 17, 7:30 p.m. at the Eden Mennonite Church near Moundridge, we will show a special film and some slides on the Columbia Basin project. Wednesday, November 24th, 7:30 p.m. Eden Mennonite Church, Winfield Fretz will lead a discussion on the possibilities and the problems involved. From this meeting might grow some concrete suggestions for corporate action. Anyone is welcome to attend these meetings. Young people ready to consider resettlement are particularly urged to attend.

——Elmer Ediger

Of Things to Come

Oct. 31—Reformation Sunday

Oct. 31-Nov. 6—Menno Simons Lectures, Franklin H. Littell, Bethel College

Nov. 14-19—Bible Lecture Week, Ed. G. Kaufman, Bluffton College

Nov. 25—Thanksgiving Day

Nov. 28—Advent Sunday

Dec. 1-6—Council of Boards, Newton, Kansas

Dec. 12—Universal Bible Sunday

A typical congregation is like a tree loaded with apples. Each fruit represents an opportunity, but some are easier to shake down than others. A few are ready to fall at the first quiver of the limb. Others may cling to the branch no matter how violently it is agitated. Some are rosy and mellow. Others are green and sour. There is an occasional magnificent specimen, suitable for exhibition at the county fair. But along with it one finds many that are misshapen and wormy.

No matter what his purpose is listening to a sermon, each member of a congregation represents a challenge to the preacher. There is always the possiblity that one who came to scoff or preen may remain to pray. But neither the successes nor the failures in preaching are to be attributed to the speaker alone. One listener seeking an answer to a problem can raise the level of the preaching situation; a few completely dominated by ignoble purposes can pull so many feathers from the wing of the preacher that he finds it all but impossible to soar.

From THE PREACHER AND HIS AUDIENCE

by Webb B. Garrison

(Fleming H. Revell Co.)

Editorials

A COMFORTABLE BUT DANGEROUS TEACHING

We invite our readers to study the article on salvation, dealing with the teaching of "eternal security." This strange teaching claims that once a person is saved there is no possibility of being lost, for "Once in grace, always in grace," as there is no "Falling from grace."

No doubt the popularity of this teaching is due largely to the fact that it is such a comfortable idea. What heartaches and mental agony and remorse might be avoided if we were absolutely sure that we could never be cut off from God regardless of what we might do. All that would be necessary would be to turn to Christ, be born again, and then live as we pleased, feeling sure it would be impossible to be lost again.

But one searches the Bible in vain for such comfortable assurance. Instead we find the constant warning about being drawn away from God through sin, and of being cut off from His presence. In fact much of the writing of St. Paul has to do with this danger of falling away, and a constant urging to stand fast in the liberty which we have achieved in Christ. The whole weight of the Bible is against the teaching of so-called "eternal security," and sounds a constant warning against ever-present sin and the dangers of falling away and leaving our first love. Christian history has many records of those who had been saved and for a time were true children of God, but who fell into sin and became lost once again.

The thought of eternal security may be comfortable but it is a highly dangerous teaching and should be promptly corrected. There will be eternal security in heaven, but as long as we are on the earth we had better heed the Master's warning to watch and pray lest we fall into temptation and sin.

RELIGION ALIVE IN RUSSIA

In an article in "NEWSWEEK" for October 18, we are assured that Christianity is still very much alive in Russia. After thirty-seven years of Soviet rule there are probably seventy million people who retain a deep and peculiar religious faith, now livelier than it has been since Communist rule began. For since the second world war, the church has increased, and is spreading "with the passive insistence of a deep river in flood." What particularly bothers the Communist leaders is that this new enthusiasm for religion is not among the old people but among the youth—the very group that was expected to do away with the church. This has come to so alarm the Communist leaders that they are launching a more violent attack against Christianity than at any time since the 1920's.

Billy Graham is quoted as giving his suggestions as to what we might do to help the Russians in their search for God. We should love the Russian people and pray for them; by literature and radio begin a series of Christian programs; prove by our lives that Christianity is more than theology or theory. We should do what we can to make the daily prayer of their liturgy come true: "For the peace of the whole world, for the good estate of the holy churches of God, for the union of all, let us pray to the Lord." The congregation answers this unending theme with the words, "Lord, have mercy."

WHERE TO BEGIN A REFORMATION

As we approach Reformation Sunday and ponder again the many blessings that have come to us because of the Reformation, we would also do well to consider ways and means of a continuing reformation. All is not as it should be in our churches and the process of reformation should not stop. There are weaknesses that should be corrected; wrong practices given up; inactivity turned to new zeal; apathy give way to renewed devotion to Christ. To critically analyze our church may show us plenty of places where there should be reforms.

But the place to begin a reformation—or rather a transformation—is with **ourselves.** It is easy to criticize the church, but we need to look within and see where we need correcting and reforming. When each individual, conscious of his own sins, cries out "God be merciful to me, a sinner" and sincerely repents, then there is real hope for renewed spiritual life in any church. For the church, being made up of individual members, is no stronger than the spiritual life of its members.

OUR READING HABITS

Now that the days are shortening, for many there will probably be more time for reading during the longer evenings. Since there is such an avalanche of books and magazines it is indeed a major achievement to select a properly balanced diet of reading, both in books and periodicals. This diet should be planned as carefully as a good cook plans the meals for the proper propotion of the various foods.

Our reading diet should include something of the world news and trends that we may be informed and alert to what is really happening in the world in which we live. But a diet of newspapers only will not be conducive to a healthy life.

We should also be somewhat aware of the new inventions and discoveries so that we might have an intelligent picture of our universe. Nature study, with a deeper appreciation of stars, birds, and trees is helpful in broadening our concept of God's world.

Many will want to include books or stories dealing with the various personalities of people to gain a better understanding of human nature.

But books dealing with the needs of the soul and supplying soul-food are a must in a well-balanced reading diet. Of these the Bible is chief. No reading pattern that omits the Bible is adequate. We must not spend time on trash when there is so much to enrich our lives and souls.

United We Stand -- Divided We Fall

The Western District Conference Sermon, **(somewhat condensed) by the president, Arnold Epp.**

The greatest and the most important institution in the world is the Church. The home is the primary unit of society, but its relationships are primarily of a personal nature. In the Church there is an organized fellowship within a God-made institution. This fellowship is to be in-breathed by that spirit of unity which characterized that small group of followers of Christ, and also the early Church.

God is not interested in uniformity, but He does want unity. This is attested by His manifold creations, the variety of species in every form of life, etc. Thus God has also placed all types of gifts and personalities in the Church, each of which is to be useful to Him. He does not want them reduced to the drab uniformity which characterizes so many of man's assembly line products.

Paul speaks of the gifts of prophecy, ministry, teaching, giving, and ruling, each of which is different, but each is important. No man is to think of himself as more or less important to God. His work may be different, but it is God's work, and when all serve as they should there is unity and efficiency in accomplishing His blessed purpose.

The unity of believers in Christ is something that needs emphasis in our day. The Church is so divided that in many areas it has become largely ineffective in its ministry. Denominations, I believe, are instruments of God which He desires to use to His glory, but how deplorable are the almost endless divisions within denominations—yes, and even within local churches. Many of these unnecessary divisions are dishonoring to God and weakening to the Church.

We have all noticed the statement on a bus or train ticket which reads, "Not good if detached." This is also true of Christians everywhere. When we become detached from Christ and the Church, we soon wither and die. This is also often true when a congregation becomes detached from the larger body. Like a sheep which has strayed from the rest of the flock is helpless, lost, and bewildered, such congregations lose their effectiveness in a world-wide ministry. As there is strength in united prayer, so there is also strength in a united effort in proclaiming the gospel. But how often, instead of being united in our effort, do we work at cross purposes! Jesus said, (Mark 3:24-25), "and if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand."

Jesus' first petition for the Church was that all its members might be in vital union, with a union similar to that which exists between the Father and the Son, a union in which the Triune God is the center. (John 17:20, 21). While this petition does not relate primarily to the question of unity among believers of the world in any one period of time, in any one nation or locality, or in any one communion of believers or group of communions, it may be truly said to comprehend such unity. No matter what may be bringing about a rift between Christians, between churches, or within a conference, we must forever strive to remove it so as to dwell and work together in a spirit of unity.

We are all partakers of the same Divine nature; we all have the same Divine Head; we are all branches in the True Vine; we are all members of the body of Christ. Intolerance and bigotry are denounced throughout the Scriptures. On one occasion two of Jesus' disciples made an intolerant and bigoted remark about certain believers who were not associated with them—to this Jesus replied, "Forbid them not; other sheep have I which are not of this fold."

Together with an appeal for unity among believers, I believe we should in passing also voice a note of warning against the danger of compromise with the forces of evil for the sake of mere outward unity. Let's be careful about simply signing a truce and hoping all will be well. Nothing that the Bible teaches with reference to the duty of cultivating and practicing the spirit of esteem and sympathy and conciliation toward true believers in Christ, is to be interpreted to mean that we are to show even a spirit of tolerance toward error or to recognize on the basis of Christian fellowship those who deny the fundamental truths of the Christian faith. True believers must "contend earnestly for the faith once delivered to the saints"; we must regard as infidels those who deny this faith. True, we should endeavor to win them in the spirit of love and meekness, but we cannot identify ourselves with them in their way. Paul says (Romans 16:17), "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them."

We do well to examine ourselves again and again, in the light of the record of the early Church. The book of Acts gives us the record that the early Christians were of "one accord." In Acts 1:14 is recorded the "one accord" of prayer. "These all continued with one accord in prayer and supplication . . . ." Many fine things can be said about modern churches, but not often this. It is quite logical that we should next read of the "one accord" of Pentecost. (Acts 2:1), "And when the day of Pentecost was fully come, they were all with one accord in one place." We are familiar with the account of how the Church grew by leaps and bounds.

The greatest sin ever committed against the Son of God is a divided Church. The greatest weapon in

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Do We Need a Reformation Today?

PAUL R. SHELLY*

I do not know what the majority of people would have answered to the question: "Does the Church Need a Reformation?" in Oct., 1517. Conceivably most of the people might have answered a definite, "No!" At any rate we know that the attempts to secure a reformation in the Roman Catholic Church in that period were frowned upon by the church authorities.

Yet, as we view the history of the early part of the sixteenth century today, it seems clear to us as Protestants that God had been preparing the world for the Reformation and October 31, 1517, was the time God had chosen to act through Martin Luther.

As we observe Reformation Sunday this year on October 31st, it is well to remind ourselves of the heritage we possess with other Evangelical Protestants. As we become more fully aware of our heritage, we should recover the basic principles of the Reformation in our lives. We need to realize anew that the Bible is our authority for faith and practice. We need to realize anew that we do not become Christians through anything that we do, but that we become Christians alone by responding to God's grace made available to us through Jesus Christ. We need to realize anew that we are all priests in the sight of God and that we can come boldly to Him without going through any human priest.

I hope, however, that as we observe Reformation Sunday that we will not only think of these principles which we share with all Evangelical Protestants. We should also raise the question: "Do the General Conference Mennonites need a Reformation today?" It may be that if this question were actually asked of all the readers of "The Mennonite" that most people would answer, "No!" They might add statements like the following: We are getting along pretty well! We have increased our giving! We have built a new church! We have an active program in our church! And yet, I wonder whether God is not seeking to bring about a Reformation in our General Conference Mennonite churches in 1954. I would suggest five aspects of such a Reformation which are needed among the General Conference Mennonites today.

We need to recover the balance between doctrine and life. There are many emphases among us in this area. Some of us stress doctrine almost to the exclusion of the life we live. There are others who stress the kind of life we ought to live almost to the exclusion of doctrine. There are others who teach both doctrine and life and yet have not sufficiently worked out the relationship between them. The Bible, as well as our heritage, teaches that these two are inseparably bound into one whole. We need to emphasize anew that all of us must accept Christ into our hearts and then have a growing Christian experience. We need to further emphasize that after we become Christians we must secure beliefs about this experience. Then we need to increasingly demonstrate these beliefs in every act of life.

We need to recover an evangelistic zeal. It seems that here too there are differing emphases among us. There are some who have great evangelistic zeal. There are others who are so much afraid of evangelistic zeal that they have lost the contagious witness to others of the gospel of Jesus Christ. The early Christians, as well as the Anabaptists, found a vital experience with Jesus Christ and their major concern in life was to share this experience with others. Methods weren't considered important! The major emphasis was to share their experiences with others, and many different methods were used. I am not pleading here for a particular type of evangelism. I am pleading here for a need to become conscious that we are "ambassadors for Christ" and to realize that this is the major function of the Church of Jesus Christ.

We need to recover the fact that the principle of love must be applied to every area of life. We feel as we read the story of the early church that people loved each other and that this principle to love others was applied to every aspect of life. I realize that there were imperfections in the early church. However, Jesus as well as Paul, taught that love must be carried out in an absolute sense. This would mean applying the principle of love in our homes, in our schools, in our business, in our social relations; in fact, it would mean that we would be known in our communities as people who carried out the principle of love in all areas of life.

We need to recover the importance of Christian education. In the great commission the disciples were told to "Teach." Paul mentions "Teaching" as one of the spiritual gifts of leaders. In our Mennonite history, particularly, when the Mennonites came to America, the teaching arm of the church was strong. We have not caught this vision to any great extent. Churches are reluctant to include the needs of their members in the area of Christian education in their building programs. Churches are reluctant to support projects for Christian literature with adequate funds. Churches are reluctant to include much money in their budgets for the ongoing program of Christian education in their local setting. Churches are reluctant to use young people trained in the field of Christian education in their local church programs as assistants to ministers.

We need finally to recover a sense of our oneness

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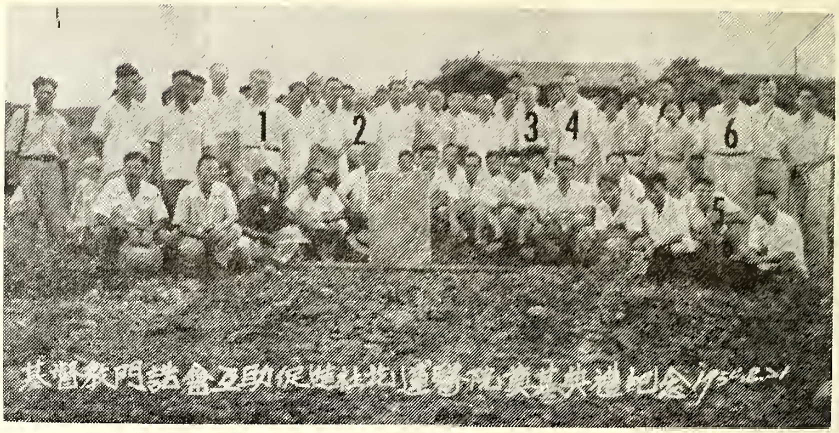
*Professor of Bible, Bluffton College, Bluffton, Ohio.

"For Service in the Name of Christ"

CORNERSTONE-LAYING CEREMONY FOR MENNONITE HOSPITAL, HUALIEN, FORMOSA—"For Service in the Name of Christ" was engraved in the stone in English and in Chinese. MCC personnel pictured here: 1. Dr. Roland P. Brown, Freeman, S. D.; 2. Norman A. Wingert of Upland, Ind.; 3. Orie O. Miller of Akron, Penn.; 4. Harold Becker of Marion, S. D.; 5. Roy Eby of New Providence, Penn.; and 6. Glen D. Graber of Wayland, Iowa.

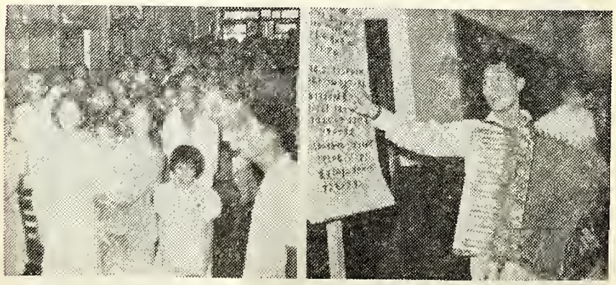


Mere words cannot explain the joy we feel in reporting to our friends at home that actual work on a Mennonite hospital building has begun. On the morning of Aug. 21, we were privileged to witness Brother Orie Miller, MCC executive-secretary, lay the cornerstone during a simple service of praise. Engraved on this cornerstone is "For Service in the Name of Christ" in English and in Chinese. Both native friends and foreign missionaries came to rejoice with us as well as government officials and JCRR representatives.

The new hospital will have 35 beds, office space for doctors and chaplain, pharmacy, treatment room, dental clinic room, laboratory and operating room. It will take the place of the now rented and much over-crowded facilities although it is hoped the present building can be rented for another year as a tuberculosis hospital. The new one-story building of reinforced brick and concrete will be conveniently situated on a large block of land granted to MCC by the Hualien city government, free of lease charges until 1956. The Joint Committee on Relief and Reconstruction, a branch of the Economic Cooperation Administration, is paying for more than half the expenses of the new hospital building.

The erection of this new hospital marks a milestone in the MCC physical and spiritual ministry among the tribes peoples of Formosa. In 1948, at the request of the Canadian Presbyterian Mission (then the major evangelical mission on the island), MCC came to give medical aid to these in such dire need. Since then the work has grown in scope and in challenge until it has recently been decided that a permanent mission program be set up to carry on the work. Hence, it is with great joy that we look forward to welcoming Mr. and Mrs. Hugh Sprunger as the first missionaries to come to Formosa under the General Conference Board of Missions. And as the Mission slowly takes over the work of MCC and expands it as God sees fit, may the hospital and its mission program be a source of strength to the people we serve and be instrumental in bringing many souls to Christ.

—Dr. Roland P. Brown



Hualien Clinic, Formosa: left, worship service before clinic begins; right, Christian staff member teaching patients a new song.

UNITED WE STAND—DIVIDED WE FALL

(Continued from page 660)

the hands of Satan to impede the march of Christ's army, and to throttle the power of the Holy Spirit is a divided Church. The world can never be converted so long as the Church is divided. The apostles condemn divisions and advocate unity; Christ's prayer is that we be one. In the world all about us, millions are perishing while we work at cross purposes! The time has come for us to join hands!

I don't know who first employed the seamless robe of Christ as a metaphor for the unity of His Church. But I am sure you will agree with me that it is most appropriate. The strife and wrangling within the Church of Christ have been angry efforts to tear in pieces the sacred garments of truth, while the Crucified One looks sadly down upon the miserable conflict of those He died to redeem. Oh, may the presence of Christ in our midst, and the power of the Holy Spirit over our lives, so weld us together as we are assembled in conference, that the work which we do here these days will make the courts of heaven ring because we have done it in love and unity.

Relief in Korea

We sympathize with the extreme need of the Korean people and are glad to be able to share in their relief. And yet demonstrations of greed and dishonesty on the part of those seeking aid make one realize the possible deteriorating effects of the relief program.

Between October and July, 20,000 persons from Taegu and vicinity have received clothing from MCC. Another 6,000 children have received Christmas bundles.

Every time we distribute, a mental picture comes to me of all of you back home who have worked so faithfully to prepare the fine quality materials in the MCC bales and boxes. One rejoices in being one of the channels through which the current of love flows from you to the recipients.

One of the happiest times experienced since coming to Korea was a Sunday evening service at which I was privileged to speak to the church home of the women's group which has been helping most faithfully with local distributions. I tried to draw a picture of all of you at home, bending faithfully over your needles, and to help them feel some of the love which you have passed along with each garment. Since then, they seem to feel themselves partners with you "in the name of Christ" in a very real way.

One is sobered by the question as to whether one is filling the need for love in action in a constant manner in every contact. We covet your prayers for wisdom, strength, and patience. Pray that we might fill the place God visualizes for us if we are indeed "come into the kingdom for such a time as this."

—**Mrs. Eva Harshbarger**

DO WE NEED A REFORMATION TODAY?

(Continued from page 661)

in Christ. We are not one as a General Conference! Frequently, we hear discussions where we hear the words "we" and "they." I am convinced that in a Reformation among the General Conference Mennonites that there would come among us a new unity around Jesus Christ. This would bring about a spirit of trust instead of distrust! This would bring about a spirit of sharing instead of a spirit of holding back! This would bring about a Conference in which we would use our total resources for God's honor and glory through His grace! This would bring about a spirit of free discussion rather than a discussion in which we say what we think people want us to say, because we fear what others might think.

Dare we hope for such a Reformation among General Conference Mennonites! I believe God wills it!

Stewardship Gleanings

Lifetime Stewardship

ANDREW SHELLY

"*. . . whatsoever ye do, do all to the glory of God,*" 1 Cor. 10:31.

"*. . . always abounding in the work of the Lord,*" 1 Cor. 15:58.

"*. . . I have finished my course, I have kept the faith,*" 2 Tim. 4:7.

Over and over again we must remind ourselves that stewardship involves the whole of life. This is easily said or written, but not as readily built into the fabric of our lives. It is right and proper that we should think of the various aspects of our responsibilities to our Lord, but must always realize that basically it is a life commitment. Considerations as to the use of our time, talents and things help us understand aspects of this commitment.

A phrase that is meaningful to me is "lifetime stewardship." A magazine which made its appearance several years ago is called "Lifetime Living." It is a magazine primarily for older people and the dominant thought is that there is a normal expression of a full life until the end.

Thus, we may say that stewardship should be considered on a "lifetime" basis. This eliminates many dilemmas and "dead end streets." For example, the basic issue will no longer be future security as such because in that future we are still fully committed to the Lord in the expression of our love for Him through dedicated service. Further, the thought of building up an estate for any personal or selfish reasons will be eliminated because the Lord will be in the disposition of what we have at the end of life's road.

Whether we are young people, middle-aged or older we will seek to order our lives so that we will live "to the glory of God." It will be our purpose to use all our powers in "abounding in the work of the Lord." And, throughout life we will seek to so live and serve that we can say with St. Paul: "I have finished my course, I have kept the faith."

There is another element in "lifetime stewardship," and that is growth. We think of growth in relation to a knowledge of the Bible, or prayer, the church, etc. So, it is also normal for us to grow in our enthusiasm and discernment in living out our full commitment to Christ. Too often we tend to become engrossed in our own affairs so much that we lapse in our ability to live for Christ.

All of this has a wonderful "plus" factor for our lives. We gain what might be called "eternal perspective." The glorious light of "eternity" shines in our path. The light of an eternal star guides us. Indeed we lay up "treasures in heaven"—and, we experience the joys of "heavenly places" now!

Salvation ---

J.

I am saved by grace, and love to tell it out
Christ the Lord hath made me whole
Since my sins He pardoned, I His praises shout,
Blessed peace now fills my soul.
I am marching on from victory to victory,
And there's joy and gladness in my soul.

The above words of the poet express the condition of a soul who has experienced the change of life in being saved. Saved from a life of sin and degradation to a life of joy and peace in the Lord.

By grace, given by our Lord and Savior Jesus Christ, salvation has come to this soul. It is a free gift, the price of which has been paid by Jesus Christ when He gave His life on the cross of Calvary.

Conditions of Salvation

If salvation is a free gift, how can we receive this gift? Are there conditions to be met? The Word of God tells us, "Believe on the Lord Jesus Christ, and thou shalt be saved," Acts 16:31. We must believe on the Lord Jesus Christ. That is the condition. God is always willing to do His share but man must also be willing to cooperate. We must come in faith and receive the gift that is offered us.

What is faith? Hebrews 11:1, "Faith is the substance of things hoped for, the evidence of things not seen." Grasping the fact of a living God whom we have not seen and accepting the substance of that we have hoped for, we hold the truth of a living God in heaven and of His only begotten Son, Jesus Christ, as undeniable facts, and fully trust in Christ as our Redeemer.

How do we receive faith? Again we turn to the Word of God and read: "Faith cometh by hearing," Romans 10:17. Hearing the Word of God; the Word that sets forth the love of God for sinning man in giving His only begotten Son a sacrifice for the sin debt of the world. The Word that so graciously invites the sinner to come to the foot of the cross and lay down his burden at the feet of Jesus, let Him enter into his heart, and become a new creature redeemed by grace. Once this new life is born within us we become established in the faith. Believing in Him we have not seen yet known, and being assured of the fulfillment of the hope of eternal life.

Steps Under Consideration

When we talk of faith it behooves us to consider what all is included in faith in the Lord. In the first place, the sinner must be converted; turned about from a life of sin to a life of service. In the process of conversion we can trace these steps:

1. Repentance—Forgiveness

Acts 2:38—"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Luke 5:32—"I came not to call the righteous but sinners to repentance." Man will have to realize that he is a sinner; the greatest sinner there is. Seeing his lost condition he will come in repentance to God. It may cost something to do this. A battle will have to be fought before we can come in true repentance. God stands ready to forgive. To the sick of the palsy, Jesus said in Matthew 9:2, "Son, be of good cheer, thy sins be forgiven thee." Ephesians 1:7—"In whom we have redemption through His blood, the forgiveness of our sins, according to the riches of his grace." What a blessed experience it was when we came repenting and received the assurance that we are forgiven. The burden was lifted from our souls and we could go our way rejoicing.

2. Faith—Regeneration

John 3:36—"He that believeth on the Son hath everlasting life." Galatians 2:20—"The life that I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me." Man's next step is to receive as a gift of God the power to have faith in Him. Knowing that he has become a child of God and has everlasting life, he will henceforth not walk in the path of sin but in righteousness. God worketh in man by regenerating him. John 1:12-13—"But as many as received Him to them gave he the power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." 1 Peter 1:23—"Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." We are become new creatures, born again into a new life by receiving Him in faith. Regeneration will remain a mystery to us. It is the work of God transforming us into sons of God, if we receive Him to abide in us and to control our lives.

3. Confession—Adoption

Matthew 10:32—"Whosoever, therefore, shall confess me before men, him will I confess before my Father which is in heaven." Romans 10:9-10—"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation." It is not enough for man to experience the forgiveness of his sins because he came repenting, nor to have the knowledge of being a new creature, a born again child of God. Confession is needed. He must confess the Lord Jesus Christ; tell others about Him; send forth the good news of salvation. God will then adopt him as His son. Romans 8:15—"For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry Abba, Father." Galatians 4:5-6—"To redeem them that were under the law, that ye might receive the adoption of sons. God hath sent forth the spirit of His son into your hearts, crying Abba, Father." Adoption into God's family; being His sons and daughters; what a blessing. Can we ever stop praising and thanking Him for this salvation.?

It Be Lost?

Thus conversion presents to us three things man must do: repent, believe, accept or confess. Three things God will do: forgive, regenerate, and adopt. These we can visualize as stones built up to form an arch. The center of this arch is the cross. The whole structure standing upon the foundation, Christ. The keystone closing the arch is conversion. Conversion runs through all the other stones and is the one general condition of salvation.

Now then we are on the heavenly way. John 3:39—"And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again the last day." 1 John 3:2—"Beloved, now are we the sons of God, and it does not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is."

Salvation, what a grace. That we might be more worthy of this great gift!

Saved, but Lost

Could there be such a thing as that? A soul who has once come through the experience of conversion, and has received salvation as a free gift of grace, because he believed and received Christ as his own personal Savior, should be in danger of being lost? For the last half century a teaching that denies this has been spread over this world of ours. Beginning with the Bible institutes and seminaries and later being followed up by radio broadcasts over world-wide hookups, have carried its message into every hamlet, town, and city of our nation. Yes, into every home, school, and church of our country.

It is very forcibly stated that once you have received salvation you can never be lost. Once in grace, always in grace. You cannot fall from the effects, only from the experience, of grace. The minute you have been saved you have become a new creature. Old things have passed away, behold all things have become new. God has taken control of your life, you have no more a will of your own and cannot even change your mind. You cannot be separated from God any more according to Romans 8:35-39.

A born again believer may go back into the old life of sin fulfilling the lusts of the flesh, showing the hardness of his heart, having lost the love of God, making God a participant in sin, thereby blaspheming. But that will not separate him from God. He is still God's son and his salvation is secure. The only loss he has is his reward. In speaking of the rapture these teachers say in effect, that Christians will, when the Lord comes, be found in sin, such as attending picture theaters, sitting at the gates of their Sodom, or revelling in taverns, yea, even being found in the act of adultery, but they will be raptured. God will not take a leg and an arm of His bride and leave the rest of her. Roofs of picture theaters will need to be in repair because of the raptured ones.

Whole denominations have accepted this teaching. It has made its way into almost all denominational churches, not excepting the Mennonite churches. Our General Conference has representatives of this teaching in some of its pulpits. As far as the writer of these lines knows, no attempts have been made to thoroughly investigate this teaching and make a public statement as to its scriptural truthfulness.

I feel the inner urge and I fully believe it is the voice of the Holy Spirit calling me to draw the above-mentioned teaching, commonly known as the eternal security teaching, in question. I can here bring only a few statements of my standpoint, because of the limited space for an article like this. "The soul that sinneth it shall die," Ezekiel 18:4, "The wages of sin is death," Romans 6:23, is true for the saved souls as well as for the unbelieving. The ultimate result of sin is death. The death of the soul is pictured to us in Revelation 20:14-15, and is called the second death.

1. Let us look at the unpardonable sin, Matthew 12:31-32, Mark 3:28-29. Of this sin we are told it shall not be forgiven unto man. The question is, can a saved person commit this sin? Scripture does not leave us in doubt about this question. The case is stated very clearly in Hebrews 6:4-6. The people there described are believers; the verdict is: "It is impossible to renew them again to repentance." 2 Peter 2:19-22 also verifies this condition. 1 John 5:16 we read, "There is a sin unto death; I do not say that he shall pray for it." John is here speaking of brethren.

The example of this sin we have in Acts 5:1-11. Peter says that they have tempted the Spirit of the Lord, and have lied unto God. It may be argued that their physical life was taken but that their souls were saved. Look at the action of the church. They were not even given a Christian burial. Sapphira was not notified of Annias' death. There was no mourning. They were buried immediately. That was not the church's custom. Acts 8:2, Stephen's burial, and Acts 9:36-43 we have the lamentations over the death of Tabitha described. We also note in verse 11 of the fifth chapter of Acts, that great fear came upon all the church.

2. Let us look at some of those positive statements in Scripture declaring that a believer can fall into sin and may be lost. Galatians 5:4—"Ye are fallen from grace" and therefore lost unless they repent and are restored. In the same chapter, verses 19-21 we have this statement, "That they which do such things shall not inherit the kingdom of God." This the apostle says of those of the Galatian believers who walk after the flesh and not after the Spirit. 1 Timothy 1:19—"Holding faith and a good conscience; which some having put away concerning faith have made shipwreck." And chapter 4:1-3—

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The International Christian University*

A Christian Japan could become the brightest hope in Asia today. The totalitarian forces which built up militarism and drove Japan into a disastrous war against the liberal forces of the West are today beaten and dormant. But they could be rebuilt. Also, Japan could succumb to the false and contaminating communist propaganda which comes flooding across from Russia. China has already become engulfed. India remains in considerable uncertainty. Wave after wave of communism is sweeping across Indochina; and if Indochina falls, a direct pathway leads to Thailand, Burma, and Indonesia. Already communism has captured a third of the entire population of the world. And it is strongly advancing.

Japan today in the long view is one of the most strategic and critical spots in the world. The concepts of democracy and human freedom are knocking insistently at Japan's gates, demanding revolutionary changes in her thinking, her ways of life, her international objectives. With her great industrial potentialities, with her hard-working self-disciplined people, intensely loyal to the ideals implanted in their hearts, with her strategic geographic position on the Eastern seaboard, Japan could well turn the tide of history in Asia.

But Christianity in Japan has had an unhappy past. For over 200 years Christianity was held as a capital offense, and Japanese were taught to fear the "evil sect." Today only a fringe of Japanese are Christians—less than 400,000 out of a population of some 87 million. Can the mass of Japanese farmers and fishermen and city dwellers be brought before it is too late, to understand and believe in the great teachings and concepts of Jesus Christ? This is the supreme question in the Asia of our generation.

One of the most effective ways to weave Christianity into the thinking of a country is to impart Christian concepts to growing students, who will become the leaders of the coming generation. For this purpose men of high vision, in the years immediately following the disastrous war, founded in Japan the International Christian University.

Some of these were stalwart Christians in other countries. Some were Japanese, receptive and friendly to the conquering ideas of the West. Almost half a million dollars were contributed by the Japanese themselves.

The International Christian University is a new venture in Japan. Organized only since the war, it has now some 350 students, coming from Japan, China, India, Korea, Siam, and the United States, with an administrative and academic faculty of over 80. Its faculty and trustees are 100 per cent Christian—a standard to which few, if any other Christian universities in Japan have been able to attain. Unlike most other Japanese universities, it is establishing a dormitory system so that faculty and students can live and study and work together on the campus as a large Christian family. Denominationalism and sectarianism have no place at I.C.U.; all try to be faithful followers of Jesus Christ as each understands what that means. The curriculum is built upon the humanities. The objective is a search for truth, based upon the reality of human brotherhood. The particular aim is to prepare men and women for teaching, for government work, and for social work programs.

International Christian University is a venture of courage and faith. The outcome lies in the hands of God. The eyes of Christians all over the world are on I.C.U.

—Francis B. Sayre

SALVATION—CAN IT BE LOST?

(Continued from page 665)

"Shall depart from the faith." Paul speaks of some putting away and made shipwreck of faith; others are fallen from the faith. Who are they? Those who had the faith and put it away or fell from it. This clearly shows that those believers still possess the power of will and could fall from grace and faith.

3. Almighty God, the all-powerful has the final word to say in these matters. John 15, He is mentioned as the Husbandman and Jesus says in verse 2, "every branch that beareth not fruit he taketh away." Away from the vine. What happens is told in verse 6, "he is cast forth as a branch, and is withered, and men gather them and cast them into the fire, and they are burned." This tells us that God has power to sever the relationship. In Revelation 3:5 we read: "And I will blot out his name out of the book of life, and I will confess his name before the Father and his angels." This is a negative statement, but it infers that God has the power to blot out names that are written in the book of life. The Psalmist in Psalm 69:28 says, "Let them be blotted out of the book of the living and not written with the righteous." There are many other passages we could quote that are against the eternal security teaching, but these suffice. Let us diligently search the Scriptures to understand God's plan of salvation better.

I do believe that few who have experienced the new birth will be lost. But the possibility is there. Let us therefore watch and pray that we may stand firm upon the only foundation, Jesus Christ. The above-mentioned teaching is therefore dangerous because it is an excuse for some to go back and continue in their sinful life. I therefore plead to consider this matter prayerfully and abide by the teaching of the Word of God.

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*Several Mennonites are on the teaching staff of this University.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas.

Youth Fellowship -- Christian Style

Fellowship—a great word on the pages of Christian doctrine, but also a common experience in the lives of all people.

In what sense is fellowship different when it is distinctively Christian? We will first have to answer the question as to the true nature of fellowship.

The New Testament usage of this word in the Greek may cause us to think of new and more meaningful implications that possibly are not commonly thought of today. KOINWNIA expresses the idea of common participation, yes, but notice particularly the equally common usage of the word to carry the thought of an *unselfish expression* in communication with others. The same word that is used in 1 John 1:7 ". . . we have *fellowship* one with another . . ." is also used in Hebrews 13:16 ". . . Do not neglect to do good and to *share* what you have . . ." and even in Romans 15:26 ". . . to make some *contribution* for the poor . . . ." (R.S.V.)

From this added overtone of meaning we could say that Christian fellowship is "common participation through unselfish expression."

Although this is not the only distinguishing characteristic of Christian fellowship, it is important

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YOUTH FELLOWSHIP—CHRISTIAN STYLE

(Continued from page 667)

enough to merit our attention. How much of the fellowship in the world today is a free, voluntary, outgoing, unselfish experience? This can be one of the yardsticks of Christian fellowship.

God so loved the world that He gave, shared, or "fellowshiped" Himself to us in His Son. What could it mean for us to consciously endeavor to share ourselves, what we are and what we have with those about us? This brand of unselfish fellowship can only spring from a life acquainted with God's supreme example of genuine love for man.

This kind of loving, unselfish fellowship is applicable to all our relationships, not only in our young people's socials when we play together. Let's work harder at this Christian ideal of genuinely "fellowshiping" together in all our relationships—with our parents, brothers and sisters, teachers, fellow Mennonite young people in our church, with those of other Christian faiths. To unselfishly share and contribute through fellowship can be experienced in many situations—at young people's parties, on our dates, with 1-W's and students desiring to have mutual contact with the home church, in our worship services through meditation, singing, praying and discussion together, in our service of those in our community who are in need of help, in our contacts at school, in our home life, and as we associate with those who work with us on our job. Genuine Christian fellowship is potentially as wide as are our personal contacts.

However, until we can learn to give unselfishly of ourselves in love to others we will never experience true fellowship—Christian style.

—Gordon Dyck, Akron, Penn.

Take Note

Western District Young People

WANTED!

Churches

Who are willing to let the Bethel College Campus Faith, Fellowship, and Recreational Commission of the Student Christian Fellowship present a program to the young people of the churches.

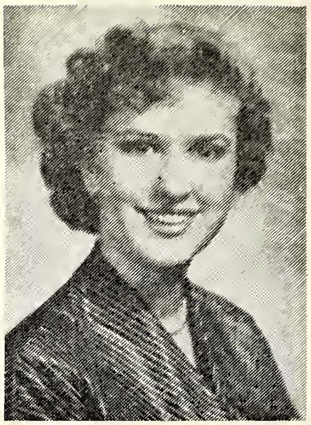
Program

Worship

Recreation following the Worship

If interested you may contact Carol Toews, Carnegie Hall, North Newton, Kansas.

Watch the Signals



Helen Neufeld

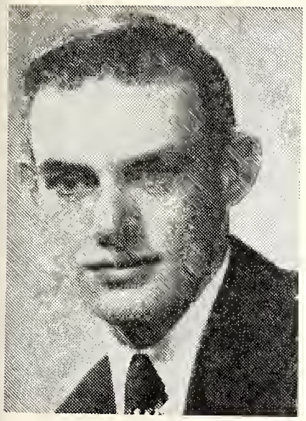
Did a sincere Christian fellow ever ask you to attend some type of commercial recreation which you had been brought up to believe was strictly off limits for a Christian? As a fellow, did the gang ever invite you to go along to some event which you did not think measured up to Christian standards? Or, were you at a church camp one summer and heard others with the same Christian background as yours discuss the movies they had seen, whereas the Christians in your community never attended movies?

If you are conscientiously attempting to live a well-rounded Christian life you have probably faced one of these problems at one time or another. These are all included in that old familiar question discussed by many young people's groups—in just what kind of commercial recreation can a Christian participate? There probably will never be one complete answer which all can give because of different environments, situations, and traditions. I do not pretend to have a complete answer for anyone. Nevertheless, through the help of Bible study, prayer, the Holy Spirit, and other more mature Christians, we can somewhat determine what we should do in the line of commercial recreation.

One way which has helped me look at these problems when they come up—and believe me they do—is to think of the different types of commercial recreation in view of a traffic light. First there are the red or stop light types to which one should not go. Next there are the yellow light or caution types which must be carefully and prayerfully considered. Finally, there are the green light or go ahead kind in which any Christian can actively participate.

Commercial recreation typified by the red or stop light heading can be judged by several factors: First, is it definitely opposed to the Bible and Christ's teachings? Second, does it have harmful effects on you or someone else? Third, is it openly considered non-Christian or against rules by the community in which you live? We as Christians should put a stop sign before recreation which falls under any one of these categories. Remember, people do go through red lights, but it usually means a ticket, or worse yet, a head-on collision.

Youth Fellowship in the Church



George Ediger

There was once a time when the only obligation of young people to the church was to keep quiet and behave in the worship hour. Later when they were recognized as the church of tomorrow, training in Sunday school, in Christian Endeavor, and in Bible school was provided. More recently, our Conference has come to recognize that young people are a vital part of the church today and has provided for training, spiritual growth, and service through the Young People's Union.

The YPU is very worth while, but it has its problems. Local organizations are still weak and there are many churches with no organization of this type at all; yet the three divisions of the YPU, Christian Faith and Life, Christian Service, and Christian Fellowship, have been tried and proven satisfactory. It still remains for our local organizations to try them.

The divisions of Faith and Life and of Christian Service have received more emphasis than Christian Fellowship. There is a great need in this latter field. For generations the church has been negligent in supplying opportunities for her young people to gather in Christian fellowship through recreation. Because of this, many have turned to unwholesome entertainment outside the church, with all its temptations and worldly influence.

What can be done to solve this problem? First, of course, is the developing of leadership. The YPU is providing for such training at its workshops, retreats, and leadership experience on the local level by permitting the younger church members to take charge of the Christian Endeavor programs. But the churches have to recognize the need before wholesome, Christian recreation can become a vital part of the youth program.

Retreats, midweek gatherings, singspirations, outdoor recreational activities, and service projects can provide this spiritual growth for our young people.

The problem of providing Christian fellowship for the young people of our local churches is not unsurmountable. Much progress has been made and we thank God for His marvelous guidance in the youth work of our Conference. We are confident that the total program of the YPU, Faith and Life, Christian Service, and Christian Fellowship, is God's work and as such it can not fail.

—George Ediger, Inman, Kansas

WATCH THE SIGNALS

(continued from page 668)

The next type of commercial recreation, included in the yellow or caution range, gives Christians the most headaches. These are the activities which are not actually wrong in themselves, but wrong because of the association with evil, harmful environment, or the tendency to lead you or someone, who looks to you for guidance, into less Christian recreation. When we come to this yellow light we must stop, pray, and consider what effect it may have on others who are weaker in the Christian faith. Remember Romans 14:21, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak."

Finally we come to the green light. Here we can include those commercial recreational activities which in no way can be classified under the red or yellow light. Before you step on the gas however, you may have some doubts about certain recreational activities because of waste of time, money, or numerous other reasons. As in driving it is always good to be cautious, even when going through a green light. One good final way to judge any commercial recreational activity is to stop and ask yourself this question, "Would I mind if Christ accompanied me?" If you can answer this question in the affirmative, the green light is yours.

—Helen Neufeld, Chicago, Illinois

YPU FINANCIAL REPORT FOR AUGUST

Cash Balance, July 31, 1954	$ 871.16
Receipts for August, 1954	93.32
Receipts, Jan. 1—Aug. 31, 1954	3,343.63
Percentage of $5050 budget	66.2%
Cash Balance, August 31, 1954	$ 441.54
General Fund	(87.70)
Missionary Education Fund	526.24
Notes Payable	—
	$ 441.54

Lord, Through Changing Days, Unchanging

Lord, through changing days, unchanging,
Thou the Light our fathers knew;
Through our wid'ning ways, far ranging,
Let Thy splendor claim us too;
Go beside us, Lead and guide us
To whatever things are true.

Be the path through vale, up mountain,
Through the cloud, or through the blue,
By smooth field and silver fountain,
Or parched desert, struggled through;
Hold before us, Kindle o'er us
Whatsoever things are true.

Our Schools

BETHEL COLLEGE

"Europe is the great paralytic," was the observation of Dr. J. E. Hartzler as he addressed a large audience at the Bethel College Memorial Hall on October 12, on the occasion of the sixty-sixth anniversary of the laying of the college cornerstone.

A former faculty member and president of Bethel College, Dr. Hartzler who now lives in Goshen, Ind., has often returned to Kansas for speaking engagements. He has just recently completed a three-month study tour around the world in which he spent considerable time in the Near and Far East.

Speaking on the subject, "The Christian Answer to a Confused World," Dr. Hartzler emphasized the need of Christian education in providing more trained workers all over the world. "The concept of missions must now include technical assistance in industry, agriculture, and education," he stated as he summarized his observations in India where ancient and modern cultures are clashing.

In epigramatic phrases he characterized the Western world as having "power without control, speed without direction, and knowledge without wisdom." To provide control, direction, and wisdom the world needs more light; more religion with experience.

President D. C. Wedel presided over the meeting, with the opening Scripture and prayer read by the Rev. P. K. Regier and the benediction spoken by the Rev. W. F. Unruh. The Mennonite Singers, under the direction of Dr. W. H. Hohmann sang two numbers.

The Founders' Day offering for the college current expense budget amounted to $956.

November 4 and 5 have been chosen by the Bethel College student body as this year's annual work days when students, faculty and staff members will secure jobs and donate the funds thus earned to college projects.

Sponsored by the student council in cooperation with the public relations department of the college, work days have become traditional at Bethel. Amounts earned on these days have ranged up to $5,000 and have been used for such purposes as improvement of the athletic field, park facilities, and a student lounge.

Jobs of all kinds are accepted and people wishing help should contact the employment office in Newton (phone 1855); and the public relations office of the college (phone 1590 ex. 27) or Willis Rich (phone 870).

Featuring choral, solo, and quartet vocal numbers as well as a program of chamber music and a lecture, the Bethel College Memorial Hall Series Committee announces as its first number the famed Westminster Choir to appear Nov. 17.

This will be the third appearance of this choral group as a number of the Memorial Hall Series. Several Bethel graduates have, in fact, sung in the choir including Mrs. Rosella Duerksen, a member of the Bethel music faculty.

Other members of the series include Dorothy Maynor, internationally famous soprano on Feb. 17, the Serenaders Quartet in March, the Concert Trio featuring two accordians and a contarbass in April plus one lecture to be announced later.

It has been the consistent aim of the Memorial Hall Series Committee to provide a series of outstanding concert programs at a price which will enable the whole family to take advantage of the entire series. The response of the public over the last dozen years has shown that this aim can be met.

BLUFFTON COLLEGE

The men's and women's gospel teams announced the selection of a men's quartet and a women's trio to assist in the deputation work this year. Comprising the men's quartet are: Ronald Ropp, Normal Ill.; Wilmer Sprunger, Belgian Congo; Bill Schantz, Ada, Ohio; and Robert Coon, Dayton, Ohio. The women's trio includes: Shirley Shelmadine, Lima, Ohio; Carolyn Schnell, Belgian, Congo; and Joanne Mill, Perkasie, Penn.

In previous years it was the custom to have a girls' quartet, but this year it was felt that a trio would be more satifactory. Both the quartet and trio will help in local deputation work and together with student speakers hold services in local and distant churches.

The newly organized chorus, under the direction of Earl Lehman, selected the name "The Bluffton Choraliers" at a recent rehearsal. This gives the campus three vocal musical organizations, the Vesper Choir, directed by Russell Lantz, the Choraliers, and the Choral Society. The Choral Society is the group which will present Handel's "Messiah" on Dec. 12, in Founders Hall, under the direction of Prof. Lantz. In addition to these vocal organizations, a college band directed by Mr. Lehman and a small string orchestra, directed by Laurence Burkhalter, have been organized.

Rev. Karl Baehr, Executive Director of the American Christian Palestine Committee spoke at the campus International Relations Club on Oct. 11, and at the chapel service on Oct. 12. Rev. Baehr, a graduate of Bethel College, has made several trips to Israel in recent years.

MENNONITE BIBLICAL SEMINARY

Mrs. S. F. Pannabecker, who underwent major surgery at Billings Hospital, Chicago, on Oct. 8, is recovering nicely. The prayers of the Fellowship will continue to support her in her convalescence.

The Editorial Committee of the Board of Education and Publication of the General Conference was in session at the Seminary October 13 to 14. This meeting preceded the Writers' Conference, also under the Board of Education and Publication, held October 19 through 22.

Norman Dalke, a member of last year's Seminary group, was scheduled to be ordained to the ministry October 17, at Madrid, Neb. Rev. P. K. Regier of Newton, Kansas, was to be in charge of the ordination service. Brother Dalke began serving as pastor of the Madrid church in June.

(continued on page 672)

MCC News Notes

3,200 MENNONITE AND BRETHREN IN CHRIST MEN IN 1-W SERVICE

The 1-W program is near its peak, according to Selective Service officials in Washington. The total number of men in the civilian work program is now approximately 4,500 with about 71 per cent or 3,200 men from Mennonite and Brethren in Christ groups.

With a rapid decline in the number of 1-W men, there will not be enough available 1-0 men to replace 1-W's who will be released in the next 9 to 12 months. This situation is a cause of concern to Selective Service, employing agencies, and such church service agencies as MCC. The placing of priorities on various work projects now using 1-W men is under consideration.

There are now 1,696 men in 1-0 who have been examined and found acceptable for service. There are 1,650 men in 1-0 who have not yet been examined.

The following listing indicates the conference affiliation of 1-W men from the Mennonite Central Committee constituency. Although this tabulation is not complete, it presents the best available listing of 1-W church membership.

Mennonite (Old)—1278; Old Order Amish—453; General Conference—418; Church of God in Christ—165; Conservative Mennonite—150; Mennonite Brethren—79; Brethren in Christ—64; Beachy Amish—53; Old Order Mennonite—47; Independent Mennonite—39; Evangelical Mennonite Brethren—25; Krimmer Mennonite Brethren—21; Mennonite, Affiliation Unknown—20; Hutterite—14; Evangelical Mennonite—10; United Missionary Church—7; United Zion—2; Missionary Church Association—1; and Reformed Mennonite—1.

PAUL H. HOLDEMAN APPOINTED 1-W AREA DIRECTOR

Paul H. Holdeman of Gulfport, Miss., has been appointed 1-W area director for Colorado, Kansas, Nebraska, and South Dakota. He is making his headquarters in Denver and has been at work since Oct. 1.

His duties, like that of other area directors who will be appointed in coming months, will be to aid 1-W men in his area in the development of educational, recreational, and social interests and to do personal visitation and counseling. These area directors will be the contact men between the 1-W and MCC. They will also lend their services to coordinate the pastoral work of constituent groups to their 1-W men in those areas.

Before taking up this 1-W area directorship, Brother Holdeman served the Gulfhaven Mennonite Church. Following CPS service, he was director of the Gulfport Voluntary Service program for a year. Brother Holdeman has assumed part of the 1-W pastoral work carried by Elbert Koontz, now pastor of the First Mennonite Church, Hillsboro, Kan.

Other new personnel in the 1-W services program are Warren Kliewer of Mountain Lake, Minn., Topeka 1-W leader, and Richard Ratzlaff, a student at Mennonite Biblical Seminary devoting part of his time to 1-W leadership in the Chicago area.

PORTABLE CANNER BEGINS 1954-55 SEASON

The MCC portable meat canner began operations for the 1954-55 season in the Clarence, N. Y., community on Oct. 19.

Operated by Voluntary Service men, Arlo Voth of Whitewater, Kan., and Milton Swartzentruber of Greenwood, Del., the canner will make its way from New York into Virginia and then to Pennsylvania and Ohio. Plans are that 70,000 cans or 70 tons of meat be processed during the first half of the season which will end before Christmas.

It is hoped that at least an equal amount can be canned after Christmas. Meat canned will be mainly beef with some poultry and pork.

The schedule calls for the canner to be in the Clarence community, Oct. 19-20; in Denbigh, Va., Oct. 25-30; Harrisonburg, Va., Nov. 2-13; Belleville, Pa.; Nov. 17-24; Kent, Ohio, Nov. 29-Dec. 1; Hartville, Ohio, Dec. 2-4; Springfield, Ohio, Dec. 7-8; West Liberty, Ohio, Dec. 9-10; Archbold, Ohio, Dec. 14-18; and La Grange, Ind., Dec. 21-22.

Dates are being arranged for the following areas: Elkhart County, Ind.; the Illinois communities of Freeport, Sterling, Buda, Flanagan, Metamora, Congerville, and Morton; Manson, Iowa; and Mountain Lake, Minn.

Jottings

—**Bethesda Church, Marion, S. D.:** Rev. and Mrs. Gerhard Schartner, Paraguay, South America, have spoken in our church several times. A fellowship dinner was held in their honor. Missionaries Rev. and Mrs. Alfred Habegger spoke and showed pictures of their work in Montana. The Ladies' Mission Society has again ordered the cut garments which are to be sewed for relief. Used clothing and old woolen clothes to be used for batts are also being collected. Our new church building is progressing nicely.—Corr.

—**First Church, Upland, Calif.:** Those of our members who attended the Family Retreats at Cambria, Calif., report a very inspiring time. Sept. 8, Rev. and Mrs. Lubin Jantzen, missionaries to India, were guests at the Women's Missionary Society picnic held at the Upland Park. In the evening they featured slides of their work in India; the Seventh Street Mennonites joined us at this service. This being the regular date for our missionary work, Agnes Green, our president urged us to meet the following day. We keenly felt the absence of a charter member, Bertha Ledig, who passed away Sept. 3. Sept 15, following our regular church night dinner, we held our annual Sunday school election, with Walter Mertz in charge; Leonard Wiebe was elected as superintendent and Walter Mertz as assistant. We are happy to have our pastor and family back, after a safe trip to Kansas and Philadelphia.—Corr.

—**Tabor Church, Newton, Kan.:** Weddings: Harold Voth and Vernell Miller of Partridge; Betty Unruh and Harold Ratzlaff. Our pastor Schmidt fell and injured his left kneecap. He was in the hospital Aug. 4-14; his leg was put in a cast. The Mennonite Men did some of his farm work. During his absence the following filled the pulpit: H. A. Fast, A. J. Dyck, Erwin Goering, and W. F. Unruh. Clarence Janzen, son of Mr. and Mrs. Curt Janzen had the misfortune of losing both feet in an accident Aug. 8. Laurence Voth left for Australia by plane Sept. 10. He will live with the farm families there for six months. This is sponsored by the International Farm Youth Exchange program. Vernon Frey, son of Mr. and Mrs. Alfador Frey, left for Palestine where he will enter 1-W work. Midweek Bible classes have organized, called family night, with classes for all ages. The catechism class began Oct. 3.—Mrs. Jake J. Goerzen, Corr.

—**Bethel Church, Fortuna, Mo.:** On Aug. 22, Arnold Roth spoke and also showed slides concerning the work the PAX men are doing, in Germany and Greece. Aug. 23, Elizabeth Gerber Aeschbacher passed away at age of 55, after more than two years of illness. E. A. Albrecht had charge of funeral services, and Peter Hilty, Jr., sang "Beyond the Sunset" and "Shadows." While E. A. Albrecht was in Pulaski, Iowa, recently, P. P. Hilty brought the Sunday morning message, on "Keeping Our Faith." We are looking forward to our services with Ed. Miller from Kansas, the last week in October. Nature looks very beautiful since the rain.—Corr.

—**Butterfield Church, Butterfield, Minn.:** There is an urgent prayer need for three groups of persons in our congregation: our boys in service, students in school, and the ill in the hospital. Let us also remember our refugees who are now priviloged to attend German services and Sunday school every Lord's Day morning. Saturday evening, Sept. 18, Miss Suzanne Rempel was honored at a bridal shower, and on Sunday afternoon, Oct. 3, she was united in holy matrimony to John West of Sioux Falls, S. D. Our pastor, Edward Duerksen performed the double ring ceremony. Missionaries John Janzen and his wife were in our midst for our Harvest Mission Festival on Sunday, Sept. 26. Mrs. Janzen spoke to the children of their work in the Congo, and her husband played some recordings of African children singing choruses. He also gave us two challenging messages amid a beautiful display of harvest fruits and vegetables, with an open Bible in the center. The evangelist, Harold D. Burkholder, president of Grace Bible Institute of Omaha, Neb., brought us many stirring messages during the week of Sept. 26-Oct. 3. He reminded us of the great Old Testament Harvest Festival recorded in II Chronicles 16. Special vocal music for the festival was provided by "The King's Daughters" trio of Grace Bible Institute.—Willis Linscheid, Corr.

—**Bethel Church, Inman, Kan.:** Howard Eppler told of mission work on the Philippine Islands and also showed pictures on Sept. 20. Weddings: Arnold Ratzlaff from here, and Betty Unruh from the Tabor Church, on Sept. 24. Marvin Doerksen from here and Doris Leaf from the Edgewater Baptist Church of Chicago, on Oct. 2. Babies born: a daughter, Stephanie Joy, to Mr. and Mrs. Menno Ediger Sept. 19; a daughter, Shirley Diane, to Mr. and Mrs. Irvin A. Pauls, Sept. 23; a daughter, Jane Ellen, to Mr. and Mrs. Herb Neufeld, Oct. 1. Correction: In one of my previous Jottings I reported that Rev. and Mrs. Frank J. Enns had gone to the Congo Belge, Africa, for their fourth term of service as missionaries. It is their fifth term they are beginning now.—Mrs. A. F. Enns, Corr.

—**Friedensfeld Church, Turpin, Okla.:** Sept. 19, a baby girl was born to Mr. and Mrs. Menno Ediger, who are serving our church while Levi Koehn is attending school at Chicago Seminary. She has been named Stephanie Joy. Sept. 29, H. B. Regier was honored on his birthday. Cake, ice-cream, and sandwiches were served by his children who live in this area. The last Sunday in September we had Sunday school teacher election. Taking Franzie Leopp's place as Sunday school superintendent is Johnny Schultz. Henry Boese takes the place of Chester Windsor as Sunday school treasurer. Oct. 3, a member from our church attended the harvest festival at the Hooker Church. Oct. 10, our church was invited to a fall fellowship meeting at the Kismet, Kan., church. Those who attended felt very much blessed.—Mrs. Chester Windsor, Corr.

—**Summerfield, Ill., Mennonite Church:** Our Sunday school library has been rearranged and improved recently by our librarian. The children of Grandma Berger gave a fund to the Sunday school in memory of their mother, for purchasing children's books for our library and a number of very good books have been added. We greatly appreciate this thoughtfulness. On Sunday, Sept. 5, two little children were brought by their parents for consecration; Paul, son of Orville and Mabel Baer, and Linda, daughter of Eldon and Ruth Heer. A. S. Bechtel, the grandfather of Paul Baer, offered the prayer of consecration and pronounced the benediction. Our Mission Society and two Sunday school classes sent Christmas bundles to the MCC. Our men's brotherhood had their annual picnic and wiener roast in Otto Baer's pasture on Sunday afternoon, Sept. 26. Our congregation united with churches the world over in observing Holy Communion on World-Wide Communion Sunday, Oct. 3. The Children's Mission Band is meeting every second Saturday afternoon.—Corr.

—**East Swamp Church, Quakertown, Pa.:** The new Sunday school near Men-O-Lan with Mr. and Mrs. Raymond Miller in charge is realizing the Lord's blessing. Attendance is increasing. A call has been extended for another couple to assist in teaching. Mr. and Mrs. Robert M. Landis celebrated their 40th wedding anniversary with open house Sunday, Sept. 19. Rally Day, Sept. 26, brought a fine attendance and program by the young folks; with a message by Bob Jordan of Philadelphia, on "Three Bible Animals that Preached a Sermon." About 110 from our congregation met at Men-O-Lan Sept. 29, for a covered dish supper and farewell for Rev. and Mrs. A. H. Schultz and family. Our prayers go with them for their further usefulness to the Lord Jesus. A letter was read from John Sprunger, accepting our call as pastor, for which we are grateful for God's leading. They expect to be with us by Nov. 7.—Corr.

—**Lorraine Avenue Church, Wichita, Kan.:** Sunday evening, Sept. 19, Robert O'Conner spoke, showed examples, and led a discussion on better comics and magazines available to our young people. This service was prepared by our men's brotherhood. Sept. 21 was all day sewing for the ladies of our church. The ladies were urged to donate good used clean clothing. Those interested in forming a dramatic group to present plays met at the church on the evening of Sept. 26. Fifteen young people of our church are attending college. On Oct. 3, an impressive Communion Service was held. Six persons joined our fellowship as members during this morning worship service. Oct. 3, our church was host to the Western District Sunday School Convention. Much work is being done on our graded Sunday school material as was presented in the afternoon. In the evening, a panel of five presented interesting subjects which led to discussions. Goessel Mennonite Church and Grace Hill Church furnished inspirational music. We were happy to have such a large interested group attend this convention.—Mrs. John H. Gaeddert, Corr.

OUR SCHOOLS

(continued from page 670)

The 1954-55 weekday church school program of the Woodlawn Mennonite Church has been in operation since the last Wednesday of September. Through this program some 70 children are offered religious instruction for an hour each week. Levi Koehn is serving as superintendent of the groups. He is assisted by six teachers from the Seminary Fellowship.

FREEMAN JUNIOR COLLEGE

A special missionary program sponsored by the Women's Missionary Society of the Hutterthal Mennonite Church was held in Pioneer Hall Sunday evening. Representatives from numerous churches representing several Conferences participated in the program. Miss Elizabeth Foth was the main speaker. She told of her work in the Red Hook District of New York City where she has been the past thirty-four years. Speaking to a large and attentive audience she repeatedly urged her listeners to make sure of God's plan for their lives.

The next day Miss Foth spoke in Chapel where her presence and that of Missionary Alfred Habegger of Montana made it possible to conduct a special missionary chapel. Rev. Habegger told of the work among the Cheyenne Indians. He mentioned both the joys and the difficulties encountered in mission work. The difficulties he related make us recognize our own insufficiencies, but we need to remember that we can do all things in Christ who strengthens us.

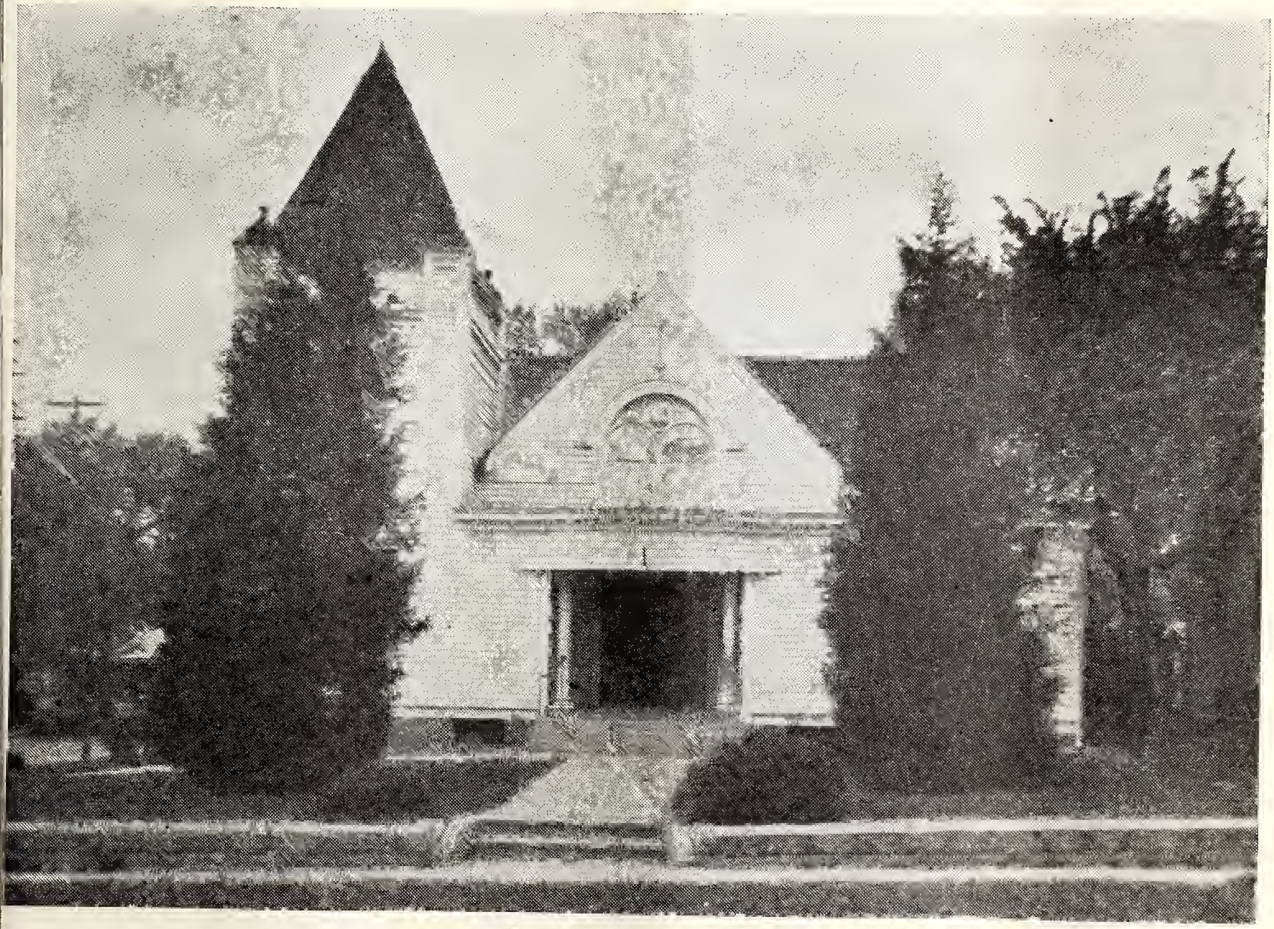
The annual Church-Workers' Fellowship Dinner was held in Pioneer Hall Dining Hall on Friday evening. Attending were pastors, church welfare committees, school directors, and members of the faculty.

President von Riesen and Principal Hartman recently attended a committee meeting at Canton Academy where plans were made for the Inter-State Academy Conference activities of the year. Freeman Academy will be the host school this year and the basketball tournament, speech and forensic meet, play festival, and music festival will all be held in Pioneer Hall.

THE Mennonite

MENNONITE
SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ.



The Beatrice Mennonite Church, Beatrice, Nebraska.

A New Song

Good News for Bad Hearts

How Can the Church Keep Her Youth

Reasons for Pentecostalism and Militant Fundamentalism

Volume 69 Number 43 November 2, 1954

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We plow the fields, and scatter
The good seed on the land,
But it is fed and watered,
By God's almighty hand;
He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine,
And soft refreshing rain.
All good gifts around us
Are sent from heaven above;
Then thank the Lord,
O thank the Lord
For all His love.

—**Mennonite Hymnary**

The Mennonite

Editor, J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. E. Smucker, Maynard Shelly, Willard K. Claassen.

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DISTRICT-WIDE MISSIONARY CONFERENCE

—November 19, 20, 21, 1954—

Zion Mennonite Church
Souderton, Pennsylvania

THEME—

"Christ for the World"

November 19, Friday night—
Rev. and Mrs. Edward Burkhalter, India
Miss Wilhelmina Kuyf, "What About China?"

Nov. 20, Saturday afternoon—
Miss Elsie Pfister, Kentucky
Rev. Andrew Holliman, Paint Rock, N. C.
Rev. and Mrs. Edward Burkhalter, India

November 20, Saturday night—
Miss Agnes Sprunger, Belgian Congo, Africa
Mr. H. A. Driver, Sec., Congo Inland Mission

Nov. 21, Sunday afternoon—
Rev John Suderman, "American Indian"
Miss Wilhelmina Kuyf, General Conference Mission Fields

November 21, Sunday night—
Mr. Orlo Kauffman, "Challenge of Negro Work in Gulfport, Miss."
Rev. John Suderman, "Personnel for the Mission Fields"

Have You Heard

that a recording has been made of the complete New Testament? Only 24 seven-inch records have the entire New Testament in the King James version. These records can be used on a 33 1/3 rpm record player. The total playing time is 23 hours. These records are ideal for shut-ins, invalids, and old people. May be used in parts. Available at the

Mennonite Book Store
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Of Things to Come

Nov. 14-19—Bible Lecture Week, Ed. G. Kaufman, Bluffton College

Nov. 25—Thanksgiving Day

Nov. 28—Advent Sunday

Dec. 1-6—Council of Boards, Newton, Kansas

Dec. 12—Universal Bible Sunday

"WHAT A LAYMAN CAN DO"

1. Have faith in God, in man, in yourself—faith in the ultimate victory of right over wrong. Have faith in our leaders and in God's ability to use them for His purposes.

2. Be an island of calm confidence in a world of turmoil—not blind wishful thinking, but belief in the power for right of a God who cares.

3. Be friendly to everyone you meet. Throw a pebble of kindness into the pool of human relations to help overcome hatred.

4. Pray repeatedly, realizing that you are using an overwhelming power for good. Use spot prayers more and more frequently during the day to try to beneficially condition destructive situations as they are reported.

5. Practice the exclusion of doubt and fear from the mind. Keep a record of constructive thoughts put into words during the day and of destructive thoughts not uttered. See that the balance at evening is on the positive side.

6. Develop the consciousness that there is a constructive answer—no matter how depressing events may seem.

7. Look upon yourself as a child of God, made in His image—Then love your neighbor as yourself.

—Walter C. Speers, Lorraine Ave. Church Bulletin, Wichita, Kansas.

CORRECTION

In the last issue of "THE MENNONITE," page 666 in the article "Salvation—Can It Be Lost?" the quotation from Revelation 3:5 should read: "And I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

Editorials

SOME OBJECTIVES FOR 1954

1. **Intensifying the Home Mission Vision.**
2. **Studying Interdenominational Relationships.**
3. **Stressing the Importance of Christian Stewardship.**
4. **Expanding Evangelism by Acceptable Methods.**
5. **Recruiting for the Christian Ministry.**

OUR OBJECTIVES RECONSIDERED

As the year draws toward its close, may we look again at the objectives the editorial committee set up for emphasis in "THE MENNONITE" and in the churches for the year.

1. We believe there is renewed interest in *Home Missions.* Not that we are less concerned in foreign missions, but the needs of the home field all about us are becoming more apparent. There are non-Christians on every side. The cities teem with people who do not accept Christ as their Lord and Savior. Many of these are our neighbors. More and more we are coming to realize that as witnesses we are responsible to bear testimony of the gospel of Jesus Christ to our neighbors. This may often prove more difficult than to give of our means to foreign missions.

2. The Evanston Assembly is past and we have had opportunity to study *interdenominational relationships.* We realize that as Mennonites we can no longer draw ourselves aloof and have nothing to do with other denominations. We need to be on some working agreement with other churches, and share of our beliefs with them, and be willing to receive from them what we may have missed.

3. The idea of *Christian Stewardship* has been stressed for some time through the column "Stewardship Gleanings." We trust our readers have followed this column with new interest and enlightenment on the important matter of giving and Christian stewardship. We are doing better than formerly, but we can still greatly improve in the field of stewardship.

4. The theme of *Evanston* has been emphasized from various angles. Previous issues of "THE MENNONITE" have carried articles dealing with this great theme. It might be well to re-read these articles and gain new insights into the opportunities and obligations of evangelism, both personal and general. This touches the heart of the gospel message.

5. Perhaps the subject of *recruiting youth* for the Christian ministry has not received its full proportion of attention. At least we do not seem to have a very satisfactory method of such recruiting. Perhaps some board or committee of the Conference can bring us a satisfactory plan for adoption. This important subject needs further consideration.

A new set of objectives for the coming year is being drawn up by the Board of Editors.

A MISLEADING STATEMENT

One common statement often made about youth is not appreciated by them. We frequently hear the remark "The young people of today are the church of tomorrow." But this is not quite fair to our young people, for the youth of today are the church of today, not merely of tomorrow.

The church is not an institution for middle-aged and older people only. When young people dedicate their lives to Christ; when they accept His will for their lives, and seek their place in His Kingdom; when they volunteer for various kinds of Christian service, they are a very vital part of the church *today,* and the church is much richer for having their active participation.

Our churches should give more consideration to our youth. They have the enthusiasm, the idealism, the energy, and the convictions that all our churches need. To simply shelve them until they become middle-aged is to miss the vigorous energy any church needs. Our Christian youth are the church of today and we should be thankful for their commitment and dedication to the cause of Christ. Their energies should be used and directed into definite forms of Christian service.

A church is neither for older people only, nor for young people alone. They need each other to give proper balance and poise. There is no finer picture than to see both old and young working together in enthusiastic cooperation for the advance of the Kingdom of God through the avenues of the Christian Church. We need both old and young to make the church of today equal to its present tasks. The young people of today are vital to the church of today.

DID YOU RECEIVE A QUESTIONNAIRE?

Sevral months ago the Publication Office sent out five hundred questionnaires to get the readers' reaction to "THE MENNONITE." To make it an impartial sampling of opinion, every twenty-fifth name was selected from the subscription list and the questionnaires sent to these subscribers. Of the five hundred sent out, only one hundred and fifty responded to date.

If you are among the other three hundred and fifty that have not yet sent in their opinions, will you please fill in the blanks as indicated and return promptly to the Publication Office so that the evaluation may be as complete as possible.

In a later issue some results of these samplings of opinion may be tabulated and printed for our readers' benefit.

Good News for Bad Hearts

HARRIS WALTNER*

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh," —Ezekiel 36:26.

Heart disease is still our nation's greatest killer. We are alarmed at the number of deaths on our highways, yet in 1952 almost 14 times as many deaths were attributed to various diseases of the heart as to motor vehicle accidents. Hugh sums are spent for diagnosis and cure. We are aware of the seriousness of physical heart disease.

The inspired writers of our Bible were also tremendously concerned about "bad" hearts. They viewed the heart, of course, not merely as the vital organ which pumps blood through the circulatory system. They thought of it as the seat of the individual's will and emotions; the place where human conduct has its beginning, where attitudes and choices originate. But the unanimous testimony of the sacred Scriptures asserts that something has gone wrong with the human heart. An infection has set in, affecting the innermost core of life and being. This deadly contagion has unbalanced and disrupted the important functioning of the human heart, and this infection has set in all over the human race. This disease is spoken of as "sin."

People are not always aware of this heart disease. Time and again the prophets of God spoke out to the people of their day reminding them of their bad hearts. Ezekiel used the descriptive phrase—"a stony heart." That suggests a once vital organ which has become hardened and petrified toward the desire of God. It suggests coldness, deadness, unnaturalness toward God. That was the disease that plagued the generation of Ezekiel. Whether we admit it or not, that is the sickness which plagues our generation.

But, the thought that "every man is a sinner at his very center" is not welcomed. It is repulsive. Tom Allan relates the experience of a minister friend who in visiting with one of his members was frankly told: "Mr. ———, I don't like your preaching. I have been a member of the church in which you are now unfortunately the minister, for thirty-five years, and I want to tell you that I strongly object to being called a sinner." How human she was. We don't like to be reminded and admit that at our inner core we are sick sinners—we who enjoy the privileges of this great land; we who have learned to scale the highest mountain peaks; to break the sound barrier in the upper atmosphere; to build great structures like the Empire State Building and the Grand Coulee. We who have learned the secret of the atom, hate to be told that we are still in a hole and absolutely need the help of someone else to get us out. "The preaching of the cross is to them that perish foolishness," (I Cor. 1:18).

Yet, in our foolishness there are moments when we wonder. Why do some people do the beastly things that they do? Why the grasping selfishness of some? From whence come tempers that explode and words that cut like lashes? Why do people become paralyzed by fears and worries? Why do I spend much more time and money on myself than I actually need when in reality I could help others who are in desperate need? I know that I would be and I should do better, but "I do not do the good I want, but the evil that I do not want is what I do" (Rom. 7:19). All is not well with us.

How hard it is for us to see ourselves as the Eternal God sees us. There are so many ways in which we try to evade the white light of God. We try to stay in the shadows. We are afraid and inwardly ashamed of the truth so we immerse ourselves in a lot of activities. We seek escape through thrills and laughter. We clothe our ugly inner nature in all types of respectable garments, forgetting that one day these earthen garments will be taken from us and we will stand stark naked before the Great White Throne. There God will see me as I am—and I will behold myself. There God will judge the sinful stony heart and that can be terrible. Christ spoke of an eternal Hell which will be far more miserable than the bitterest experiences which this mortal life affords. "Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth," (Matt. 22:13). All that, because of a "bad" heart!

The good news for even the most perverted heart, however, is God's personal promise: "A new heart I will give you and a new spirit I will put within you; and I will take away the stony heart out of your flesh." With that promise He points to Jesus Christ, the perfect Lamb of God, whose sacrifice on Calvary and whose glorious resurrection makes possible a change in the heart and life of man. The Apostle Paul asks: "O wretched man that I am, who shall deliver me from the body of this death?" The answer rings: "I thank God through Jesus Christ our Lord." A real conversion of a total personality is possible through the power of Jesus Christ. He changed the heart of the Apostle Paul and created an entirely new spirit within him. He is changing and transforming people today.

The nature of the change that He effects is unique. (1) He puts within a person a spirit of inner peace—the sense of being forgiven and accepted by God. (2) He puts within man a spirit of power for obedience—the power to do good; the power to discipline old habits and change false motives. He provides power to grow in Christlikeness. (3) He puts within people a new spirit of love—the will to work and sacrifice for the honest welfare of others. (4) He puts within people the spirit of joy and hope. He plants the joy of knowing that all is well, with God in control. He grants a hope which carries us far beyond this life—the hope of Heaven. Such is

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*Pastor, West Zion Church, Moundridge, Kansas.

A New Song

JAMES REUSSER*

A city missionary, stumbling through the dirt of a dark entry, heard a voice say, "Who's there, Honey?" Striking a match, he caught a vision of earthly want and suffering, of saintly trust and peace, "cut in ebony"—calm, appealing eyes set amid the wrinkles of a pinched, black face that lay on a tattered bed. It was a bitter night in February, and she had no fire, no fuel, no light. She had had no supper, no dinner, no breakfast. She seemed to have nothing at all but rheumatism and faith in God. One could not well be more completely exiled from all the pleasantness of circumstances, yet the favorite song of this old creature ran:

"Nobody knows de trouble I see,
Nobody knows but Jesus;
Nobody knows de trouble I see—
Sing Glory Hallelu!

"Sometimes I'm up, sometimes I'm down,
Sometimes I'm level on the groun'
Sometimes the glory shines aroun'
Sing Glory Hallelu!"

And so it went on: "Nobody knows de work I does," "Nobody knows de griefs I has," the constant refrain being the "Glory Hallelu!" until the last verse rose:

"Nobody knows de joys I has,
Nobody knows but Jesus!"

Christianity has been called "The Singing Religion." Christians are always singing of their joy. The Bible is full of songs and music. Our hearts are stirred to remember the Angels' song, Mary's song, and the song which Paul and Silas sang in prison. We also thrill to read those songs of the Hebrew people, the Psalms.

Seven times in the Psalms and again twice in Revelation there is an intriguing phrase which recurs—"a new song." Surely Christians should have a song. Christianity is not a religion of long faces, sour and over-serious. On the other hand it is not the forced grinning behind a false front, or a whistling in the dark to buoy up one's fears. However, Christianity is characterized by joy. In Galatians 5:22 Paul mentions joy as one of the fruits of the Spirit which Christians should show in their lives.

The Christian's song is not just any song. It is not jazz which is based on an attempt to find happiness. It is the *result* of real happiness. It is sometimes major, sometimes, minor, but always sweet and beautiful. What is more, the Christian's song is a *new* song. Many songs become old and commonplace. Every week many popular songs go off the hit parade. Christian experience is always new, therefore the Christian should always have a new song. There is always something of joy, something to be thankful for, something which needs to be put to God's trust. There is a song for the Christian in any experience of life.

There is the song of the new convert or young person who has just accepted Christ. "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God," Psalm 40:1-3. Finding Christ gives the convert a new song. Often he is fairly bursting with a contagious joy he can't contain—the joy of losing the old life, of finding Christ and victory over sin.

There is a song for day-to-day living of the Christian. This song is more steady as its singer has learned to trust God in every situation regardless of the temptations, trials, and problems of life. This song might echo the words of Psalm 96:1-2. "O sing unto the Lord a new song: sing unto the Lord, all the earth. Sing unto the Lord, bless his name; shew forth his salvation from day to day."

There is a song of the joy of those walking in the twilight of life, the joy of having been faithful to the Lord, of having walked in His paths many years. To such Christ is an old Friend and the Word of God is dear. They have trusted God in the trials of life and they can sing, "Thy statutes have been my songs in the house of my pilgrimage. I have remembered thy name, O Lord, in the night, and have kept thy law," Psalm 119:54, 55.

Then too there is a song for joy in suffering. There are some Christians who have no song until they discover God's care in illness, bereavement, or hardship. Some of the greatest saints with the most beautiful songs are the ones who have the least outwardly to sing about. Mrs. Belknap was an active Christian woman who was gradually crippled with arthritis until unable even to feed herself. However, she remained one of the most active members of the church, writing letters of encouragement to younger Christians, and having many church groups meet at her house. All who knew her could hear her song of faith and praise to God! The song of these people is like to that of Job who also suffered: "By reason of the multitude of oppressions they make the oppressed to cry: they cry out by reason of the arm of the mighty. But none saith, Where is God my maker, who giveth songs in the night," Job 35: 9, 10.

Why then is it that some Christians have no song, or else have a jazzy discordant one? Certainly it is not due to adversity for "Nothing can separate us from the love of God." Why then is it? First, there are some Christians who are just unaware of God's blessings. They are not spiritually discerning, for though God continues to care for them, they don't even notice. If we are to have a song, we must be constantly thankful and spiritually conscious of all God does for us.

There is another class of people who have no song. These are those who shut off the blessings and joys God wants to give them. Those who have no real

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***Pastor, Salem Church, Dalton, Ohio.**

How Can the Church Keep Her Youth

We will have to admit that the reason why our youth of today are not interested in the church is because the church has failed to help them to be interested.

The church begins to lose her young people at the end of the sixth grade. At the end of high school there are generally about 10 to 15 per cent of those who went through the children's department who remain. Another period of loss takes place during the early period of marriage.

As society is now organized the church has an inescapable responsibility with respect to the young people. Society expects the church to provide a program of training which will lead the young people into the higher ways of life. It needs to present progress that will challenge the enthusiasm of youth.

Inspiration and guidance, not restraint, are the outstanding needs of youth today. Christianity is not a creed, but an experience, not a restraint, but an inspiration.

The church often fails to integrate the loyalties and interests of the young people into the total life of the church. Christianity must be made vividly real, present, personal, and helpful. There has been too wide a gap between the lessons studied in Sunday school and their application to the lives and problems of the pupil's everyday living.

Another aspect of its failure has to do with the program being broken into segments. There is that lack of the sense of a larger family fellowship. The various groups have their meetings without any sense of partnership with the other departments of the church. There is a real value to a child in having a sense of membership in the total church. While we need departments with grade activities, at the same time it is necessary that these departments are parts of a larger whole.

In an organized departmental program the worship service provides splendid opportunities for developing pupils in the abilities of leadership, in planning programs, and in the discharge of responsibility. They will need constant assistance and close supervision. If a service is properly managed the best intelligence of the most academic adult can be challenged and the interest of the other children and young people can be held at the same time. Many ministers overestimate the intelligence of adults and underestimate the intelligence of youth; when actually the average young person has a better terminology and a wider grasp of knowledge than the average adult. With a service that is worshipful, rapidly moving and interesting it is possible to provide a great fellowship for all ages. This lays the foundation for a family spirit and a united church.

The church has failed also in developing character. It has not prepared children and young people adequately in life in helping them to make Christianity practical and significant in their everyday experience. This can probably be explained in the fact that many churches have no definite program of service. There is little action to put principle to practice. People get into the habit of listening to what comes from the pulpit and then going out without immediate opportunities to act.

Most churches fail to create group fellowship in the home and community with their own programs to give that which is real and supports individuals in their search for the best. The church has children and young people a very small part of the week. It needs to create cooperative mind patterns to stimulate a consciousness of God and Christian patterns of living.

If young people are to have a part in the church, not only must the program be geared to meet their interest and challenge them, but there must be a spirit of adventure and of a growth in the total organization. While the faith and belief in God is the same old faith, it can be adapted to the needs of young people.

Should church lights not burn at night? The church should not be the darkest, gloomiest-looking place in a community. How can the attack of the church on poolrooms, night clubs, movies, etc., be justified when all of its doors are locked at night?

Young people today are buying their good times —movies, ball games and such like, but they miss the thrill of creativity, the sense of genuine fellowship and the joy of possession in the things they do. Someone has said, "If we are interested in helping our people live the Jesus-way in all their experiences, then why should we not be interested in helping them to play as well as stimulating them to pray."

If the church will make adequate provision for suitable, appealing, wholesome leisure activities with trained leaders, she will guarantee a larger and more permanent place in the lives of the young people.

Socials, when properly planned and conducted can be a time of real fellowship and fun. Socials used as bait for the church or Sunday school are all right occasionally, but there must be better reasons than bait for socials. It is important that the church should lead in this "back to the home movement." The home needs again to become a social center of young life. Many dangerous tendencies of today would be changed if the homes were again made attractive to young people.

A social affair could be the natural outgrowth of an enterprize in which a group is engaged. For an example lets take a missionary project for Japanese children. After they have studied customs, ideas and needs of the Japanese people, they could plan a party featuring such games and customs.

Another phase of activity which fits in very closely with the recreation is the summer Bible camps or retreats. This is often the high light of a young person's Christian experience and often the determining point in spiritual interest. This should be a time when young people are not only inspired but challenged to live a positive Christian life, as they return to their churches and take an active part in its activities.

Much can be done through a strong Sunday school program. One of the problems of the church has been to provide leaders and teachers who know more than their pupils. Curriculum materials have been inadequate and often not geared to the experience, need, and interests of youth. A partial solution to this problem is for the church to provide a teacher training program for its leaders. The teacher's responsibility is so enormous and thorough preparation is essential.

A child hungers for knowledge. Any teacher who can interpret to him the Bible, God and spiritual truths, and can apply them to his life, will never fail to interest him. If the teacher fails in this respect he'll go where he can find other information which will interest him.

Young people will arouse interest and take on responsibility if they are permitted a right to share in organization. To elect student officers helps them to want to make it their own organization and their loyalty to it is enlisted.

The minister will be wise if he becomes acquainted with all of his young people, knows them by name, and creates confidence to make them feel they can come to him with their problems and joys. He should call in their homes when the young people will be there.

A missionary project which the young people feel is their own will work marvels toward our present problem. It would be well to concentrate the thought and activity of the group upon a specific interest, rather than a study of missions in general. They know whom they want to help, they understand what help is needed, they have some kind of contact with the workers, and their study and work center upon the opportunities of this selected field. In this method care must be taken not to see the needs of only one such field, and all interest in other fields be neglected. A large program can be built around a missionary project, so that the interest and responsibilities can be distributed among a large group of young people.

In conclusion, all these plans and methods have their place and are essential, but my personal opinion is that when young people learn to know Christ as personal Savior, yield to Him, and learn to live and experience the deeper life, half of the church's youth problem is solved.

—Adelia Heinrichs in "Christian Witness"

There is nothing so fatal to character as half finished tasks.

Stewardship Gleanings

Can We Learn from the World

ANDREW R. SHELLY

". . . the children of this world are in their generation wiser than the children of light," Luke 16:8.

Much of my work is done "on the run." This morning I arrived in Lincoln, Nebraska. Here I have a four hour stopover. With my portable typewriter on my lap I am seated in the Burlington Railroad Station.

Lincoln is having a great football game this afternoon. About fifteen minutes ago the crowded excursion came. People swarmed through the station shouting. They entered a large fleet of buses.

Of course I am not seeking to criticize attendance at a football game. However, the words of Jesus came to me: ". . . the children of this world are in their generation wiser than the children of light." The entire account of the unjust steward should be read as recorded in Luke 16.

I would like to point out at least three ways in which the people of the world are often "wiser":

First, in their devotion to their cause. Priorities in devotion are a good index of a person's life. One of the greatest challenges which comes to us as Christians is to develop his sense of values. This requires a spirit of true devotion and consecration.

A worldly man said to the Christian: "I pursued the temporal as though it were the eternal: you pursued the eternal as though it were less than the temporal." Read over the sentence several times.

Second, in their willingness to spend money for their way of life. I am often utterly amazed at the amount of money worldly people are willing to spend for either evil or a few minutes of pleasure at the most. It seems the people of the world have learned that if they really love something they should be willing to spend money for it.

We can operate the Seminary for six years for what it would have cost to take our General Conference to a recent boxing match which lasted four and one-half minutes. The drinker, the gambler and the extreme sports enthusiast is willing to spend large sums of money to satisfy his cravings.

Third, in their willingness to be inconvenienced and sacrifice. Not only are the people of the world devoted to their way of life, and not only are they willing to spend for it; but, their willingness to be inconvenienced is amazing. Witness a football game on a cold, rainy day. Or, notice the energetic way in which a successful businessman conducts his work. The storm does not hinder his opening the shop. Long hours are given.

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Reasons for
Pentecostalism and Militant Fundamentalism

W. F. UNRUH*

In this article we continue our search for a way to counteract the "inroads of Pentecostalism, militant fundamentalism, dispensationalism, and liberalism."

1. Why does Pentecostalism take hold so easily in certain circles? May it be that people feel a need for a deeper experience with God? May it be that since we do not teach and preach much on how this need can be met, the Pentecostals with their strong emphasis on a second blessing have a special appeal? It may be that the motives of those who go over to the Pentecostals are higher than some people think. It is right that we credit each other with high motives.

It is regrettable that the Pentecostals in their indiscrete emotionalism and extravagant expressions of joy have not only brought a blessing into disrepute, but have also contributed toward an unbalanced and repulsive exhibitionalism in Christian experience. Their indiscrete shouting, yelling, and rolling on the floor is no more an argument against a deeper religious experience than the yelling, shouting, and distortions of cheerleaders at a football game is an argument against football as a game.

It is an open secret that most of our great Christian leaders who have made outstanding contributions toward the Kingdom of God and toward the salvation of souls have had deep religious experiences with God subsequent to their conversion experience. We think of men like D. L. Moody, Charles Finney, F. B. Meyers, E. Stanley Jones, and many others. They witness to an experience which they call an infilling of the Holy Spirit. There are people in our own churches who have had similar experiences, who hesitate to speak of this because our general attitude has been rather strong against exhibiting our religious experiences. Our emphasis on "being the quiet in the land" is good, if it is not allowed to squelch a wholesome exuberance of our joy in the Lord.

The solution of the problem of Pentecostalism lies not in condemning it in its entirety. We need to help people find the answer to a deep felt need. It appears as though we Mennonites have no commonly accepted viewpoint on the infilling of the Holy Spirit. It might be well for us some time to arrange for a conference of prayer, study, and sharing of experience on this matter to come to a common understanding of how our longings for a deeper experience with Christ through the anointing of the Holy Spirit can be found. Whenever people meet in a prayerful search for light from God, whenever they are agreed on what they desire of the Lord, Christ Himself is in their midst to guide and to lead on. (Matt. 18:19-20) We can trust Him to guide aright. Such a prayer conference would do two things. (1) It would bring us closer to God and help us to know how to preach about the infilling of the Holy Spirit in the light of New Testament teaching and experience, and (2) It would guard our people from "slants" and exhibitionalism which bring God's wonderful gift into disrepute.

2. Militant fundamentalism is a movement which feels itself called to "earnestly contend for the faith which was once delivered unto the saints." We should not impugn motives, but surely it is our Christian duty to examine procedures in the light of the Spirit of Christ. It is right to ask, Why do people do what they do? This movement is not confined to any one denomination. In their zeal to "contend for the faith" these fundamentalists are often in a fighting mood. They quite forget Jude's instructions on how to "contend for the faith." They indulge in denunciations, social ostracism, arguments, debates, and tirades against those who hold different views and beliefs. They forget that Jude counsels that in contending for the faith we are to build ourselves up in our most holy faith by (1) praying in the Holy Spirit, (2) by keeping ourselves in the love of God, and (3) by looking for the mercy of our Lord Jesus Christ unto eternal life. Toward those who err and go astray we are to have mercy and help them. Some we are to snatch out of the fire, going after them at the risk of injury. We are to have mercy on the erring with fear, even though we hate to touch their garments soiled by their sins. This procedure is a far cry from the way certain fundamentalists conduct themselves toward people whom they hold to be in error.

Why are they so militant and so beligerant? They usually boast that they stand on the Bible and that therefore they are absolutely right. But while they say that they stand on the Bible, they feel free to bypass Jesus and to disregard Him and His teaching. They refuse to place themselves under the judgment of Christ. This fact makes them dangerous. It has happened that people who profess great devotion to the Sacred Scriptures have done terrible things. Caiaphas in demanding the death of our Savior claimed that he was basing himself on the Scriptures. The Pharisees in opposing Jesus said, "We are disciples of Moses, but as for this man we know not whence he is." The unconverted Saul helped to kill Stephen because he thought Stephen spoke blasphemous words against the law of Moses. It is a disturbing fact that Jesus was opposed and killed by religious leaders who made a great boast of following the Scriptures, but they utterly disregarded Jesus.

It is in this same respect that the militant fundamentalists make their mistake. They claim that they stand on the Scriptures, but they disregard Jesus as God's full and final revelation. Thus they refuse to

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*Field Secretary, Western District Conference.

A Matter of Education

The children in Roger's neighborhood apparently cared for little outside of television and gunplay. Dressing up as Indians was seldom thought of any more. Everything was an echo of television. The play was noisy. Neighbors did not say anything, but they were getting tired of hearing it so continuously.

One mother had an idea, which she put to work. She borrowed from the Children's Museum ten birds' nests and some stuffed birds. To these she added a downy woodpecker's nest which she had had many years, a song sparrow's nest that had been built in the front hedge last summer, and a stuffed oriole that was over one hundred years old! She arranged these on tables for an exhibit. She also fastened up mounted-bird pictures and had open bird-books placed around.

Then she invited the neighborhood boys and girls to see her exhibit. She gave a talk about winter birds, for this was the winter season. She showed the children her feeding station in her small back yard, and they were fortunate enough to see several birds enjoying a meal. She displayed a bag of wild-bird seed and mentioned where it could be purchased, and then she directed attention to the skins of grapefruit halves hanging on the trees. These had been filled with crumbs, melted suet, and peanut butter.

Next they all went into the living room and sat on the floor while records of bird songs were played on the phonograph. After that they viewed the exhibits which had been prepared and which, now, she explained.

Interesting boys and girls in bird study is a most worth-while thing to do. It will by no means stop gunplay, but it will present different viewpoints. One day in early spring, I saw some of the children playing "bang-bang-bang." Suddenly Billy, who was on the stone wall, held up his hand. "Wait!" he called. "There's a robin!" And their play stopped for a few minutes as they watched the first robin of the spring. The exhibit had paid!

Our bird friend had another idea which she put to work. She suggested to other mothers, whom she knew well, the advisability of taking groups of boys and girls once a month on educational trips of different types. The mothers responded, each according to her own special line of interest. One, took a group to Concord, Massachusetts—certainly a treasury of literary culture. They visited Louisa Alcott's house and other homes of equal interest. Another group who went to Massachusetts chose Boston for the trip. They visited many historic buildings.

Once, after a severe storm, several mothers took some children in their automobiles and drove to a nearby beach. There they all alighted. They walked along the shore collecting driftwood and various sea forms that had been brought in by the waves and tide. This started some of the boys and girls to making collections, an idea quickly followed by another group. The latter were a small group who had been taken into the woods, where they studied leaves and the bark of different trees. Later, some of these children made blueprints of the leaves and started scrapbooks of the blueprints. This activity might well develop into a worth-while hobby, as might other collections that were a bit out of the ordinary.

Educational good times like these will, without question, create keen anticipation for more of like kind. Let us raise the thoughts of our boys and girls above the television level gunplay. There is no doubt but that television has its place. However, child-interest is so rich in varied possibilities that a little adult help will usually bring attractive educational activity, in this way leaving less time for television and a better opportunity for choice of program.

—**M. Louise C. Hastings**

Christian Victory

Some of the finest people I have known were those who inspired me because of their radiant victorious faith in the midst of suffering.

There is the boyhood memory of the man who for twelve years lay in bed, sick, helpless, paralyzed, able only to turn his head slightly. I still recall his fine spirit, the tender radiant care of his wife, the fine companionship of his son. No, I'll never forget those folks!

There is the recollection of a father and his crippled daughter. She couldn't walk, sit, talk, read—nothing it seemed except lie on her bed and be the source of a victorious faith so evident in the life of her father. He's gone now but his spirit is still here.

Then there is the memory of seminary days, of the girl who couldn't walk. Infantile paralysis! Braces on both legs! We wheeled her about in the wheel chair, carried her up the steps to the dining hall, sometimes to classes. She was always smiling, always happy, especially on the day she was dressed in a beautiful wedding gown and married to one of the students. Now she is a mother and a great inspiration to her husband, a New England pastor.

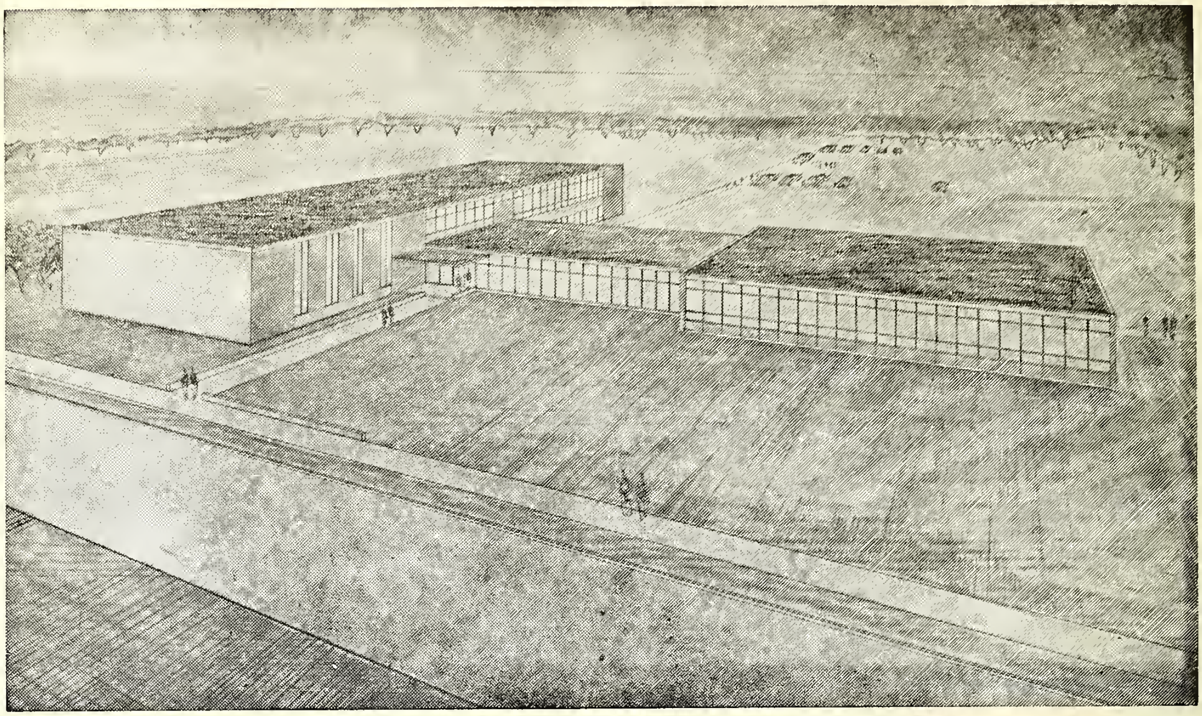
Some of the grandest stories I've read are those of men and women who in spite of suffering, perhaps because of it, gave a lasting contribution to mankind.

Many names come to mind! Beethoven, Milton, Byron, Crosby, Helen Keller, Luther, Hus, Saul of Tarsus and a host of others who endured suffering and persecution.

Have you ever observed that the people who make an impression on this world are those who have really come to grips with life, and through suffering and hardship finally come to the end of their course able to say, "I have kept the faith"? Have you noticed that they are not the ones who grumble, com-

(Continued on page 687)

Building Plans -- Canadian Mennonite Bible College



Building plans for the new Canadian Mennonite Bible College building to be constructed in Tuxedo, Winnipeg suburb, in 1955, are nearing completion.

A publicity folder now being distributed in the churches of the Conference of Mennonites in Canada features the architects drawing and floor plan sketch of the proposed building. The building project, exclusive of landscaping and furnishing, is estimated to cost approximately $170,000.

Structure will have the shape of a T with the stem, the classroom wing, in a south-north direction. Chapel and library wings will be opposite each other on the south end of the classroom wing. In the main, the building will have one story with a basement under the library wing only and a small second floor allowance between the upper section of the chapel and library.

Chapel Design

Building will be modern in design with its flat roof, large windows, and its one-story spread over a large area. Special chapel design will express the religious character of the institution.

Facilities, which will provide for 150-200 students, include seven classrooms, four music practice rooms, teachers' business and administration offices, book store, lounge, chapel, prayer room, visual aids room, lunch room and kitchen, library and archives, typing room, book repair, recreation, etc.

Construction is to begin in March of 1955 and to be completed in the summer of that year. Building site is the 20-acre property purchased last year, and located in Tuxedo, just south of the Provincial Normal School.

REASONS FOR PENTECOSTALISM AND MILITANT FUNDAMENTALISM

(Continued from page 680)

place themselves under the judgment of Christ. We are shocked that some fundamentalists advocate genocide, germ warfare, and the use of the A and H bombs. They do this by disregarding Christ and by quoting Scriptures which fit into their thinking, and then they claim that they stand on the Word of God. It is by their claim that they stand on the Word of God that many of our good-hearted and sincere Christians are misled.

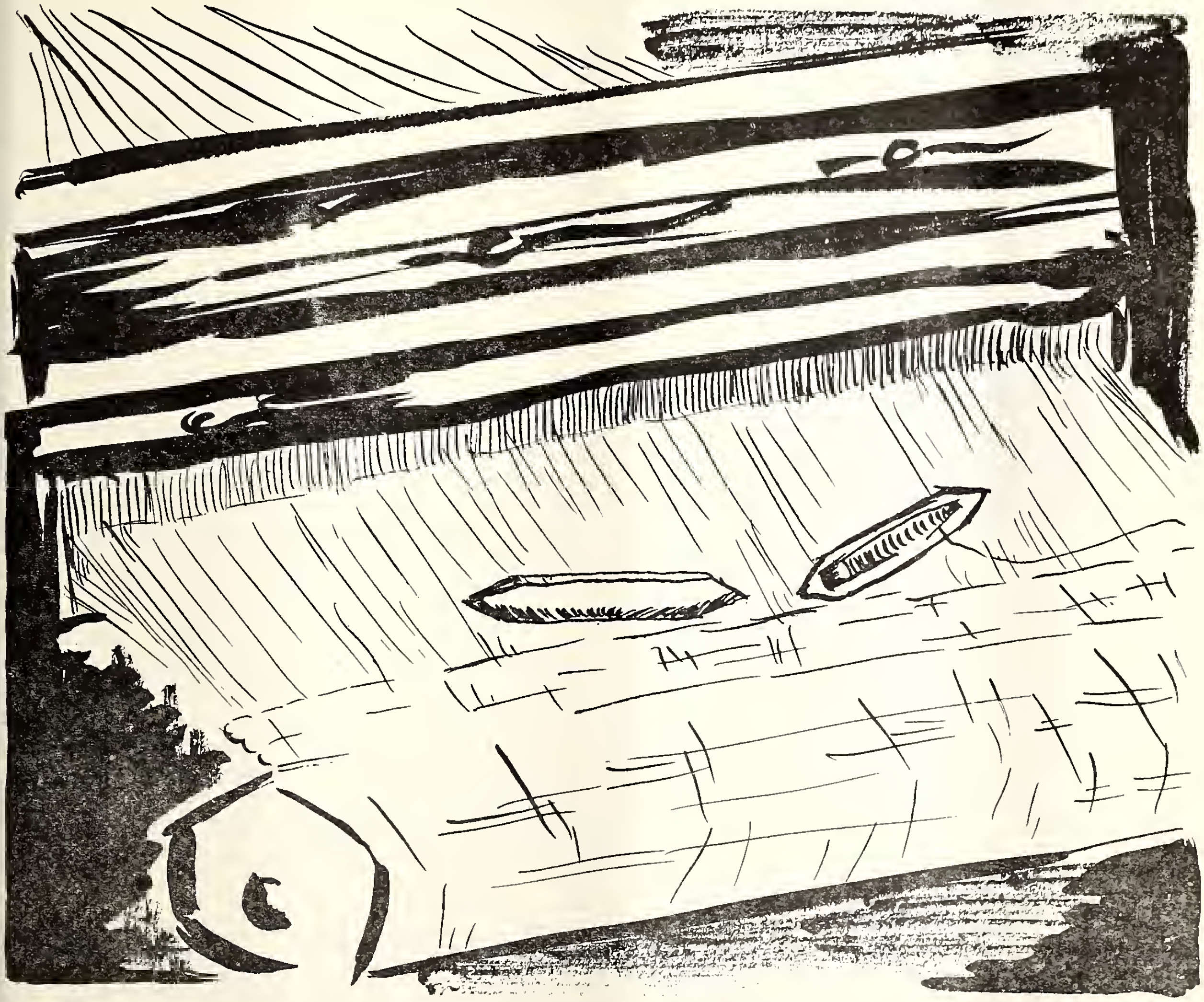
How can this danger be overcome? It appears to me that we are in great need of light on how to recognize and ascertain the guidance of the Holy Spirit in the use of the Scriptures. Jesus has given us definite light on how the Holy Spirit leads into all truth. Many Christians have not been helped to recognize the guidance of the Holy Spirit in the use of the Scriptures.

It would be well to arrange a study conference to clarify how the Holy Spirit guides believers into the truth. Where this is understood and followed, people will not misuse the Scriptures as some fundamentalists misuse them. Some people need light more than they need censure.

You may wonder why I advocate study conferences. The reason is this. Only seeking hearts find light. Insights into these truths cannot be passed on to others by preaching at them. God gives light to people who truly desire to be enlightened, and who search for light.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Lois Duerksen, North Newton, Kansas



Weaving a Life

You are a weaver. Your Christian life of stewardship is a weaver's loom.

Have you ever watched the weaver in action? Before he begins he plans the pattern that he wants to create in that piece of cloth, the rug, or the tapestry which he is about to weave. Thereafter each one of the thousands of threads that becomes a part of the developing pattern is carefully chosen for its particular color in its particular place. Little by little the pattern becomes clear to us who look on. Finally it is completed. The ability of the finished product to inspire others with its beauty and usefulness depends both upon the quality of the original plan and upon the care with which it was developed.

You and I are weaving the textile of stewardship upon the loom of our lives. The threads we use are all that God has given us—our talents, our time, our opportunities, our material blessings, our homes, our friendships, our studies, our work, our joys, and even our sorrows, along with whatever else God has placed into our hands.

The inspiration for the pattern of our Christian stewardship also comes from God. God helps us plan the individual patterns each of us needs to produce in our particular life. Each one is different because we have both different experiences and different threads with which to work. But each pattern has the same great, basic theme as all the others, for each in its way presents our thanksgiving unto God.

A weaver may have a warehouse full of threads representing every conceivable color. But what will

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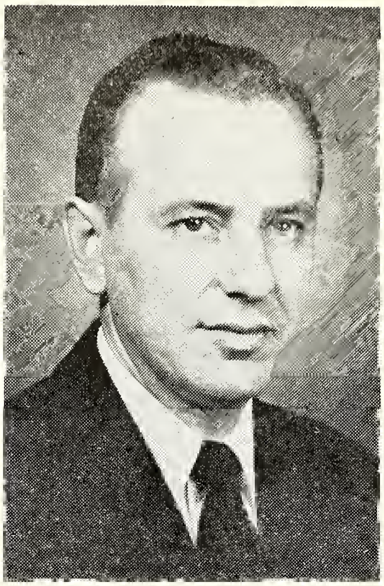
Should Young People Tithe



The question "Should Young People Tithe?" brings to mind the question "Should Young People Be Christians?" The manner in which we answer the second would determine our answer to the first. When a young person lines up with Jesus Christ, he usually expects to do what is required of him. His motives and endeavors are quite pure and noble. As he watches his elders, he soon discovers that they are not doing their best—let alone doing that which they know they ought to do. Perhaps this is why more young people are not systematic in their giving.

The tithe is a working scheme of proportionate giving by which we can make the principle of stewardship an actuality. If we believe that tithing is essential to the Christian life, then we must also have a basis for its support. "Is it scriptural?" and "Is it practical?" are two questions most frequently asked.

Is it scriptural?

Tithing was practiced before the Mosaic Law or before the revelation thereof through Moses to the children of Israel. The first mention in the Bible is listed in Genesis 4:4 when Abel offered "the firstlings" which called forth "respect." Other early incidents are recorded in Genesis 11:31 and Genesis 28:22.

Obviously, we want to know what Christ said about the tithe. Read his statement in Matthew 23:23 —"Woe unto you, scribes and Pharisees, hypocrites!" not for paying tithes of mint and anise and cummin, but for omitting "The weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone." This is not only a matter for the Jews, but for all people of all time. The duty to tithe is older than Christianity, wider than Judaism that preceded it, and more inclusive than all the religious sects that now exist. It is "as much a debt as any obligation" ever imposed.

Is it practical?

Since the act of tithing requires the payment of larger shares of income than most persons allot for divine purposes, the very act of setting aside the tithe regularly and faithfully will leave its imprint upon the soul. This will develop habits of thrift and frugality and give a proper perspective on vocation and money. It helps us to see that all of living, even the making of a personal budget and the spending of money can be done to God's glory.

The tithe will literally free the tither from the slavery of "giving by spasm." With God's tenth set aside at once upon receipt of income, the tither becomes a TRUSTEE, instead of a miser doling out that which he previously had felt to be his own.

Like all truly Christian living, it brings to us the joy of an honest and important participation in God's work in this world. Untold numbers of people have found that nine-tenths of income and a conscience approved of God, will 'go farther' than ten-tenths without that approval. We are admonished and encouraged to give as the Lord hath prospered us.

Proper use of money is important because money talks. Try using money for influence, persuasion, and power—it works! If money talks along these lines, then money also talks in our relationship to God. Not that God is influenced by our giving, for God does not need tithes for himself. The principle of tithe-giving is needed by man. The principle of our giving expresses our faith and conviction in Jesus Christ. How I earn my money, share it and spend it, describes my character. The depth of my faith and conviction may well be measured by the amount given, the amount left and the spirit in which it was given. If money talks, what does your money say? Why not let it speak for God—your Lord and Savior.

The practice of tithing increases our interest in the church and spiritual things. It helps us to put God first in our lives. We become conscious of the fact that everyday living is closely related to our Christian worship. If we become a faithful steward of God—and tithing is a way of becoming a faithful steward, the presence of God will become a reality, because we are transacting business with Him. If our money is closely related to our spiritual life, then systematic giving becomes very essential. The gospel and our relationship to Jesus Christ ought to lead and enable young people to give regularly a very definite part of their income. Many questions arise in one's mind: Can I afford to tithe? Should I wait until I get my debts paid before starting to tithe? Is tithing necessary to be a Christian? The surest way of finding a satisfactory answer to these and other questions on this subject is to TRY TITHING.

—Aaron J. Epp,
Pastor of First Mennonite Church, Reedley, Calif.

Is Tithing Really Important?

As Christians we try to do God's will and, by so doing we receive His blessing. One of the greatest blessings which God eagerly wishes to pour out to His people has been overlooked by multitudes, which is that of tithing. Our question is this: "IS TITHING REALLY IMPORTANT?" Permit me to relate my experience.

As soon as I had completed high school I left for the city to make my own living, to send home a small amount of money each month, and, if possible save enough money to go to college. Jobs were hard to get and the job I did get paid very little. I was able to live comfortably and was also able to send some money home. However, after this was gone I had no money left to open a savings account. During this time I studied God's Word with eagerness and listened to all the evangelical programs over the radio that I could find. On one program I heard a message on tithing. I could see plainly that I had left God out of my budget and consequently lacked this unreserved blessing which God is eager to pour out if we only meet the conditions.

With God's aid I began to put away one-tenth of my income. I continued to do this and found it to be a blessing in itself. But God had greater blessings in store for me. In order to go to college I would have to earn more so I would be able to save. Waiting upon Him with constant prayer, He answered in the affirmative. I was transferred to another city with an increase in pay which almost doubled my previous income. All this happened just four months before college and as a result I had enough money to take first year Bible College.

However, during this time one other problem arose. How was I to use God's money? Where was it to go? A simple study of the Bible gave me the answer.

Abraham gave the tithe to Melchizedek the priest because he had blessed Abraham (Genesis 14:20). The Israelites in general brought their tithes to the temple (Mark 12:41). The followers of Jesus provided Him with money so they could supply for their needs (John 13:29). In the early church money was gathered to send Paul and other missionaries on their journeys and to supply the essentials of impecunious Christians (I Corinthians 16:1-3). From this information, what was I to do with God's money? First of course would be the church, for I had received many blessings there. Then those in the mission fields and those who preach the true Word of God over the radio.

What a blessing it is to know that my money was being so used that others too might hear the way of salvation (Romans 10:15).

"IS TITHING REALLY IMPORTANT?" Yes, this is God's way for us to give unto Him that which belongs to Him. There are still millions who have not heard of nor seen the Light. Let all of us give our part that those who are willing to go may be educated and sent. God will richly bless you for it.

—John R. Friesen,
Student at the Canadian Mennonite Bible College

WEAVING A LIFE

(Continued from page 683)

his product look like if he has no pattern to weave into it? The poor weaver who has only a few colors available to him, but who has a noble purpose in mind for their use will develop a product of beauty that far outshines the meaningless jumble of colors which the first man runs through his loom.

You and I, too, can work without a meaningful pattern. But if we do so, our lives will be meaningless accordingly. Only if we are determined to speak our praise to God by the way we use that which He gives us whether it be little or much, can we be an inspiration to others. Our pattern of praise and thanksgiving must not be hazy in our own minds. If it is, it will show up with distortions and discolorations. But we must clearly see God's love for us in Christ. Then we must live our thanksgiving accordingly, using every blessing that He has given to us.

What if the artist weaving a beautiful tapestry should think that the pattern is too exacting? So he decides that he will weave without it for a while until he feels like taking the pattern up again. Would anyone want to buy his tapestry? Neither will our lives have the value that God intended unless we live a life of consistent Christian stewardship at all times.

Nor must the onlooker who does not understand the pattern you are weaving be allowed to determine how the things with which you weave are used. Today he may be confused by your life because he does not understand your pattern. He has not seen it in its entirely. He has never known your experience with Christ out of which it grows. Therefore he cannot understand why you should not just this one time at least spend your time, money or energy according to the ways of the world.

But you and I are responsible for the patterns we produce. Christian stewardship must be well planned, clear-cut, consistent and completely thorough. Our lives are Christian only insofar as we are good stewards.

—Harold Buller,
Pastor of Bethel College Mennonite Church, North Newton, Kansas.

We give Thee but Thine own,
What-e'er the gift may be:
All that we have is Thine alone,
A trust, O Lord, from Thee.

Our Schools

BETHEL COLLEGE

An art display featuring Mennonite art may sound presumptuous and an entire display devoted to one Mennonite artist who worked in several mediums and achieved wide renown among artistic circles in Europe is striking evidence that the creation and appreciation of art is not inconsistent with Mennonite principles and ideals.

Visitors to the Bethel College Historical Library now have the privilege of viewing an entire display of original art from the work of Daniel Wolgemuth, Mennonite artist living in the Palatinate Germany. Lithograph portraits, water colors of still life, pastel scenes of the Holy Land, ink and water color scenes of South Russia, and a charming series of graphic studies of children are included in this special display. Wohlgemuth's portrait of Albert Schweitzer has been reproduced many times and is one of the items in the display which does not fail to evoke favorable comment. The display also includes a large portrait of the late Christian Neff, Mennonite historian and scholar as well as of other Mennonite personalities of South Germany.

The landscapes shown are in pastel and water color and show scenes in the Holy Land and views of the Palatinate, particularly, Donnersberg, near the Weierhof. To portray the mood of the Palestinian scenes Wohlgemuth visited the Holy Land and created pictures such as the "Walls of Tiberias" and the "Sermon on the Mount." Many of the Palestinian and South German scenes have been reproduced on post cards.

Visitors to the exhibit are invariably drawn to the lithographs of children which were published in Munich in 1926. A complete set of these, expressing all the joys and problems of the tiny tots, is shown.

It is of interest that the art of Wohlgemuth has found its way into the large museums of Germany in such cities as Munich, Stuttgart, Frankfurt, Dresden, Berlin, Hamburg, and Leipzig.

The Wohlgemuth display in the Bethel College Historical Library is part of the larger collection of Mennonite art being shown, most of which was brought to America by Dr. C. Krahn in connection with his year of research in Holland facilitated by a Fulbright grant. This larger collection of art includes contemporary paintings from North and South America as well as works from the seventeenth and eighteenth century Dutch schools of Art.

BLUFFTON COLLEGE

Colorful Tyrolean peasant costumes, rarely heard ancient musical instruments, and music ranging from pre-classical church airs to rollicking folk songs and lusty mountain yodels will all be a part of the first Bluffton concert series program of the season which will feature the world famous Trapp Family Singers in Founders Hall on November 2, at 8:30 p.m.

This unique singing group is composed of Mrs. Maria Augusta Trapp, her five daughters and two sons, under the direction of the family's priest, Father Franz Wasner. Since their arrival in this country in 1938 from their native Austrian Tyrol they have earned the distinction of being the most heavily booked single attraction in the entire concert history of the United States.

The Third Annual Ohio-Indiana Mennonite Church Music Festival was held Sunday afternoon and evening, October 17, in Founders Hall. Vocal and instrumental solos, ensembles, and children's choirs participated in the afternoon program and men's, women's, and mixed choruses were featured in the evening program. High lights of the evening program were the inspiring congregational singing led by professor Russell Lantz and accompanied by Professor Otto Holtkamp and two numbers by massed choirs, directed by Laurence Burkhalter, accompanied by Edith Lehman.

Churches which participated in this outstanding event were: First Mennonite, Evangelical Mennonite, and Ebenezer Mennonite, Bluffton; Grace Mennonite and St. John Mennonite, Pandora, Ohio; and The First Mennonite, Berne, Ind. Professor Lantz was chairman of the entire event.

FREEMAN JUNIOR COLLEGE

The second Monday evening each month members of the faculty and their families meet for an evening of fellowship. The meeting begins with a program of an educational or cultural nature. This is followed by a social hour. Faculty members take turns in providing light refreshments. These meetings are informal and staff members with children feel free to bring them. This is a fine opportunity for faculty families to get to know each other better.

Myron Voran who has taught at Freeman before resumed his teaching activities here last week. He instructs the Industrial Arts classes taught by Gerhard Toews who is on leave of absence this year. His late arrival is due to the fact that he was not released from his 1-W assignment until October.

President von Riesen is holding meetings for a week in the church at Topeka, Indiana. He is stopping in Chicago to attend a meeting of the Council of Mennonite and Affiliated Colleges and also a meeting of the Publishing Committee of the General Conference Board of Education and Publication.

Rev. T. A. van der Smissen, pastor of the Bethesda Church near Marion, was a guest chapel speaker on Monday while Leland Voth of the faculty spoke on Wednesday. "New Horizons"—the Indochina Story was a missionary film shown on Friday.

Members of the Preheim family have built a garage to complete the building program on the lot of the Preheim Memorial Home which they donated last spring.

MENNONITE BIBLICAL SEMINARY

The Woodlawn Mennonite Church is serving the Seminary and Mennonites in the city and has a unique opportunity to become the "church away from home" for many people. Each year a number of people join the church as associate members thus showing their willingness to make this their church home for their stay in the city. Members of the community are also welcome to join the fellowship in this manner. This year thirty-two students, workers in the city, and members of the surrounding community became associate members. Besides, these, six joined as full members: Mr. and Mrs. Jacob J. Enz, Mr. and Mrs. Glen Boese, and Mr. and Mrs. Donald Wismer.

Rev. and Mrs. Leland Harder of the First Mennonite Church of Chicago, were in charge of the Sunday evening service at the Woodlawn Church October 17. They presented their new set of slides showing the work of the General Conference in the city.

Carl Lehman of Bluffton, Ohio, led the Wednesday evening prayer service October 20. Mr. Lehman was at the Seminary for the Writers' Conference. Others attending the conference also joined with the Fellowship in the prayer hour.

The mixed choir of the Woodlawn Church is scheduled to sing at the Keswick Conference on October 30. This conference, devoted to the deepening of the devotional life, is holding a week of meetings at the Moody Bible Institute Church. The choir will be singing at the communion service on the closing evening of the conference.

GOOD NEWS FOR BAD HEARTS

(Continued from page 676)

the new heart and new spirit Jesus Christ can put within a person. He does so as the person desires it and humbles himself in faith before Christ.

Has your heart (your real self) been basically changed through an experience with Christ? How much have your attitudes been changed by His power? Do you honestly realize a difference over a period of time? The more that you give yourself in faith to Christ and allow an entrance of His Will into yours, the more completely He will transform you. "A new heart will I give you, and a new spirit will I put within you"—that's His promise to you.

A NEW SONG

(Continued from page 677)

fellowship with God, who do not seek His will in His work, who do not bear the fruit of the spirit, have no song. They allow their spiritual lives to shrivel up like a branch broken from the living sap. We must have a vital relationship with Christ if we are to have a song.

If you have a vital relationship with Christ, read His Word, trust your all to Him, and seek daily to live as He taught us, you WILL have a new and joyful song, whether you are a young Christian who has recently accepted Jesus, whether you are in the middle years of life, or whether you are in the twilight, whether you are in health or sickness, or near death. And you will sing the joyful new song in the life to come with the four and twenty elders, as John says, "And they sang a new song saying, 'Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.' "

MCC News Notes

RELIEF MINISTERED TO JAPANESE TYPHOON VICTIMS

That disasters are an opportunity to witness for God's love and concern is attested by the experiences of Mennonite personnel in the typhoon area on the Japanese island of Kyushu.

The typhoon struck in the area where General Conference Mennonites have mission work and Verney Unruh, one of the missionaries, reports that his experiences in relief work were an effective evangelistic witness. MCC made $1,000 available for typhoon victims.

In Miyazaki 300 tatami (straw sleeping mats) were purchased for those who had lost theirs. In Nichinan 45 homes were given blankets and in Miyakonojo tatami were supplied to 20 homes and wooden shingles for 40 homes.

Relief work was done through local welfare offices. When officials found homes in need, Mennonite personnel would accompany them and distribute New Testaments and gospel tracts along with the material aid.

Here are a few situations that greeted relief workers: Tears came to the eyes of a 75-year-old grandmother when she was given tatami and realized someone was concerned about her. One farmer was standing in mud in the kitchen and wearing a raincoat to keep dry inside. His wife was huddled in one corner with their two children and all their belongings in the only dry spot in the house. A big smile broke over his face when he saw he was getting shingles. At another place where a relief worker stopped, there was not a dry spot in the whole house. The mother, a widow, was away at work and the only child, in school. Later he stopped to see if the shingles had been put on. He was surprised to find the house practically rebuilt. The neighbors had seen the gift of the singles, decided to do something themselves and made the widow's house livable again.

SECRETARY ENROUTE TO FRANKFURT, GERMANY

Anita Epp of Wheatly, Ont., is enroute to the MCC center in Frankfurt, Germany, where she will serve in the capacity of secretary. Following a farewell service in the Oct. 22 chapel period at Akron Headquarters, she was scheduled to sail Oct. 27. For two years Sister Epp was secretary, registrar, and dean of women at the Canadian Mennonite Bible College in Winnipeg, Man.

CHRISTIAN VICTORY

(Continued from page 681)

plain and show dissatisfaction but take things as they come and use all for God's glory? It is true that the complainers are often the ones who have had many blessings, but never stopped to count them, not ever one by one.

Real heroes of the faith quietly, lovingly bear their cross and use it as a steppingstone to become stronger and better followers of their Lord. As we approach the Easter season and call to mind the suffering of our Lord may we be numbered with such heroes.

—Ellis Graber

Jottings

—**West Zion Church, Moundridge, Kan.:** "If we live in the Spirit, let us also walk in the Spirit." Are we all witnessing for Christ and can be called the children of God? Pastor Harris Waltner, Christine, and son, John, spent their vacation in South Dakota, to visit their parents Henry J. Waltners. P. K. Regier rendered the morning service for one Sunday. We had our annual Sunday school meeting, Sept. 12, with Waldo Hiebert from the Mennonite Brethren Church in Hillsboro, as speaker. Sept. 26, Mr. and Mrs. D. W. Galle had open house in observance of their golden wedding anniversary. In the evening of Sept. 26, Marie Duerksen, recently returned on furlough from the India mission field, spoke and showed slides of the work in India. The ladies' ensemble furnished music. Miss Duerksen was working at the same station with J. R. Duerksens, who are the parents of our pastor's wife, Mrs. Christine Waltner. Our pastor recently attended a meeting of the YPU in Chicago. Sunday, Oct. 3, we observed the Holy Communion.—Mrs. Herman Kliewer, Corr.

—**Johannestal Church, Hillsboro, Kan.:** A welcome reception for Mr. and Mrs. Delton Franz was held Friday evening, Aug. 20, at the church. Words of welcome were presented to the new minister and his wife by ministers of the neighboring churches. A fellowship lunch followed. The marriage of Evalina Hodel to Lloyd Klassen took place Aug. 24, at the Mennonite Brethren Church in Hillsboro. Our pastor, Delton Franz, was ordained as a minister of the gospel, Sept. 5, in his home church, the Buhler Mennonite. H. A. Fast of North Newton, brought us the message Sept. 5. Orletta Brandt has spent 14 months in Voluntary Service, in Washington, D. C., and the past year at MCC Headquarters in Akron, Penn. She is now attending Bethel College in preparation for nurse's training. New Sunday school officers and teachers have been elected and appointed for the coming year. Eldon Brandt showed pictures of his work with the MCC in South America at the Christian Endeavor program Sept. 12. The marriage of Esther Franz to Eldon Funk took place in our church the evening of Sept. 21. Evalina Hodel Klassen joined with our church by letter Sept. 26.—Mrs. Walter J. Bartel, Corr.

—**Zion Mennonite Church, Souderton, Penn.:** Our pastor, Ellis Graber, returned from the hospital on Aug. 8. He is now convalescing at the parsonage from the attack of polio. We are grateful that he soon may be able to resume his pastoral responsibilities. Charles H. Groesbeck, Jr., served as assistant to the pastor during the summer months. He has now returned to Hartford Theological Seminary where he is enrolled as a second year ministerial student. Dr. John Lentz filled the pulpit on Sunday, September 19. J. E. Hartzler supplied the pulpit on September 26 and in the evening showed pictures of his recent world-wide tour. On Sunday, October 4, Dr. Hartzler was in charge of the observance of Holy Communion.—Corr.

—**Meadow Church, Mingo, Kan.:** Wishing all the readers God's blessing. Oct. 8, we had missionary Marie Duerksen in our midst. She spoke to the Sewing Society meeting, also in church in the evening, also showed slides Sunday, the 10th. Quite a few of our group went to Ransom for a meeting there. Virgil Buller is still a patient in the Enid Hospital at the last report. We wish him a speedy recovery. The Lord has blessed us with some nice rains.—Mrs. George W. Bergen, Corr.

—**Onecho Church, Colfax, Wash.:** Lewis Wright and Rose Ann Rubin were married Aug. 29. James Goodrich and Karen Aeschliman were married Aug. 31. The motion picture, "They, Too, Need Christ" was shown Sunday evening, Sept. 5. Milton Ensley, Jr., gave the morning message Sept. 12. Our pastor, P. D. Unruh, preached at Albion that morning. Rev. and Mrs. Don Aeschliman had charge of the evening service of the Colfax Baptist Church Sept. 12. Homer Mouttet of the "Go Ye" Mission spoke and showed pictures, Sept. 16. Rev. and Mrs. Frank Manning, missionaries to Africa, spoke and showed pictures one evening in September. A commission service for Rev. and Mrs. Don Aeschliman, missionary candidates for South Africa, was held Sept. 19. Merlin Looney and Leslie Jane Rubin were married Oct. 10.—Corr.

—**Salem Church, Freeman, S. D.:** The Youth Fellowship presented a musical program in the Bethesda Church, Marion, S. D., on Oct. 10. Mrs. Lester Hostetler and Mrs. Henry Brown spoke to the King's Daughters' meeting Sept. 28. The Women's Missionary Society gave a program to the society of the Bethany Church, Freeman, S. D. Mr. and Mrs. Arlen Ortman are now living in Reedley, Calif. They are serving at King's View Hospital under the Mennonite Central Committee. Mrs. Ortman is the former Ellen Graber from our church. The Junior Endeavor will study "Christian Uses of What We Have" at their next meeting. They are asked to bring along their special project money and report how the money was earned. This money will be used to buy Christmas gifts for the migrant children at Eloy, Ariz., where Glen Habeggers and Rebecca Nickel are doing mission work.—Corr.

—**Second Church, Paso Robles, Calif.:** Oct. 3, we had the privilege of having Mr. and Mrs. Zinke from Germany, now going out as missionaries to Pakistan under the Child Evangelism Fellowship. Their message in word and song challenged our hearts. The Young People's Retreat at Camp Gaines, Lake Sequoia, as well as the Family Retreat at Cambria Pines (by the ocean) was enjoyed by many. New hymnbooks were ordered for our congregation. The marriage of Anna Henrietta Dyck and David H. Claassen was solemnized by Edward Toews, Aug. 5. Esthella King, daughter of Rev. and Mrs. W. Harley King, and Wesley Claassen were married Sept. 21, with Rev. King officiating and Edward Toews assisting. At both weddings the guests were later entertained at a reception in the church annex. Both couples are making their homes in this vicinity. Joan Baehre of South Carolina, and Paul Schultz were married Aug. 21, at Bethany Church in Sierra Madre, Calif. Later a reception was given in their honor by Paul's parents, Mr. and Mrs. D. D. Schultz. Lubin Jantzen, uncle of the groom, spoke to the group. W. Harley King brought us the message Sept. 26. He was our former pastor. We were happy to have the Kings in our midst for a short time. Mrs. Toews, wife of our pastor, was called to the sickbed of her brother in Mountain Lake, Minn. May the Lord be with them all, to sustain and comfort them. —Mrs. Frank Hamm, Corr.

—**Eighth Street Church, Goshen, Ind.:** The church was redecorated this summer and a recessed lighting system installed. An oak chancel screen, new choir pews, and a clergy seat were also put in. A communion table and an altar set of cross and candlesticks were given in memory of Dr. and Mrs. W. B. Page. J. E. Hartzler spoke on "The Church's Vision and Action" at the dedication service, Sept. 12. Rally Day was held Sept. 26. Seven members were received into the congregation by baptism and by letter. At the evening service Melvin Gingerich, of Goshen College, presented his analysis of the World Council of Churches held in Evanston. Holy Communion was observed Oct. 3. Dr. Frank C. Laubach, known for teaching backward people to read and for his books on prayer, spoke on "The Power of Prayer," at the church Oct. 7. Adolf Friesen, Russell Hartzler, and Ernest Yoder each spoke on "Why I Believe in Missions" Sunday evening, Oct. 10. This year three from our church are attending Bluffton College; two, Goshen College; and one, Western Michigan College.—Susanne Friesen, Corr.

STEWARDSHIP GLEANINGS

(Continued from page 679)

Of course, there are hosts of Christians who love their Lord so much that they are willing to sacrifice anything. However, there are also many who "count the cost" all too quickly and fall by the wayside. An Arab beggar was asked to run an errand. His reply was: "My business is receiving alms and not running errands." Are we like that sometimes: desirout to *receive* the blessings of the Christian life, but hesitant to *give* and *serve* at His bidding?

THE Mennonite

MENNONITE LIBRARY
LICAL SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ.

How Much Is Seventy Times Seven?

Facing Dispensationalism and Liberalism

Frontier Challenge

Volume 69 | Number 44 | November 9, 1954

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COVER PICTURE

Residence and barn of a Mennonite family in the Bernese Jura near Trammelan. Now occupied by the Otto Lerch family, formerly in the Baumgartner family. The small building in front is the apiary from which the family reported to have gathered about 800 kilograms of honey in 1951.

(Photo by S. F. Pannabecker)

The Mennonite

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ANDREW SHELLY ON WORLD TOUR

With this we wish to invite our entire constituency to remember our Brother Andrew Shelly and associates on their trip around the world, primarily to visit our mission fields. Our Board of Missions has been slow in sending a person to study *all* our mission fields overseas. Brother Shelly is the third one in our entire mission work sent this way. The first was J. W. Kliewer, the second A. E. Kreider. Many Boards send representatives much oftener. A friend of Brother Shelly and the cause of missions in our Conference is paying a portion of his expenses.

It is well known that nearly all our foreign mission fields are in a serious situation because of nationalism and communism and we may add indigenization. Our Board feels that we must have more direct information as to how matters stand in our far-flung fields. It will also mean a comparative study of our many mission areas. Mrs. Shelly goes with her husband on their own responsibility. Mr. Harry Detwiler also goes on his own.

As far as is now known the party will need to make 27 airplane takeoffs and landings, which are still always hazardous. Let us pray for their protection, health, and alertness so that they may see the great movements in God's kingdom clearly. The Shelly party will visit Japan, Formosa, India, Africa, and some points in Europe.

Brother and Sister Walter Dyck are going to South America for a similar study of conditions there. Let us also remember them before the throne of grace.

—**John Thiessen**

Of Things to Come

Nov. 14-19—Bible Lecture Week, Ed. G. Kaufman, Bluffton College
Nov. 25—Thanksgiving Day
Nov. 28—Advent Sunday
Dec. 1-6—Council of Boards, Newton, Kansas
Dec. 12—Universal Bible Sunday

O'er the trackless ocean guided
By Thy hand our fathers came;
They, O Lord, in Thee confided,
Loved Thy day, revered Thy name;
Nor would we, their faith despising,
False to their devotion be,
But, on wings of Prayer arising,
Lift our contrite hearts to Thee.

Is this a matter of priority for you?

In all mission work obedience to Christ's command is the priority. Then as far as human beings are concerned the missionary personnel is of chief importance. Next to the missionaries in importance is the praying constituency behind the missionaries. A praying constituency feels itself also responsible to provide the material wherewithal to send missionaries to the fields to support them while there or when on furlough in the homeland. This our General Conference constituency aspires to do, that is pray and support.

Ten months of the year 1954 are in the past, and at this time our supporting budget is not yet 75 per cent met. The Board of Christian Service budget is in the same position, and the Board of Education and Publication budget is still further behind. What shall our boards do? It is time to make budget estimates for 1955. We go on in faith. But faith also needs encouragement. Let us all note, we are about our Master's business.

Fraternally yours,

John Thiessen
General Secretary
Board of Missions

Editorials

FORGIVING ONE ANOTHER

The article in this issue of "Forgiveness" is a timely one and deserves careful reading. It is one of those subjects so easy to talk about and so difficult to put into daily practice. No doubt we often have somewhat of a guilty conscience when we pray "forgive us . . . as we forgive . . . ."

Forgiveness is more than mere tolerance. We may feel that if we have no open hostile attitude toward others that we have forgiven them. We may say within ourselves, "I'll not mistreat nor condemn you, but I'll simply avoid you and have nothing further to do with you." This is not forgiveness. Our hearts may still be closed against them.

Forgiveness is a repaired relationship where such friendship has been destroyed. Our best example of true forgiveness is the attitude of God toward us. While we have all sinned and marred our spiritual fellowship with God, yet He is patiently at work trying to repair those broken relationships. His love seeks to break through our barrier of sin. We may close our hearts against that forgiving love, but He continues to seek our restoration through Christ.

So is forgiveness of one another. The breach between us needs to be repaired. If it cannot be completed because of the unforgiving nature of the other party, at least as far as we are able we will do what we can to restore the spiritual friendship. Such forgiveness may be costly, but an unforgiving attitude is deadly.

If we are not willing to forgive others, God cannot forgive us, for we shut Him out when we close our heart against another.

CHRISTIAN WRITERS NEEDED

At the recent Christian Writers' Conference held at the Seminary center in Chicago, the place of the Christian writer was again recognized as one of great significance. Many people can be reached by the written word that cannot be touched by the spoken word. Here is a great latent power for Christian service.

But the written word may be more difficult than the spoken word. The tone and personality of the speaker, the accent and modulation of voice, the fervor and enthusiasm is missing, and words that may sound warm and convincing may look cold and dull on the printed page.

So there is all the more need for good training and guidance in the best use of the printed word. Teachers are prepared for their work, preachers feel the need of special training, but the great field of writing has been too long neglected in our church. We need to encourage young people to train as Christian writers and devote their time and talent to the spread of the gospel through the printed page. There needs to be a definite plan of recruiting youth for this important work.

WHAT SAITH THE SCRIPTURES?

The Word of God is plain enough for all of us to understand the essentials of salvation. It should be taken at its plain face value and not given fanciful and distorted interpretations. It should be "rightly divided" and not wrongly cut into portions with the insistence that one portion is meant for 1954 while another neatly packaged portion is labeled "not to be opened until 1960."

We should follow the Word of God and not the word of man. Just because a few may enjoy dividing up the Scriptures into "dispensations" is no reason for the rest of us slavishly following such interpretations. One sometimes listens to "Bible interpreters" with their fanciful and farfetched explanations, and hears people say, "How learned he is." As a matter of fact he may be applying fanciful explanations to obscure passages simply to call attention to himself and his "superior" wisdom.

The Bible is the Word of God showing the way of life. It is simple enough for the man of average intelligence to understand its great truths. It means what it says, sometimes in language of oriental imagery, but not in the fantastic explanations some would-be interpreters would have us believe. We should guard against accepting man's twist, either to the right or to the left. It is written so that "he who runs may read." There is enough plain teaching to keep us all busy and stretching to live up to it, by the grace of God. Christian leaders should guide their people along this simple way of life and love, and not take them off on dangerous detours until both leaders and led fall into the ditch.

NEW VISUAL AID SERVICE FOR CHURCHES

A new service, which many churches will welcome, is made possible by the Visual Aids Committee, a subcommittee of the Board of Education and Publication. This committee will view various religious films suitable for church use, and give a report by way of a brief review in the pages of *The Mennonite*. Special consideration will be given to the suitability, from a Mennonite viewpoint, of the various films produced.

The increasing use of visual aids in many of our churches makes such a service especially welcome. More and more churches are equipped with projectors and are showing various slides from missionaries and others. The further use of good films has great educational and inspirational value. But to know which ones are suited to our needs has been a problem. It is for the solution of this problem that the Visual Aids Committee has been created and is willing to work.

Members of the new committee are L. L. Ramseyer, who has had much experience in the field of visual aids, and heads the committee; Paul Shelly, professor of Bible; Minerva Hilty, experienced in elementary education; Mrs. Luther Shetler, who has been dealing with problems of the high school age group; and Leland Gerber, professional photographer.

How Much Is Seventy Times Seven?

RUSSELL L. MAST*

"Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times: but until seventy times seven," —Matthew 18:21, 22.

What we are posing is not a simple problem in arithmetic, where seventy times seven is equal to four hundred and ninety. We are not dealing with mathematics but with conduct. We do not expect an answer in terms of numbers, but in terms of qualities of life; not in terms of legalistic accuracy but in terms of out-going charity. We begin with a question put to Jesus by Peter. "How oft shall my brother sin against me, and I forgive Him?" It was an honest seeking after light concerning those difficult moments in life, when we feel that people have wronged us; when we have been hurt by what we are sure is the evil intent of another person. That person is rare indeed who has not been sinned against, or wronged, or mistreated in his relationships with others. ". . . how oft shall my brother sin against me, and I forgive him?"

Peter doubtless knew as he put this question to Jesus, that the rabbis had an answer to that question. By careful and painstaking calculations, they arrived at the answer, three. But Peter knew something of Jesus' characteristic impatience with the meager requirements of the law, so that he suspected that his answer would be somewhat higher, a little more demanding than that of the rabbis. So in asking the question, Peter proposed an answer which he thought was certainly generous enough, after which surely one would be permitted to direct vengeance against an offending brother. Peter proposed the answer, seven. "Until seven times?" was his question. It was more than twice as much forgiveness as the rabbis had required! Moreover, seven was a scriptural number that stood for completeness.

But the reply which Jesus made indicates how far Peter had missed it, even with his attempt at generosity. It indicates that he had not even begun to think of forgiveness in the proper terms. "I say not unto thee, Until, seven times: but, Until seventy times seven." The next question Peter did not ask, according to our record. But we will ask it for him. The answer in this case is not four hundred and ninety. No, we are not looking for a number, but for a spirit. We are not looking for a mathematical formula, but for a quality of life.

Before we proceed, let us clear away some of the more common false conceptions of what it means to forgive. It does not mean to "let bygones be bygones." It does not mean to overlook, minimize or condone evil. It does not mean to take an easy view of sin. Nor does it mean to remit penalty for wrongdoing. Essentially, forgiveness means to restore fellowship. It means to remove all bitterness and resentment toward an offending brother, to cast down all barriers between the one who has sinned and the one who was sinned against. Now, ". . . how oft shall my brother sin against me and I forgive him?" The answer is, "Until seventy times seven." Then, how much is seventy times seven?

1. Our first answer is that, seventy times seven is *as much as the amount of our debt to God.* To illuminate the answer which Jesus had given to Peter's question, he told one of his unforgettable parables. It is the story of a servant who owed his master ten thousand talents, which, in our reckoning, would be the fabulous sum of two million dollars. Now the servant, knowing that he could not pay such a huge debt, begged for mercy. The master, being a generous man, forgave him the debt. Now it so happened that this servant found a fellow servant who owed him a hundred pence, in our reckoning about twenty dollars. And this fellow servant found himself unable to pay, and begged the first servant for mercy. But the first servant would show him no mercy, but grabbed him and threw him into prison.

Jesus would have us see from this parable, that whatever may be the injuries which have been inflicted upon us, they are nothing as compared to our sins against God. It is like two million dollars over against twenty dollars. Our debt to God is a hundred thousand times greater than that of an offending brother's debt to us. Or better still, it would be to say that our debt to God is an unpayable debt. Like the first servant, we can only beg for mercy. And like the first servant, we have experienced the great mercy of God in the forgiveness of sins. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," (I John 1:9).

But this, too, this parable seeks to show: that God's forgiveness of us and our forgiveness of one another are closely linked together. If we have been forgiven so great a debt by God, should we not forgive the relatively insignificant debts which others owe us? Should we not be willing to lay down all malice and bitterness? Should we not receive the offender into our fellowship? The matter is put even more strongly in the Lord's Prayer. Here we are taught to pray, "Forgive us our debts as we forgive our debtors." Would we be willing that God should deal with us as we deal with one another? God's forgiveness cannot enter an unforgiving spirit. God is always willing to forgive, but an unforgiving spirit bars the door to God.

The magnitude of our forgiveness of one another should be determined by the magnitude of our debt to God. We should forgive our offending brother as much as we require to be forgiven of God. How much is seventy times seven? It is as much as the amount of our debt to God.

2. Our second answer is that, seventy times seven

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*Pastor, Salem-Zion Church, Freeman, South Dakota.

is *as much as it will take to remove bitterness and resentment from our hearts.* What happens when I refuse to forgive another person? For the moment I am not thinking of what happens to the person who is the object of my resentment; I am thinking of what happens in my own soul. For one thing, people who hold grudges against other people are never really happy about it. They have no peace of mind, or sense of inner well-being. They are always looking for faults. Their spirits corrode with resentments and bitterness and hostility and hatred. This is poison to their souls. So by reacting in this way, I do not defeat my enemy; I defeat myself. You remember in the book of Esther, there was Haman, who had a bitter and intense hatred for Mordecai, who was a Jew. His feeling grew all the more vicious after Mordecai had found favor with the king, and was often sitting within the king's gate. Finally, he could stand it no longer, and he built a gallows where this hated Jew should hang. But in the end, it was not Mordecai, but Haman who hung on the gallows he had built for his enemy. The parable is clear: by a hateful and unforgiving spirit, I defeat myself and not my enemy.

Medical records are proof enough that resentments affect not only spiritual well-being, but also physical well-being. For the two are closely related. There is always a vital connection between faith and health, between the condition of a man's soul and the health of his body. So a man, for his own sake, can ill afford to live out his days with harboring resentments, which poison the soul and weaken the body. True forgiveness surrenders these resentments. So one could say: the greater the forgiving spirit, the smaller the weight of hampering resentment. How much is seventy times seven in the forgiveness of an offending brother? As much as is necessary to rid our hearts of corrosive resentments.

3. Our third answer is that, seventy times seven is as much *as it takes to win our brother.* On this point Jesus had just spoken before Peter had asked his question. He had said that an offending brother should be told his fault and, "if he shall hear thee, thou hast gained thy brother" (Matt. 18:15). When a brother offends or an enemy works evil against us, what should be our greatest desire or purpose? Should it be to pay the offender back in his own coin? Should it be to get even and enjoy sweet revenge? Or should our greatest purpose and desire be to gain our brother? Most of us will recognize at once that the first attitude is that of the world and the second is the spirit of Christ. Most of us will know which way our souls should go. Our trouble is not that we do not see; it is that we are not willing.

We should know that a forgiving spirit does have transforming power. It can change attitudes by overcoming hostility and resentments. It may not always succeed, but until the brother is gained, the obligation to forgive has not ceased. But whether it succeeds or not, our own responsibility is quite clear, nevertheless. If we want to know the limits of the forgiven spirit, if we want to know how much is seventy times seven, our answer is: as much as it takes to win our brother.

4. Our final answer is that, seventy times seven is *as much as the magnitude of an increasing faith.* When the disciples faced the full impact of this radical demand for forgiveness on a similar occasion, their reaction was interesting. When they looked into that limitless expanse of the forgiving spirit, and how it must be set against the world's vilest sins, they said, "Increase our faith." In this instance, it was not faith in general for which they sought increase. It was faith in forgiveness. There, too, is our bitter need. To have faith not only in the general, but also in the specific. To believe not only in God, and Christ and His way of life in general; but to believe in forgiveness in particular.

During those days in Europe when the Anabaptists were a persecuted and hunted people, one of their number, Dirk Willemzoon, was condemned to death for his faith. He escaped into northern Holland and was crossing a frozen lake, when he realized that an officer of justice was following closely in his tracks. It was late in the winter and the ice was cracking all around him as he walked. However, he managed to get to the other side of the lake in safety. But the officer was not so fortunate. The ice gave way completely and he sank into the water crying for help. Whereupon Dirk Willemzoon crossed back over the treacherous ice and rescued his enemy from certain death. Now upon his rescue, this officer did not wish to arrest the man who had saved his life. But he was sternly reminded of his oath by the burgomaster. And not many days after, Dirk Willemzoon was burned at the stake under the most lingering tortures.

After hearing stories like that, we're ashamed by our own feebleness of faith. It's then that our prayer goes up even as did those disciples, "Lord, increase our faith." When faith is moving, deepening and increasing as it should, then our faith is not a reservoir with a supply of faith that may yet be exhausted. It is a channel with its source in the power of God. That was the faith of that Dutch Anabaptist. It was an increasing faith. There were no limits beyond which it would not go. His faith was not a reservoir, but a channel.

It is well for us to examine our faith. How much do we believe about God and about Christ and His way of life? Do we believe that Christ meant what He said, and that what He said was true? Or do we see only the difficulties in such a way of life, and none of the possibilities? This much is true: we will never go any farther in our forgiveness than the limits of our faith. But if ours is an increasing faith, if our faith is a channel instead of a reservoir, then there are no limits, and our faith is dynamic and not static.

". . . how oft shall my brother sin against me and I forgive him? till seven times? . . . I say not unto thee, Until seven times: but until seventy times seven." And that is as much as the amount of our debt to God, as much as it will take to remove bitterness and resentment from our hearts, as much as it takes to win our brother, and as much as are the demands of an increasing faith. This is what it means to be a Christian.

Facing Dispensationalism and Liberalism

W. F. UNRUH*

In this last article of a series I was asked to write on how to counteract the "inroads into our churches of Pentecostalism, militant fundamentalism, dispensationalism, and a type of liberalism which denies the supernatural," we want to face the problem of dispensationalism and liberalism.

1. Dispensationalism refers to a certain way of interpreting the historical record of God's dealing with mankind. It lays special emphasis on the acts and modes of God's administration. One interpretation has it that history is divided into seven dispensations and that God deals differently with people in the various dispensations. In each period man is tested in respect of obedience to some specific revelation of the will of God. All along man is on probation. As he fails the test in one period, God's mercy is shown by giving him another kind of test in the next dispensation. Thus God gives man a chance to find salvation by obedience in the specific test of the dispensation in which he lives.

This may appear as a plausible way of dividing Old Testament history into periods, but it has devisive tendencies which are very serious, and if carried to its logical conclusions, gives a death-dealing blow to Christ's present kingship in the church. Here lies the danger.

Some dispensationalists hold that those parts of the Scriptures which belong to any one of the dispensations are addressed to and have normative significance for the people of that particular dispensation, and for no one else. There is some truth in this, but this can be carried too far. They divide the Bible into two books, "The Book of the Kingdom" comprising the Old Testament and part of the New Testament, addressed to Israel; and "The Book of the Church" consisting of the remainder of the New Testament and addressed to us. They hold that dispensations do not intermingle. The covenant of grace was instituted by the shedding of the blood of Christ, and what goes before, therefore, belongs to the covenant of the law. This includes the teachings of Jesus. Since we now live in the covenant of grace, they say, the teachings of Jesus do not apply to us.

It is not difficult to see how pernicious such teaching can become. If what Jesus teaches does not apply to us, where does that leave the believer who is called to be a follower of Christ? This teaching undermines discipleship and our fellowship and union with Christ. Jesus says, "Ye are my friends if ye do the things which I command you." Again He says, "If ye keep my commandments, ye shall abide in my love." What would happen to our fellowship with Christ if we would pay no attention to His teaching and commands?

The above description of dispensationalism I have given on the basis of my reading and what I have heard said about it. I have not had personal experience in dealing with extreme dispensationalists. But my opinion is that in dealing with them there would be no more effective way than to explain to them that it is our union with Christ which gives us our standing before God, and that to remain in union with Christ, we must obey His commandments and follow His teachings.

2. Liberalism is difficult to discuss because our ideas of liberalism vary so greatly. We of the General Conference are classed as liberal by some people because we emphasize modesty in dress but no form of dress, because we hold to open communion, because we do not preach foot-washing as an ordinance, because we do not oppose life insurance, etc. It seems as though the word "liberal" is often used to class people as "no good," similarly as when people call a person a communist to give him a low-down name. Many of us will say, "This is not what we have in mind when we think of liberalism." Right!

Who is a real liberal? There is an irreconcilable difference between an evangelical Christian and a liberal—or a "modernist" as some prefer to call him. Real liberalism is fundamentally different from Christianity. Liberalism holds that the universe takes the place of God and is identical with God; that Jesus is a great ethical Teacher and a peerless Leader whose example is a constant inspiration, but who is not deity; that reconciliation is affected by changing the moral condition of the sinner and not by an objective atonement by Christ to meet a legal necessity; that each person has a divine principle within himself and thus possesses potentially all that is necessary for salvation; that what a man needs is not regeneration in the evangelical sense, or a change of nature, but simply an awakening of what he really is; that redemption is man's higher self gaining domination over man's lower self, "the divine that is in every man redeeming the animal"; that sanctification consists in the ever-increasing redemption of man's lower self by the domination of his higher self; that judgment is an imminent process going on now and that there is no such thing as a final day of judgment; that the soul is dependent on brain cells and when death destroys the brain the soul life ends—there is no immortality and no resurrection of the body, etc. Liberals do not accept God's revelations as given in the inspired Scriptures. "Modernism is the complete rejection of the historic gospel of redeeming grace through the crucified Savior and the substitution for it of a vague nature religion."

This characterization of real liberalism may point up the fact that we do not have very much of it in our churches. Where we do find traces of it, we should prayerfully strive to show people the true light. Cold denunciations and bitter tirades may only help to close their minds to light. We should strive to follow Jude's counsel here and strive to

(Continued on page 697)

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*Western District Conference Field Worker.

Stewardship Gleanings

What Does the Bible Say

ANDREW R. SHELLY

A very basic consideration in the study of any question is the teaching of the Bible. It is not reasonable to think that Almighty God, our all-wise, all-loving Heavenly Father, would give us directions in all the major areas of life and be silent regarding our use of material goods.

Indeed, in reading our Bibles we find that on no question is more said. Someone has said that in one verse out of every six in the New Testament we have some teaching about this.

1. *The Bible portrays God as the source and owner of all we have.* "But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant" (Deut. 8:18). "The earth is the Lord's and the fulness thereof . . ." (Ps. 24:1). "For ye are bought with a price" (I Cor. 6:20).

2. *The Bible speaks very naturally and freely about money.* "Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven" (Matt. 19:23). "Seek ye first the kingdom of God and his righteousness . . ." (Matt. 6:33). "Then Jesus beholding him loved him, and said unto him, One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven . . ." (Mark 10:21).

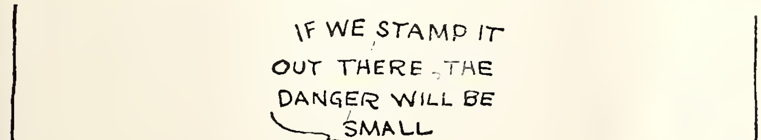
3. *The Bible speaks of the use of money in the context of all of life.* "A man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Matt. 10:39).

4. *The Bible singles out the use of money as a root problem.* "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy" (I Tim. 6:17). "But they that will be rich fall into temptation and a snare . . ." (I Tim. 6:9). "For the love of money is the root of all evil" (I Tim. 6:10).

5. *The Bible speaks of the use of money as an investment.* "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also" (Matt. 6:19-21).

Money ought to be used as all other powers—to the glory of God, for the advancement of His kingdom. Whether we examine the time of the patriarchs, Moses, the kingdom, the restoration, or New Testament times, the Bible shows us we are to be stewards of all we have.

Put Out the Fuse



Charles A. Wells

How many times have great hatreds been started by sparks from little hatreds? The great hatreds that threaten our world are only slightly different from the small hatreds in our hearts. We cannot control what goes on, for instance, in Russia; but our relationship with Russia depends largely upon our relation with the people outside of Russia. And there have been many times when we have lost out to the creeping power of communism because we were indifferent, arrogant and often downright hateful to people we now need as allies. A nation that talks about "niggers, gooks and chinks" should not be surprised to see communism spread. The threat of a world holocaust of hatred can be curbed by our words and in our hearts—by our inner attitudes as a nation.

Frontier Challenge

L. O. KEIDEL*

We chose to neglect our evangelists. We decided against feeding our flock. We determined to bypass our occupied villages. Why? To finally get the gospel to the lost sheep in the distant villages of our hitherto unchallenged frontier.

I was at Basonga, a large center of population to the north end of our region, to supervise the building of a sun-dried brick double unit classroom. This is in the heart of an untouched harvest field. Our present work there is active and encouragingly indigenous, but reaches only about one tenth of the total population. The bulk of the villages know little or nothing about Jesus. Our African pastor said, "We must make a trip to these empty villages. Many of these folks have never seen the white man from the mission." We arranged to spend four days in concentrated effort to reach at least the larger of these frontier settlements. But little did we realize what was in store for us.

This happens to be field making season—"spring plowing" time for the African—when the ground is prepared for the early rains of the approaching wet season and for subsequent planting. Folks would be found at home only during early morning and later afternoon hours. We held services in nearby villages each morning until the folks were dispersing to their fields. Then during their working hours we would travel to the further extremity of our planned itinerary and arrive about the time they were returning to their homes. We were then busily engaged in services from village to village until the late hours of the night.

The response was amazing. We have found that giving an invitation, after a simple gospel message, frequently provokes some measure of disorderliness and embarrassment among the audience, which in turn, limits or diminishes the effectiveness of the message. But God saw that it was to be otherwise on this trip. Everywhere we went, people wanted Jesus to save them from their sin. The response was so wholesale and unmitigated that we were astounded. Old stiff-jointed, gray-haired village fathers and their toil-worn wives—hunchbacked, wrinkled and ugly from their years spent in heathendom and sin—all came to hear about Jesus. These who seldom can be persuaded to move off their haunches, or to leave their work to lend us an ear, were all seated right down front. The Spirit of God gave them an amazing ability to grasp the simple message we preached. For those, who all their lives have been steeped in unbridled depravity, to grasp the simple truths of the gospel when suddenly exposed to its light, is a miracle of no mean proportions. Frequently, at the end of a message, old men would raise their hands and interrupt me, "We're *all* bad people. We *all* want Jesus."

At many villages there was disappointment that we had not brought an evangelist to leave with them to teach them more about God. Many demanded evangelists immediately. We arrived at one particular village well after dark. When they learned it was the white man from the mission, there was a din of drum beating and joyous shouting in welcome. With a reception like that, and a large shed-type structure packed full of eager faces and eyes sparkling in anticipation, I was almost hesitant to start the service, at a loss to know how I might keep the meeting reverent and orderly at invitation time. Thirty-three loin-clothed grown men and women prayed the sinner's prayer and surrendered their hearts to Christ. Upon leaving, amidst general pandemonium of joyous noise, they said, "Bring us two evangelists right now. Bring your mission station and build it here in our village." At another village upon leaving after nightfall, there was shouting, drum beating, and dancing, the only way their primitive hearts know how to express exuberant newfound joy. Late one afternoon the pastor had occasion to buy some corn at a village where we had held a service earlier that day. When we were recognized we were asked, "Have you come back to pray with us some more and to teach us more about God?" A number of our mediocre American church members feel God is their debtor if they go to church *once* a day, much less twice. In going back to our place of rest about midnight, the pastor said, "I'm so exhausted my bones feel all out of joint. But I'm so happy in my heart."

Our last day we moved into another typical Bashilele village for a service. Six or eight services daily for a number of days in succession makes work somewhat routine. But God wanted to remind us that the tremendous response to our efforts of these days was not simply mechanical. This village was HARD—at the very opposite extreme from everything else we had been experiencing. Women with babies cocked on their hips, laughed flippantly and turned away. Many folks didn't bother to come near

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*Missionary, Congo Belge.

—and wouldn't be persuaded to give us their attention. We sang the same type songs. I preached the same message which had been used for many decisions for Christ in these other villages. At invitation time, my energy expended, I felt surely the message had been so very basic and simple that it could not have failed to penetrate to the very depths of every heart present. The invitation given, I heard conversation between two old men on my left. "Just what is it he wants us to do? Be baptized?" (I had not mentioned baptism. This was a bit of knowledge picked up from the Catholic priest.) The chief rose to his feet. "Have you finished talking?" "Yes," I replied. "Well," he continued, "we appreciate your words, but we have a question to ask. When we make ancestral medicines and follow our tribal customs so that our women bear many children and have easy childbirths, why is it that some of you white men interfere with us and cause us trouble?" What an utterly irrelevant question! How unappreciative and utterly ignorant they were of the significance of anything I had said! The sword of the Word had apparently glanced off their armor-clad hearts without leaving the slightest impression. How disappointing! But no—not entirely so. This single incident reminded us and confirmed to us that the response to a gospel message is not the mechanical result of a certain routine, but rather a miracle of God, who alone opens the eyes of blind souls.

The final result of twenty-one services during the three days (the fourth day was largely spent in travel) was that 224 souls prayed that they were helpless in their sin and were trusting Jesus for salvation and eternal life.

But the tragedy is: We have no evangelists to place in these villages to care for these newborn babes. The best we could do was to leave a list of their names in the hands of the nearest evangelist with instructions that he go to them from time to time, and teach them more of the Lord.

And your responsibility is: Pray for these new converts—and also pray and give more liberally to support the additional evangelists needed to enter this vast door, which was suddenly opened before us. Yes, our frontier has been challenged. It is now dotted with newly-gathered flocks. They must have shepherds.

FACING DISPENSATIONALISM AND LIBERALISM

(Continued from page 694)

save them. In our endeavor to help them, we need to remind ourselves of two things. First, "liberals" want to be loved as much as any one, and if love is shown to them they are likely to open their hearts to the light that we have to give. Second, our whole life must support and substantiate our witness that we have found a really vital life through union with Christ, or else they will find it hard to believe our testimony.

Teaching Can Be Glorious

HELEN KORNELSEN*

We have at present one teacher who two years ago graduated from our high school. He was stationed in one of the most distant villages to teach in a small school. During the rains it was impossible to visit him in his school, but as soon as the roads were passable, I went out there and found nothing but praise from all. The pastor appreciated him a great deal, and so did the community. This inexperienced young man stood the test of loneliness and made good. When asked if he would be willing to stay on another year, he gladly consented. He admitted it was lonesome and he had not been too well, but, as he said, the people wanted him to stay and he was glad to be of service.

I had known him in high school as a quiet, bashful boy. To see him at work with a freedom and ease was gratifying. He was an older brother to the boys in the boarding, he ate and slept with them, he took them on walks and hikes, and in the evening he gathered them for prayer. Though far from being a singer, he had taught the children many songs. The examination result at the end of the year was excellent. He was the only teacher in his area who was willing to teach four grades, and his only fourth grader came forth with flying colors—he came out first in four schools!

In a recent conversation with this teacher I learned to appreciate him in a new way. He sought advice as to the future. He said the Lord had been so good to him. His father was dead, and yet the Lord had enabled him to attend and finish high school. Then, when he had been given a teaching post, he confessed the Lord alone was to be praised. The Lord had been his constant help in his teaching, which had been so new to him. In gratitude to God's goodness he now had dedicated his life to the ministry. Tears of joy came to my eyes at this humble and sincere confession. Naturally I am sorry to lose him as a teacher, for we need dedicated teachers, but I am happy for this testimony and his decision. We hope that he will be able to attend Yeotmal Seminary next year.

Please pray for the youth of today. They are called upon to face new and startling life situations which they are unable to meet in their own strength. They need your prayers.

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*Missionary, India.

When Day Is Done

When day is done—and laborings are ended,
As night's long shadows steal across the gloam,
His work well done, the toiler seeks that solace
Which shrines the peaceful hearthstone of his home.

So grant us, Master, when life's night comes down
On harvests garnered from the seed we've sown,
We may find rest and peac within thine home
—When day is done.

—Ernest Ballantyne in "Covenant Weekly"

Reflections of a Relief Worker

Yes, Europe has almost become my second home. After having spent over seven years here, it's natural that some of its customs and ideas have become a part of me; however, there is still pretty much Pennsylvania in me so I'm looking forward to seeing my homeland again before too long.

These five years have seen many changes here in Germany—political as well as economic. The one which has changed the least, I feel, is the religious one. I am always happy when one finds a small cell of spirit-filled people, who are ready to defend the gospel and spread the message of love to others.

I remember while working with displaced persons from 1950-52, how alarmed we were when the camps had to be emptied so that the new Seventh Army could take over. The Pfalz, where many American Mennonites originated, has become the largest training area in Germany. It is so sad when one sees how armies are trying to change political thinking with massive weapons rather than with the gentle touch of love and understanding.

Economically there are many changes—people are suffering from overeating and too much drinking. Many occasions are used for a celebration—for the pure joy of celebration. Even though the people, at least some of them, have accepted or adopted the American form of installment buying and are paying high rates of interest on their borrowed money, they are nevertheless pushing forward, meeting their obligations for they tell themselves "We cannot become discouraged—we must press on!" Some smaller cities have so recovered from the bombing attacks that one would not think the city had once been bombed. We sometimes feel that because the people here in the West have no restrictions pertaining to the purchase of goods or food and their innate drive to be recognized in the world commerce, as well as to be again recognized and accepted by other nations as a powerful and necessary country, is causing Germany to forget all too soon the past and they are not letting this past experience be their teacher.

Recently at another distribution a lady was given a new coat to replace her old one which was 20 years old and was so mended, tattered, and remended that we brought it with us to send to Akron for it is really an article for a museum! She was treated by her neighbors as though she were mentally ill, had no friends, and since her arrival in Western Germany in 1945 as a refugee, has been living in one small room with her 58-year-old brother. The room is only big enough for two beds, a table with two chairs, and a stove. Recently the stove was condemned so that the remaining winter months and early spring they had no heat in their room, thus they stayed in bed—another cause for the neighbors to classify her as unbalanced. Because I felt the woman was being treated as an outcast without altogether just causes, we notified her and so she came back to the distribution and I interviewed her. She is somewhat shy of people but the main trouble seemed to be that she was lonesome and slowly dying for want of a little bit of love. Her deplorable living condition was also investigated and various officials became stirred up about this unfortunate case. Our assignment was over before we could see results; however, we left the town in all faith that within a few weeks she would be moved to another village, away from the old environment and also into her own room where she could be alone.

The most shocking happening of my stay here was the sudden passing of Brother C. F. Klassen. Once again, all of us are reminded that God is no respecter of persons and that He has a time and purpose for us all. We are happy we could enjoy his wisdom these many years in the MCC and I am thankful to God I was privileged to learn to know him personally and work with him the few months he was the European Director.

Looking back over the five years of service which consisted of neighborhood center work on two occasions, welfare work under the International Refugee Organization, then again on loan this time to the World Council of Churches in Salzburg, Austria, Voluntary Service summer camps, plus a bit of office work and two terms of clothing distribution, one is reminded of the masses one has contacted and our responsibility to them. Surely many opportunities were lost, never to be regained, but those that were seized upon, may His blessings rest upon the efforts. "In the name of Christ" has shown to many that **Glauben und Tat** go hand in hand. Many though are from Missouri and must be shown! Those of you at home, who deserve blessing from above and credit for these gifts which many of you have made sacrificially, are the instruments God used to show to others that unless our good works in the form of material supplies first alleviate the immediate need, belief is oftentimes not accepted. The Lord Jesus and His Father become very precious to many people because of their material need, which you have helped minimize. Thousands have asked us to express their deep gratitude to you for your continued faithfulness over the years and how you do not tire giving "in the name of Christ" for the upbuilding of His kingdom.

The seven years and three months of service here have been very enriching. I am very happy that I could work in a few of the countries of Europe and also visit in other countries. One time I was in Austria on vacation with some other MCC workers and had on an Austrian peasant costume. We, however, made the mistake and walked against a red light and so the policeman reprimanded us in his broken English and finally said to me: "Oh, you're a gail from the cauntry bei us!" These and many other joyous experiences confronted us throughout the past years. It was not all work; there were periods of fun and fellowship too. The MCC

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Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas.

Almighty God, the Giver of all good things, without whose help all labor is ineffectual, and without whose grace all wisdom is folly, grant, we beseech Thee, that in all our undertakings, Thy Holy Spirit may not be withheld from us: but that we may promote Thy glory, and the salvation both of ourselves and others. Grant this, O Lord, for the sake of Jesus Christ our Lord. —Amen.

—The MENNONITE HYMNARY

We must not be astonished to see ourselves imperfect,
since we must not see ourselves otherwise in this life.

Challenge to Action

This maxim could also apply to any human institution regardless of how noble its precept is. The time to be alarmed is not when perfection is not attained, but when there is no longer growth or striving toward the ultimate goal that is perfection.

What is being led up to rather indirectly is an evaluation of the Sunday school for high school and college age young people. It is very evident that Sunday school is not only in a rut but is definitely becoming less meaningful for the young people. But before we can see a way to shake this lethargy among the young people we must determine the cause. It is a strong temptation to throw the blame and responsibility on the parents of the young people. Children spend about ninety hours under the influence of the home for every hour spent in church. Primarily we must depend on the parents to prepare their children for Sunday school. Perhaps the lethargy of the young people toward Sunday school is merely an outgrowth of the lethargy of their parents toward vital religion. This is enough to make one pause but it should not make us stop.

In addition there is very likely something in the structure of the Sunday school program that isn't supplying a need for young people. Many think that Sunday school is only for education in the knowledge of the Bible either through formal lectures or a stiff discussion where one rigidly sticks to the lesson in

(Continued on page 701)

Why I Shouldn't Attend Sunday School

How many times have you asked someone to attend Sunday school or church with you? How many times has your invitation been refused, followed by a long list of excuses of why this individual does not feel it is necessary to attend Sunday school or church?

One of the favorite arguments seems to be, "Why should I go to church when I can listen to a sermon over the radio? There are many fallacies in this argument. First of all, there is this very important aspect of fellowship. Fellowship can only be gained when an individual associates with those of his faith. This association is necessary to a Christian because it gives him a deeper faith and spiritual insight which can be gained by discussing and contemplating His marvelous works with other believers.

Secondly, when an individual stays at home and listens to the radio, it doesn't take long until the Sunday papers find their way into his hands. God's word is not easily perceived and one will receive but little benefit from a sermon with two eyes focused on the papers.

Another reason often heard is, "God made this a day of rest and I intend to use it." God did make the seventh day of the week a day of rest. However, we are abusing this privilege when we take "rest" in the literal sense of the word. I believe God wanted man to rest from weekday cares in order that he might devote all his time, on this one day, to God, to rest from manual labor so that his mind might be completely free to contemplate God's Holy Writ.

A third statement often heard is, "I haven't got a thing to wear to Sunday school." One might as well say, "I don't wish to attend Sunday school." In essence, it's the same statement. There are very, very few among us who really don't have enough to wear. Most individuals who use clothes as an excuse to not attend church, just aren't interested.

God was very kind to us when He gave us wisdom and the power of reason. For in giving us these, He has given us the road to eternal life. One of the best ways of finding the right road is through the Church and Sunday school. Let us be sure we are on it.

Jacqueline Goering
First Church of Christian
Moundridge, Kansas

There is an article in the November issue of the Reader's Digest entitled "Why Not a Living Wage for Ministers?" by Walter Hoving. Perhaps it is not out of place to call this to the attention of all laymen of our churches. Read it. It has some food for thought. **—A. J. Richert**

We are so much the victims of shallow moods, easy glum, easy glow. We are so given to a brand of discouragement that forgets God, or a brand of hope that ignores God. And neither of those moods is worth the effort. Neither is Christian. Neither is creative. Mondays, Wednesdays, and Fridays we munch over the headlines and feel our own pulse, and scan our own diggings, and grant all a pessimistic shudder. It is a barbarous jungle, it is a miserable outlook, it is a hopeless prospect. Surely, in these Monday moods of easy pessimism, Christ longs to step up to us right there and fairly shout at us. "Man, is your memory that short? Of course, it's a struggle. I always told you it would be. But there are right now great, good forces at work around you. There are redemptive facts and powers at work within you. And what is really right is going to prosper, because it happens to be sponsored by Almighty God!"

From THE SALTY TANG
by Frederick B. Speakman
(Fleming H. Revell Company)

Let's Do Something

Where are our young people today? All too often they are not in Sunday school. Why is it so many who have never missed a Sunday in their childhood days drop out when they become fourteen or fifteen years of age never to be seen regularly in their Sunday schools again? Is it entirely the fault of the young person himself, or is it the Sunday school that is at fault as well? If so what is wrong with our Sunday schools?

In thinking these previous thoughts through I came to the age old question, Is Sunday school made interesting enough to draw them? I believe too many times the teacher comes and just begins talking. The lecture method can be used too much and in my opinion, is being used too much. Christ in teaching the truths he wished to convey used many and varied ways. Since He, the master teacher set the example, couldn't we well afford to use some of His methods?

Then there is the teacher who comes to class and has never even opened the lesson till that morning, or possibily the night before. As a result, when they come to class they read every bit from the quarterly. No thought is put into it, so consequently no thought can come out. There are no thought provoking questions asked. The pupils are never required to think and express their opinions.

It must be considered also that many times there are teachers who just are not capable of teaching. All too often those who could teach are not willing so the job falls on those less suitable or less trained for the job. A teacher, besides getting across the lesson, must be able to challenge the student in such a way that he will desire to read and study the lesson.

As I see it, a great deal more variety, interest, and challenge could be put into our Sunday schools.

Report of Mountain Lake Workshop

On October 1 the Bethel Mennonite Youth Fellowship sponsored a Young People's workshop to which all the young people of Mountain Lake, and surrounding vicinity, belonging to General Conference Churches, were invited. We were very fortunate to have Bill Gering, representing the Young People's Union, with us for the day.

The afternoon program was composed mainly of a panel discussion led by Mr. Gering. The other members of the panel were young people from the various churches of the community. Following is a brief outline of several of the questions that were raised and discussed by the panel:

I. How are we organized?

In answer to this question each one of the churches represented gave us a short summary of their own youth organization and just how it was functioning. We found several groups following the Young People's Union plan, which uses the three phases of Christian life namely: Christian Faith and Life, Christian Service, and Christian Fellowship. The groups using this plan stated that it was working out very well and would advise others to use it also.

II. What is the aim, purpose, or goal in our Young People's Organization?

Some of the answers given by the panel were:

a. Keep the young people away from non-Christian places and try to win them to our Lord.
b. Have a good youth organization because our future church depends on the young people of today.
c. What was given as probably the main goal was to create a spirit in the young people to realize the need of church in order to find the main purpose in their lives.

III. To what extent have we failed or succeeded?

The factor in which most groups have failed is the matter of attendance. It seems that the biggest difficulty is to interest the young people enough so that they will want to attend the meetings and other activities of the organization. Reasons why the panel thought the attendance was so poor were:

a. Church does not offer the glitter and excitement of the world.
b. Possibly the Church does not offer the affection, achievement, adventure and action that young people just naturally strive for.

A good youth organization must strive to satisfy these natural desires but must do this by satisfying them in the gospel.

IV. How does the school have the advantage over the Church?

a. They naturally dominate in time.
b. Generally more recognition is given for the things done in school than those done for the Church.
c. School activities usually involve more action.

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CHALLENGE TO ACTION

(Continued from page 699)

the quarterly. However to hear a lecture would be no different than sermons in the church service. To purely gain a literal knowledge of the Bible has great value in the primary classes but for young people more is needed. They are beginning to think for themselves and insist on religion relating to real everyday needs or be essentially rejected. They may be aware of Christian doctrine and surrounded by parents who believe in God and lead virtuous lives but these things can not automatically be handed down like a tradition.

Making God, rather than oneself, the center of one's life is a process each individual must take up for himself in his own way. It follows that each person has questions and problems that particularly perplex him and he needs to bring them out freely. Since many young people are a bit self-conscious this can be done best in an informal program. A program where any issue can be tackled and where the subject lesson does not inhibit freedom to expand the discussion. The adult leader in such a case is a very important person. He should be able to make the lesson pertain to live issues and even be willing to disband with the subject lesson if other subjects are more pertinent at the time. He or she should not be primarily interested with indoctrination but in guiding the thinking of the young people so they can grasp truths for themselves.

At this point a very realistic question comes up. Where do we find enough of such qualified teachers? Here is where teacher training classes would be essential. They would not only help to qualify teachers but perhaps catch more adults on fire. The minister might be the logical co-ordinator in organizing these classes but the success or failure depends on the cooperation of the lay adults in the church. In some communities possibly several churches could work together to see that these classes are provided.

These steps may seem radical but the need is critical. If the adults do not wake up to the need to enliven the young people's Sunday school perhaps it is in place for the young people to make them aware of their needs.

The printed word can do little but stimulate a concern and challenge to action.

—Jim Rich, Topeka, Kansas
Member of the Bethel College Mennonite Church.

The outside of the plain white house was rather stark and uninviting. Inside was the warmth of a vibrant personality. A small, white-haired woman, her cheerful face softly furrowed by her eighty-odd years, sat waiting for her distinguished son. A neighbor dropped by to bring in a dish of Pennsylvania Dutch "pudding' meat," which she had prepared especially for the homecoming.

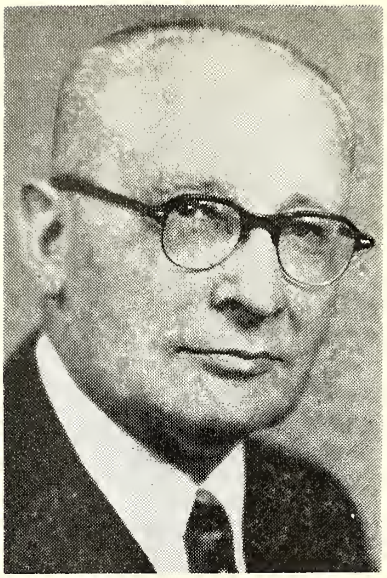
"You must be proud of your famous son, Mrs. Eisenhower," said the neighbor.

With sparks flashing from dimmed blue eyes, Mrs. Eisenhower replied, "Which one?"

From MOTHERS OF AMERICA

Our Schools

BLUFFTON COLLEGE



Dr. Edmund G. Kaufman, president emeritus of Bethel College, will be the speaker for this year's Bible Lecture Series scheduled for Nov. 14-19. Two series of lectures will be presented: one on "Great Christian Doctrines," to be given at the First Mennonite Church and the other on "Making Life Count," to be given in the college chapel.

In addition to his role of professor at both Bethel and Bluffton College, Dr. Kaufman was a missionary to China under the General Conference Board of Foreign Missions. During a leave of absence from Bethel in 1950-51, he was Professor of Religion and Philosophy at American University, Cairo, Egypt. President Kaufman is also author of the book *The Mennonite Missionary Interest,* and co-author of *The Story of Bethel College.*

Homecoming activities held the week end of Oct. 30 and 31, were highlighted by the crowning of Queen Betty Shantz, senior from Fairview, Mich., accompanied by attendants Mary Hilty, junior from Dayton, Ohio, and Marjorie Yoakam, sophomore from Lafayette, Ohio.

A chapter of the Future Teachers of America was organized on Bluffton's campus on Oct. 25. Elected as officers for the coming year are: Earl Campbell, president; Dorothy Bowers, vice-president; Shirley Shelmadine, secretary; Ruth Gilliom, treasurer; and Betty Brown, historian.

FREEMAN JUNIOR COLLEGE

A government sponsored school lunch program has been started in the dining hall. For a small fee hot lunches are available to all students. Served cafeteria style at present, about 125 students are served there each noon. Regular dining room patrons continue to eat all their meals there as before.

The Academy Sociology class made a field trip to Redfield to visit the State Training School.

"Ann of Green Gables," a dramatization of L. M. Montgomery's novel by the same name has been selected as the Academy play for this year. Mildred Janzen of the English Department directs the production which is to be given November 19.

Orlando Goering conducted Sunday worship services at the Olivet and Wittenberg Evangelical United Brethren Churches October 17.

Ministers in nearby churches often share their special service speakers with the school by bringing them in to conduct chapel services. Last week two speakers came to us this way. Rev. Jacob B. Hofer of the Hutterthal Church near Freeman, brought Rev. William G. Detweiler, radio pastor of the Calvary Hour. Rev. Cornie Classen, pastor of the EMB Church near Marion, brought Rev. A. P. Toews, Field Secretary of the Evangelical Mennonite Brethren Conference. Rev. Toews has recently visited the Congo Inland Mission field in Africa.

MENNONITE BIBLICAL SEMINARY

Miss Aganetha Fast, former missionary to China, spoke at the Woodlawn Mennonite Church, Sunday evening, October 24. She spoke to the group out of her wide experiences as a missionary and missionary representative to the churches of our Conference, giving valuable insights to the young people who are training for church work.

October 24, Ronald von Riesen, president of Freeman Junior College, gave the morning message to the Woodlawn Mennonite Church congregation. While on business in the city he and his family were guests at the Seminary for several days.

The Seminary Board met at the Seminary for their annual fall meeting on October 26. A. S. Rosenberger, Quakertown, Pennsylvania, presided at the meeting as president of the Board.

Tuesday evening, October 26, the Seminary student body, staff, board members, alumni, and friends met for a Convocation Service celebrating the tenth year of Mennonite Biblical Seminary. A. S. Rosenberger, president of the Seminary Board; S. F. Pannabecker, president of the Seminary; and Robert W. Hartzler, alumnus, spoke briefly on the "Preparation and Re-establishment," "Achievements of This Decade," and "Memories of the First Year." The Seminary Men's Ensemble, under the direction of John Gaeddert, sang two numbers.

REFLECTIONS OF A RELIEF WORKER

(Continued from page 698)

conferences were always a place where we tanked up spiritually and met our co-workers, re-evaluated our aims and goals and made future plans. These and the thousands of other blessings are now history. However, I humbly thank God that He used this clay house with its frailties to accomplish His purpose. May His blessings rest upon the efforts.

—Irene Bishop of Perkasie, Penn.,
Bremen, Germany
from European Relief Notes

MCC News Notes

"OPERATION REINDEER" (SURPLUS FOOD FOR OVERSEAS RELIEF)

A total of 43,372 parcels containing approximately 15 pounds of food each are being made available to MCC for distribution overseas from government surplus food stocks.

Known as "Operation Reindeer," this food is to be distributed around the Christmas holidays. These parcels are made available without cost and delivered to the point of distribution by the U. S. Government to such voluntary service agencies as MCC.

"Operation Reindeer" stems from the Agricultural Trade Development and Assistance Act passed by the U. S. Congress and signed by President Eisenhower this past summer which makes government surplus food available for the hungry overseas. Distributed by MCC personnel "in the name of Christ," these parcels will be the means of expressing a Christian spirit.

The content of these parcels varies somewhat according to the country to which they will be shipped. The ones going to the Far East, for example, contain one pound of butter, one pound of cheese, one pound of shortening, one and three-fourths pounds of cottenseed oil, four and a half pounds of dried milk, one pound of beef and gravy, and five pounds of rice.

The 43,372 parcels made available to MCC will be distributed as follows: Austria, 2,500; France, 1,412; Germany, 3,000; Jordan, 1,960; Formosa, 8,000; Japan, 2,000; Korea, 4,500; and Viet Nam, 20,000.

Jottings

—**Springfield Church, Pleasant Valley, Pa.:** On Sept. 26, the C. E. Society had Bob Wetzel, the Gospel singer, as their guest. He gave a message in song and poetry and led the congregation in hymn singing. The Truth Seekers Class had their annual corn and doggie roast on Sept. 7, with 36 attending. A film was also shown. The Harvest Home service was held Sept. 12, the produce being taken to the Old Folks' Home in Frederick. Our Rally Day program was given Sept. 26, with Abe High as our guest speaker. The C. E. sponsored a Bible Conference, Oct. 3-6, with Dr. Robert Fritsch teaching Ephesians. The Ladies' Aid and Mission Circle were shown a film "The Healing of M. Vondo," a topic on leprosy, on Aug. 25. Loretta Rosenberger was the leader—Corr.

—**Salem Church, Dalton, Ohio:** July 28, the congregation gathered on the lawn at the parsonage for a house-warming and welcome for Pastor and Mrs. James Reusser. Sept. 5, Judge Walter Mougy showed pictures of the Holy Land taken during his recent trip there. Ordination services for James Reusser took place Sept. 19, at the First Church of Bluffton, Ohio. Olin Krehbiel, president of the General Conference, preached the ordination sermon. Oct. 3, E. S. Mullett assisted with the Fall Communion services. In the evening E. J. Bohn, Pandora, Ohio, and A. J. Neuenschwander, Wadsworth, Ohio, participated in the installation of our minister. The Men's Brotherhood held a Father and Son banquet on Oct. 12, at which 118 were present. A. S. Rosenberger, former minister, was the speaker. He also spoke to the entire congregation the following evening.—Mrs. Albert Badertscher, Corr.

—**New Hopedale Church, Meno, Okla.:** The Oklahoma Convention was a blessing to our congregation, especially were the messages by C. F. Derstine challenging. In the evening of Sept. 19, the Enid Christian Businessmen's Committee gave a program. A film strip entitled, "What Is Christian Prayer?" was shown at a midweek service. The O.B.A. showed the film, "Oil Town, U.S.A." in our sanctuary Sept. 16. At the evening service, Oct. 17, Rev. and Mrs. H. T. Neufeld of Enid, showed pictures and told of their work in Old Mexico. They spent several years there as missionaries and teachers.—Corr.

—**Immanuel Church, Downey, Calif.:** At our Sunday evening service Sept. 12, Dr. Henry Voth, medical doctor from Shafter, showed his 16 mm. movies taken at our YP Retreat, at Camp Gaines. Rev. and Mrs. Kenneth Radach showed pictures of their work in Africa at our midweek service on Sept. 22. Our Men's Fellowship met Thursday evening, Sept. 23. Dr. Appelgate, pastor of the Figueroa Crenshaw Christian Church, showed pictures taken in Alaska, during his experience as an army chaplain during World War II. A joint C. E. program and installation service was held on Oct. 3. Special music was given by the various societies. On Wednesday evening, Oct. 6, Mr. van der Pouy, a representative of Radio Station HCJB, spoke and showed pictures of the station's work and growth. A son, Paul Glenn, was born on Sept. 5, to Mr. and Mrs. Levi Stauffer. Our pastor, John Graber, has been bringing a series of messages on the book of Philippians. —Lorraine Regehr, Corr.

—**Menno Church, Ritzville, Wash.:** The Sunday school has undertaken a project of repairing the mission buildings at the Montana stations. The project progresses as volunteers and funds are available. At present two young couples, the Herbert Janzens and Clifford Taylors, have spent a week painting and reshingling some buildings and money is available to do more work. Several more families have planned to go, but have been delayed because many are having to reseed, due to a hard rain which made it impossible for the first seeding to come up. If the weather continues fair, they may still go this fall. We observed our annual Homecoming and Harvest Festival Sept. 26. Harry Albrecht of Portland, Ore., was the guest speaker for both morning and afternoon services. Our pastor has begun an interesting and informative series of sermons on the book of Genesis. To date the titles have been "In the Beginning," "Adam, Eve, and the Serpent," and "The Flood."—Mrs. Walter Reimer, Corr.

—**Bethel Church, Mountain Lake, Minn.:** A busy schedule is ahead for the winter months. Our midweek Bible study program consists of twelve classes with fifteen teachers in charge. Sixty-six junior and senior high school students from our congregation meet in the church for religious instruction on Wednesday mornings. These classes are being taught by our pastors Walter Gering and Orlando Schmidt. The catechism class, taught by our pastor, consists of fifteen members and meets on Sunday mornings. A study of the absent members shows that thirty-four are attending school away from home, eighteen are teaching, thirteen are in alternate service, ten are in military service, eighty-seven are in some type of mission work, four are working in MCC, and one is working in another church. The annual harvest festival was held Oct. 24, with Russell Mast of Freeman, S. D., as the guest speaker.—Mrs. D. H. Fast, Corr.

—**First Church, Philadelphia, Pa.:** Every other month a group from our church conducts a Sunday afternoon service in one of the women's wards at the Philadelphia State Hospital, where some of the I-W men are working. The Women's Federated Bible Classes of our district, whose president is a member of a colored church, held its October meeting in our church. Pastor Bedsworth brought a challenging message. The team from our Sunday school will play their first basketball game of the season Oct. 22, in the Inter-Church League. In a vesper service on Sunday afternoon, Oct. 31, the choir will present a sacred concert on the first anniversary of the purchase of our electric organ. Wm. G. Detweiler, radio pastor of the "Calvary Hour," Orrville, Ohio, will be the speaker for a series of meetings to be held from Nov. 14 to 21. The Women's Organization is having a luncheon on Nov. 15, in honor of Miss Wilhelmina Kuyf, a member of our congregation. Miss Kuyf will also speak at the Missionary Conference at Souderton, Nov. 19 to 21. Hurricane "Hazel," which was responsible for much damage in our city, uprooted a large cherry tree and pulled the wires and brick from the cornice of the parsonage; electric service was disrupted for more than 84 hours.—Corr.

(Continued on next page)

—**Woodland Church, Warroad, Minn.:** Mr. and Mrs. John C. Dicks of Henderson, Neb., were house guests at Rev. Ortmann and Henry Thiessen homes. Mr. and Mrs. Cornie Harder are the proud parents of a baby boy born Sept. 21. His name is Micheal Joe. Wilbur Fast, airman first class, and Mrs. Fast, were home on a 30 day leave at his parents, Mr. and Mrs. Dave Fast, before finishing his term overseas in France. Let us remember our boys in service. Mr. and Mrs. Dave Fast went to Munich, N. D., to help her folks, Mr. and Mrs. J. M. Zabel, celebrate their 60th wedding anniversary. May they have God's blessings. Mr. and Mrs. Joe Dick and Mr. and Mrs. Henry F. Dicks are also among those who were married 25 years. May their silver turn to gold. Mrs. Ortmann returned to her home Oct. 21. We are happy to have her back feeling good. Mrs. Helen Bernie, ex-communist, spoke at the high school auditorium Oct. 21.—Mrs. Nick Fast, Corr.

—First **Church, Ransom, Kan.:** The Fall Fellowship meeting of the Mennonite churches in this district was held Sunday, Oct. 10, afternoon and evening services in the Ransom Grade School auditorium. Churches from Vona, Colo., Mingo, Hanston, Pawnee Rock, and Ransom were represented. "My Church and My Family" was the theme chosen for the occasion. The afternoon services included a panel discussion entitled "What My Family Expects of the Church" with members of the various churches taking part. Rev. Ben Rahn, pastor of the Inman Church, was guest speaker and gave an inspiring message on "What the Church Expects of the Family." A basket supper was held between the services. The evening program was of special interest for the young people. A book review, dealing with the problems of young people, was given by Rev. Henry Goossen of Hanston. Rev. Rahn was also guest speaker for the evening. Special music from each church was enjoyed during the services. Another such meeting was held Sunday at Kismet.—Corr.

—First **Church, Madrid, Neb.:** Since Rev. and Mrs. Paul Dahlenberg had resigned from the ministry of our church last spring, they left June 31 for Bridgewater, S. D., where they are serving the Mennonites now. A farewell service was given them Sunday evening, June 27, for which the M.B. Church of this community was also invited. Brother Norman Dalke, student of the Mennonite Biblical Seminary, was willing to serve our church during the summer months. Later the congregation asked Brother Dalke to stay for a full year, after which he will continue to finish his course in the Seminary. Aug. 22, the youth fellowship group of the Bethesda Church of Henderson, Neb., came over to spend the day fellowshiping with the young people of this community, and in the evening gave us an inspiring C. E. program, in which Carl Thiessen also showed pictures of child delinquency work under the MCC in New York City. Oct. 17, we celebrated our Mission and Thanksgiving Festival which was a full day of fellowship service and missions. The M.B. Church was also invited for the occasion. The guest speakers were Miss Marie Duerksen, missionary to India, P. K. Regier, Executive Secretary of the General Conference and J. F. Sawatzky of Newton, Kan. In the morning Rev. Sawatzky read Isaiah 6:1-8, and gave a review of the great work of the Foreign Mission Fields of the General Conference. Then P. K. Regier gave the morning message and ordained Brother Norman Dalke into the full service of the ministry. Dinner and lunch were served in the church parlor. In the afternoon Miss Duerksen talked to the children, and then told us of the mission work in India. Then P. K. Regier gave a message: "Doors of Opportunity and Centers of Need." In the evening Rev. Sawatzky gave the message and Miss Duerksen showed pictures of India, and told us of the mission work there. The offerings of the day were $668.66.—P. A. Regier, Corr.

—**Apostolic Church, Trenton, Ohio:** Communion was observed Sunday, Oct. 3. Women's Christian Service group met at the home of Mrs. Otto Augspurger, Miss Florence Augspurger assisting hostess. The Men's Brotherhood had as their guest speaker, Robert Cuuy, civil defense aeronautics inspector. The Mennonite League held their meeting in the social room of the church. In the absence of the pastor and his wife, who were visiting their daughter in Huntington, Va., Sunday, Oct. 17, Earl Gingerich presided at the worship hour and John Amstutz brought the message. Dr. Hartzler was the guest speaker during the week of Oct. 24-31.—Edna Kinsinger, Corr.

—**Eden Church, Moundridge, Kan.:** Peter J. Dyck has returned to serve Eden full time after attending the Mennonite Biblical Seminary during the last two terms and the inter-Mennonite summer session at Goshen. Abe Wiebe of the General Conference headquarters office served as interim pastor. The sincere appreciation and thanks of the congregation are extended to the Rev. Wiebe. The music committee and Ernest Lichti, minister of music, have distributed questionnaires to members of the congregation. The results obtained and comments included will be used in formulating a music program for the coming year. Plans for a new parsonage have been approved and the building is being erected in Moundridge. Andrew Shelly brought the morning and evening messages Sept. 19. He spent the following week soliciting funds for the Mennonite Biblical Seminary. A young people's farewell for Andy Tuininga, an agricultural trainee from the Netherlands, and a reception for Iris Santini of Puerto Rico were held Aug. 29. Iris will attend Bethel College. Henry W. Krehbiel of the Krehbiel Hardware in Moundridge, passed away Sept. 6. Sunday school teachers and officers for the new Sunday school year which begins in October have been elected. Twenty-six delegates to the Western District Conference were also chosen.—Victor R. Goering, Corr.

REPORT OF MOUNTAIN LAKE WORKSHOP

(Continued from page 701)

The remainder of the afternoon was spent in discussing the work of the Young People's Union, with Mr. Gering giving us an insight as to just what this organization is trying to do for us as smaller groups.

In the evening Mr. Gering spoke to us on the subject "Shedding Our Natural Armor." Our natural armor is making excuses. The definition of an excuse that was given us is a sham reason given to cover up the real reason. We found that Jesus never made excuses and if we begin to give excuses and not reasons for our actions we will soon find ourselves giving excuses for everything we have to do. Really, what we are doing is trying to cover up for our laziness.

We often say we do not have time for the things of the church, we are busy. We must take time. Shedding our natural armor is to expose ourselves, realize our sin, and then make a complete inward change.

Certainly everyone who attended these services would have to say that this was a very worth-while endeavor and that a great blessing was received by all.

—Marilyn Kliewer

Bethel Mennonite Church
Mountain Lake, Minnesota

Into the Beyond

REV. CORNELIUS PENNER of Beatrice, Neb., and member of the First Church was born May 17, 1868, and died September 27, 1954.

WILLIAM CLAASSEN, of Beatrice, Neb., and member of the First Church was born Oct. 17, 1886, and died October 21, 1954.

THE Mennonite

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Other foundation can no man lay than that is laid which is Jesus Christ.

Singing New Songs
As Seen through European Eyes
Report of the Western District Conference

Volume 69 **Number 45** **November 16, 1954**

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GIVE THANKS

It is a good thing to give thanks unto the Lord . . . . Enter into His gates with thanksgiving and into His courts with praise . . . . From the rising of the sun unto the going down of the same the Lord's name is to be praised . . . . By prayer and supplication with thanksgiving let your requests be made known unto God . . . . I will offer to Thee the sacrifices of thanksgiving.

The Mennonite

Editor, J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. E. Smucker, Maynard Shelly, Willard K. Claassen.

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MENNONITE WOMEN'S CONFERENCE, BLUFFTON, OHIO

NOV. 17 — 18

THEME:
"Christ's Challenge to Women"
(Condensed program)

Wednesday forenoon, Nov. 17—
"Prayer Challenges of the Far East to Women"—Wilhelmina Kuyf
"Challenges of Vacation Bible School"—Elfrieda Landes

Wednesday afternoon—
"The Challenge of Missions in India"—Mrs. Edward Burkhalter
"Women Need to Know the Migrant's Story"—Adah Lehman

Thursday forenoon, Nov. 18—
"Christ's Challenge through Children"—Mrs. Paul Erb
"Child Evangelism in Lima, Ohio"—Mrs. Rhue Bixel

Thursday afternoon—
"The International Student Speaks"
Business and **Reports**
"What a Missionary Expects Women to Do By Way of Witnessing for Christ on the Home Front"—Wilhelmina Kuyf

(These meetings are held in connection with the Bluffton College Bible Lectures).

THIRD ANNUAL MISSIONS CONFERENCE, EASTERN OHIO

For the past three years the Mennonite churches of Wadsworth, Dalton, Sugar Creek, Ohio, have sponsored Mission Conferences on the week end just before Thanksgiving. This year this conference will be held November 21, at the Wadsworth and Salem Churches. (The Sugar Creek Church has conflicting engagements this year.) The speakers are: Rev. and Mrs. Vernon Sprunger, foreign missionaries on furlough from the Congo Inland Mission, and Rev. Leland Harder, home missionary in Chicago, Illinois. At the morning service Brother Harder will speak at Wadsworth, and the Sprungers at the Salem Dalton Church. In the evening, the Sprungers will be at Wadsworth, and Brother Harder at Dalton.

Of Things to Come

Nov. 14-19—Bible Lecture Week, Ed. G. Kaufman, Bluffton College
Nov. 25—Thanksgiving Day
Nov. 28—Advent Sunday
Dec. 1-6—Council of Boards, Newton, Kansas
Dec. 12—Universal Bible Sunday

IT CAN BE DONE

The Conference budget for this year can be met. All that is needed is for every one of the possible 17,000 earners in the General Conference membership of 50,000 to contribute an average of $20 by Dec. 31.

For each board to meet its particular budget that $20 should be divided up as follows: $13.25 for Missions; $4.25 for Christian Service; $2.00 for Education and Publication, and 50 cents for Trustees and Finance.

—A. J. Richert, treasurer

The ABC'S of Liquor

LIQUOR—

Arms more villains,
Breaks more laws,
Corrupts more morals,
Destroys more homes,
Engulfs more fortunes,
Fills more jails,
Grows more gray hair,
Harrows more hearts,
Incites more crime,
Jeopardizes more lives,
Kindles more strife,
Lacerates more feelings,
Maims more bodies,
Nails down more coffins,
Opens more graves,
Pains more mothers,
Quenches more songs,
Raises more sobs,
Sells more virtue,
Tells more lies,
Undermines more youth,
Veils more widows,
Wrecks more men,
X-cites more passion,
Yields more disgrace,
Zeroes more hopes
than any other enemy of mankind.

—The Spotlight

Editorials

ALWAYS FOR ALL THINGS

When the Apostle Paul admonishes us to give thanks "always, for all things," he gives us a rather large assignment. We are apt to give thanks occasionally and especially one day a year, but not always. Sometimes we do not feel in a thankful mood, and more often we forget it. Frequently we feel no real reason for being grateful. We work hard, and what rewards come to us we are inclined to feel we have earned.

To give thanks "always" it is necessary to have an appreciative attitude toward God. He must be kept at the center of everything that we may see His goodness all about us. We need to fix our attention upon His love and care and not upon our own achievements. So whether we feel like it or not, we should always give thanks unto Him. Thanksgiving season then becomes but a time to check on our habitual sense of gratitude, to see how it may be strengthened.

But if it is difficult to give thanks "always" it may seem even more difficult to give thanks "for all things." For some things it is easy to express gratitude—the things that make us glad and are according to our liking. When "life flows along like a song" it is but natural to be thankful, but how about the times "when everything goes dead wrong"?

To the true Christian it becomes possible to accomplish this difficult achievement, "in everything give thanks." This is such a high standard that few fully attain it. There are happenings and circumstances that strike us so hard that it seems absurd to talk of giving thanks for such adversities.

Yet the glory of the Christian life is that it can actually find something in everything for which to give thanks. That which we so much dread may be rich in hidden blessings. That which at first would rob us of all happiness may be turned into a blessing, or it may be used as a means of contributing to our spiritual growth.

We cannot, of course, thank God for the sins of which we are constantly guilty. But we can thank God fervently that it is possible to be forgiven. We may find it difficult to thank God for sorrows and sufferings as such, but we certainly can give thanks that He is every ready to stand by us and see us through.

Instead of merely making a list of things for which to be thankful this special season of the year, we would do better to strive to develop and cultivate a genuinely grateful spirit that has the capacity of "giving thanks always for all things," (Eph. 5:20).

BALANCED BUDGETS

At this time of year we hear much about budgets; balancing the old ones and adopting new ones for the coming year. Some churches adopt fine budgets and then promptly forget them and get along as best they can with their finances. Other churches take their budgets seriously and work them out with great care. Having once adopted the budget they consider it as a financial obligation which is to be met.

Some budgets are much too local; they consume practically all the money on themselves. After meeting the running expenses there seems to be little left for church-wide work. The Conference in its missions, relief, and educational program gets little help from such churches, for they seem to think only of themselves.

It is important to keep a proper balance between money spent on ourselves and that used for the expansion of the work of the church in general. A look at the back page shows how we stand in our Conference budget at this point of the year. We should not need to close the year with a deficit, either in our own church or in the Conference-wide work. As faithful stewards let us determine to meet our obligations.

THROUGH OTHER EYES

The poet, Robert Burns, long ago spoke of the importance of being able to see ourselves as others see us. He stated that it would free us from many a blunder and foolish notion. An article in this issue tells something of the impressions that European young people have as they spend a year with us.

We are so apt to think we are just about right and those who differ with us are "queer." It is often a healthy experience to have pointed out to us just what may be wrong with us or in our ideas and attitudes.

Someone has said that critics can be the "unpaid watchmen of our souls." Usually we do not enjoy criticisms, but where it is constructive criticism we should welcome it for it may save us from narrowness and smallness.

Singing New Songs

PETER J. EDIGER*

"O sing unto the Lord a new song; for he hath done marvelous things . . ." Psalm 98:1. Thanksgiving is a time to sing new songs unto the Lord. In several of the Psalms of praise, we find the exhortation to "sing unto the Lord a new song." The Psalmist, upon reflection of God's mercy and goodness, seems to be "bubbling over" with thanksgiving. All the former expressions of praise seem inadequate as a declaration of his gratitude. He calls men to find new ways of expressing praise to God.

In this Thanksgiving season, as we reflect upon God's goodness to us, God is calling us to sing new songs of praise to Him. As we experience new depths of God's grace, as we realize anew His righteousness and love, we are called to respond to Him in new ways—to think new thoughts, speak new words, live new lives, and seek new avenues of service to God.

1. Songs of the Individual

God is calling us as individuals to sing new songs. There are certain songs which can only be sung as solos. We are individual creatures of God and individually responsible to Him. What, then, are the songs God is calling us to sing as solos?

Each of us must answer that question for himself. It may be that some who read this need to sing the song which is the first of all Christian songs—the song of repentance, salvation, the new birth, the new life. Most of the readers will have sung this song some time ago. To some of us the beauty and harmony of this song has deepened through the years so that we sing with ever new and deeper meaning. To others of us the song may have become an experience of the past which has little significance for the present. Somewhere in life we've gone "off-key": we're out of harmony with God. If so, we need to sing anew the songs of repentance and forgiveness.

God may be calling some of us to sing new songs of discipleship. We may have sung with joy the songs of salvation, but hesitated to sing with all our lives the songs of commitment and "Nachfolge Christi." This Thanksgiving we may be called to sing new songs of discipleship. This may mean that some of us should sing new songs of service. It may mean that some of us should sing new songs of sacrifice. It may even mean that some of us will be called to sing new songs of suffering or persecution for the sake of Christ.

Whatever may be the new songs which God is calling us as individuals to sing, let us sing them with our total being.

2. Local Group Singing

God is calling us as local congregations to sing new songs. There are some songs which cannot be sung as solos. We need to blend our lives with the lives of others in the local church to sing these songs to God. What are the songs that we as local congregations are called to sing?

Each congregation must answer that for itself. Some may be called to sing new songs of missionary interest and activity. Some may need to sing new songs of evangelism. Others may have been singing these songs heartily, but neglected to sing songs of Christian education and the Christian life. Others may have sung these but neglected to sing songs of salvation and the new birth.

In some congregations, the songs of praise to God may have been marred because of a lack of harmony within the church. These congregations will be called to sing new songs of forgiveness, new songs of reconciliation, new songs of Christian love.

Whatever may be the new songs which God is calling us as local congregations to sing, let us sing them with our total being and in the harmony of Christian love.

3. Conference-wide Songs

God is calling us as the General Conference Mennonite Church to sing new songs. There are some songs which can't be sung as solos or in small ensembles. What are the new songs which we as a Conference are to sing? All of us need to pray and work together in discovering the answer to that question. Here are a few suggestions:

a) Songs of stewardship. One look at the recent report of the Conference treasurer is enough to make us realize that our singing on this song is dragging quite badly. We believe God is calling us to sing new songs of missions outreach, new songs of Christian service, and new songs of Christian education and publication. Believing this, we may be sure that God is calling us to sing new songs of stewardship to make possible the singing of these other new songs.

b) Songs of loyalty to Jesus Christ. Ideally, we have been singing these songs since our beginning. They may seem like old songs. But we are living in an age of many new things with new problems and new temptations. To keep on building our church on the foundation, Jesus Christ, we must continue to

(Continued on page 711)

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*Pastor, Mennonite Community Church, Fresno, Calif.

Report of the Western District Conference

Decisions on ordination of ministers, establishment of a Conference Historical Committee, UMT and peace education, racial segregation, evangelism, and the choice of next year's conference location served to highlight resolutions passed at the 63rd annual session of the Western District Conference of the General Conference Mennonite Church, held October 20-22, at North Newton, Kansas.

But even without these, the Conference would have been of interest to the 377 delegates and hundreds of others who filled the main floor of Memorial Hall at almost every session.

Dr. Jitsuo Morikawa, pastor of the First Baptist Church of Chicago, our Conference speaker, presented a vital and living challenge in each of his six messages on "The Church in a Revolutionary Age." He brought into sharp focus our responsibility as a Church of Jesus Christ to preach the gospel of salvation and to make this gospel a practical reality in the world in which we live. Our Christian testimony needs to be clear and effective in all areas of life, whether this be locally in community issues of racial discrimination, nationally in the relationship of the Church to matters of state, or internationally with regard to an active, positive testimony against hate and war.

Arnold Epp of Meno, Oklahoma, pastor of the New Hopedale Mennonite Church, was re-elected Conference president. Other Conference officers, also re-elected, are Harvey Jantz, pastor at Hillsboro, Kansas, vice president, and Harold Buller of North Newton, Kansas, as secretary.

The reports of the individual committees and discussion following them revealed a healthy expansion in the scope of Conference activity. Among new items introduced was the interest of the Educational Committee in Conference responsibility to "exceptional and handicapped" children. This description refers to children who deviate from the average either for physical or mental reasons, thus needing special care. The interest in this general area was aroused by more specific growing awareness that many families, also among our Mennonite churches, need assistance with mentally retarded children. Currently, plans are underway to organize a one-day institute to discuss these problems.

As noted earlier, resolutions on the following subjects are of considerable interest:

1. Ordination of new ministers. The Executive Committee of the Conference is empowered to create an Ordination Committee (or assign this task to an existing committee) which is to suggest standards for selection of ministers and procedures for ordinations. As of now, all phases of an ordination in the Western District Conference are the sole responsibility, and at the sole discretion, of the individual church recommending ordination for a candidate.

2. Establishment of a permanent Historical Committee. The Western District has had a temporary Historical Committee for the past year. Also, the Bethel College Historical Library has worked with the preservation of items of Conference interest within its own area of work. But now there is the needed provision to do this work systematically and to preserve historical landmarks within the Western District area.

3. Universal Military Training and peace education. The Conference was warned that Universal Military Training will be revived, very likely under a disguised form. It was decided to reaffirm our position regarding UMT, to inform representative leaders in the various states included in the Western District area, of our objection to UMT, to alert the churches to this coming crisis, and give guidance in combating it, and to renew our efforts to preach and teach positive Christian discipleship.

4. Racial segregation. A resolution regarding this expresses appreciation to our national government for the action taken in the Supreme Court pertaining to equality in the schools, and promises our wholehearted support. It urges Western District Conference related institutions to see that there is no racial discrimination in their choice of students. It challenges local churches to "prayerfully and earnestly" search themselves, making certain that each church is willing to accept into full fellowship those Christians who have color or racial background that is different from our own.

5. Evangelism. Discussion highlighted the importance of evangelism of all types in our Conference work. It was pointed out that the average gain in membership per church is far too low, in view of the desperate need for individual people to be brought to Christ. A resolution urges our renewed dedication in the evangelistic proclamation of the "gospel of salvation to a world that is in darkness." We must see to it that this will be more than a resolution printed in black on white when October, 1955, rolls around.

6. Next year the Western District Conference will convene in Beatrice, Nebraska. This will be its first session away from North Newton, in a good many years.

—Harold Buller, Secretary

March on, my soul, nor like a laggard stay!
March swiftly on. Yet err not from the way
Where all the nobly wise of old have trod—
The path of faith made by the sons of God.
And forward still, that more may be attained.

Another Council of Churches

MAYNARD SHELLY*

Elkins Park, a suburb of Philadelphia, Pennsylvania, was the scene of the Third Plenary Congress of the International Council of Christian Churches, August 9 to 12. The ICCC is the international expression of the American Council of Christian Churches. Organized in Amsterdam in 1948, at the call of the American Council at a meeting described by Dr. Donald Grey Barnhouse, a leading fundamentalist editor, as a "side show that finished in fiasco." Barnhouse went on to point out that the "American Council of Churches, whose general history has been one of bitterness and negation in the United States, sought to extend its divisive work in Europe."

The ICCC has claimed to represent a million and a half people in the United States through the American Council of Christian Churches. Dr. J. Elwin Wright, a leader in the National Association of Evangelicals, offered to contribute $1,000.00 to any missionary cause if the leaders of the ACCC could give proof that they had even 400,000 members. Reliable observers feel that the group has no larger membership in the United States than 200,000. Size of a group is, of course, not important. But that a group makes claims about itself that they are not willing to prove, throws doubt on accusations that they freely make about others.

And accusations were made aplenty. The congress was mainly a resolutions-passing session, adopting messages and articles favoring "Bible Christianity," and opposing Catholicism and Communism. But they saved their most withering blasts for the World Council of Churches. It seems obvious that much that has been done and is being done by the ICCC is to create confusion. They have chosen a name similar to the name of the World Council of Churches, they meet at the same time and often in the same places as does the World Council. The unmistakable impression given at this congress of the ICCC is that it wants to be the rival of the World Council of Churches, which it spent its nine day session condemning. Yet an examination of its words, actions, and attitude seem to show that it can hardly be considered a competitor.

Attention was centered in many of the speeches at the ICCC congress on accusations of apostasy against the major Protestant churches and its organizations. They contended that "many . . . (preach a religion) which actually has little to distinguish it from the economic and social tenets of the communism which is now in control of Russia . . . . This religion came to be called the 'social gospel.'" This description of the "social gospel" can hardly be considered accurate. While the "social gospel" means many things to many people, it certainly is in no way related to communism represented by the Communist Party.

Syngman Rhee sent a message to the congress which said, ". . . I can take comfort in the knowledge that this congress shares with me concern for mankind's salvation both in this life and hereafter . . . ." What the president of the Republic of Korea meant by "salvation . . . in this life" was to roll "back the Iron Curtain and liberate our brothers from certain doom." This suggests the idea of "preventive war" which has been advocated by Rhee and many of the leaders of the ICCC. Dr. Allen MacRae, president of Faith Theological Seminary, on whose campus the congress was held, said in a speech that "the western nations should stir themselves from their lethargy, proceed to use the temporary industrial and scientific advantage that is theirs, and destroy the menace before it is fully started . . . . With the atom bombs and the hydrogen bombs that the free world has in its hands now, it could probably put an end to the menace of the Kremlin, with the loss of a comparatively few thousand men."

The estimate of the loss of a few thousand men seems to be very low for a preventive war, when most serious observers feel that the onset of any kind of war, preventive or not, would bring on the beginning of the end of our civilization. The talk of beginning a war has little in common with biblical nonresistance, for the Christian suffers evil rather than inflicts evil because the love of God has filled his soul when Christ redeemed him. The talk of beginning a war has little in common with a believer's true compassion for the salvation of souls. How can souls be saved when their bodies have been incinerated in an atom blast? A soul is just as precious to God whether it resides in an American body or a Russian body. Even if only a few thousand American lives would be lost, millions of Russian lives would certainly be lost in the fire of an atomic preventive war. For the misery of Hiroshima continues to multiply and the casualty lists of America's great atrocities on Japan continues to grow. And that was nine years ago.

The president of the International Council of Christian Churches is Carl McIntire, self-styled "Twentieth Century Reformer," desposed Presbyterian minister, and critic of almost every Christian movement, from the work of Billy Graham and the National Association of Evangelicals to the National and World Council of Churches. McIntire has been president of the group since its organization and was re-elected at this session. He drew his largest applause at the opening session when he lamented the appearance of President Eisenhower at the Evanston session of the World Council of Churches which was soon to follow because delegates from

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*Pastor, First Church, Allentown, Penn.

Iron Curtain countries who McIntire considered communists were attending the Evanston assembly.

The ICCC holds as the basis of its creedal confession the Bible, as the supreme authority in faith and life. From the further elaboration of this creed it might be assumed that this is an organization of fundamentalists, except that most of the people and institutions that have become symbols of fundamentalism were conspicuous by their absence. Billy Graham, Moody Bible Institute, and the Sudan Interior Mission are but examples of those absent. In fact, most fundamentalists have taken pains to disassociate themselves from the McIntire movement. While the ICCC and the ACCC want to be rivals of the National and World Council of Churches, they are actually rivals of another group of fundamentalists known as the National Association of Evangelicals. The latter group has proven to be a calmer and much more reliable voice for this type of conservative Christianity.

This international congress had only a few delegates from abroad. Of the 54 people attending the Philadelphia meeting from foreign countries, 27 were voting delegates. The remainder of the 550 "representatives" reported on August 4, were from the United States. These people say they have a concern and want to make a witness. But we would feel that the sensationalism and innuendo of the ICCC is not the best way to make an effective Christian witness.

SINGING NEW SONGS

(Continued from page 708)

sing new songs of nonconformity to the world and loyalty to Jesus Christ.

c) Songs of unity and cooperation. Several articles in recent issues of "The Mennonite" have pointed out the need in this area. As individuals and congregations in the General Conference, we need to sing new songs of unity in Christ and cooperation in the work to which he has called us as a Conference.

Other new songs might be suggested. Whatever may be the new songs which God is calling us as a Conference to sing, let us sing them with our total being, let us sing them in the harmony of Christian love, and let us sing them as a great united choir under the direction of Jesus Christ.

Thanksgiving time is thankssinging time. As we realize anew the many blessings God has given us, may we also sing new songs of praise to Him. "Sing unto the Lord a new song; for he hath done marvelous things."

A will, properly drawn up, assures settling an estate precisely as the one making the will intended. Have you made a will? If so, have you made some provision for the General Conference in your will?

The Christian Community

While we were conversing with an agricultural director on the recent severe dust storms in southern Manitoba, he suddenly remarked, "The preachers should have something to say about it!" We are of the opinion that this director had a point which deserves our careful attention.

The church frequently has failed to speak the Christian answer to social, economic, and political situations. Although the Mennonite Church has made an attempt in one area—war and nonresistance —in most other areas it has failed.

That is perhaps one reason why so many of our communities, even though they are dotted with churches where the gospel is preached with power and children go to Sunday school, are really not Christian. A non-Christian community is one where the business of the community is carried on in a non-Christian way.

How Christian are our communities? The government must come and warn the Christian farmer to conserve his soil. Lodges, clubs, organizations, and agencies must take over the welfare work, if it is to be done. The recreational programs for our young people and children are subjected to sub-Christian standards. Social workers, many with humanitarian motive only, must enter our districts to solve our moral and social problems.

The gospel as it is preached on Sunday must bear relevance to the situations we face from Monday to Saturday. Where the church fails to face the ethical issues of its day, it fails. Because it neglects to give the Christian answer to many of our society and community problems, we are developing so few and such weak Christian communities.

As the regenerated heart of man must guide the hands and feet and mind in Christian action and attitude, and as the family altar must be the wellspring of Christian family living, so the church in the community must guide the church membership, the brotherhood in a consistent Christian witness in the community.

—Frank H. Epp in "The Canadian Mennonite"

This I Know

I know not by what methods rare,
But this I know—God answers prayer.
I know that He has given His Word,
Which tells me prayer is always heard,
And will be answered, soon or late,
And so I pray and calmly wait.

I know not if the blessing sought
Will come in just the way I thought,
But leave my prayers with Him alone,
Whose will is wiser than my own—
Assured that He will grant my quest,
Or send some answer far more blest.

—Anonymous

As Seen through European Eyes

To leave the house unlocked day and night, to travel from one state to another without changing language or going through customs, to eat corn, or to attend Sunday school and midweek church services are usual experiences for American Mennonites. But to a group of 25 European Mennonite youths who spent the past year in the United States, these conditions were somewhat startling or surprising when first discovered.

Before these young people left for their homes in Europe on Sept. 4, they recorded their impressions of American life and sought to share their experiences. Each of these accounts contained expressions of deep gratitude for the observations and benefits gained.

These reports praised American occupational practices and family, church, and community life. And they also criticized. Excerpts from these reports follow. The reader should remember that these excerpts do not express the trainee's complete reaction to his experience in this country. Comments made by one trainee were also made by other trainees. Representative comments which were revealing and stimulating were selected for publication here.

The thing every foreigner will notice immediately is the apparent lack of reverence in the house of God. Especially babies in church is something we don't have in Europe and we don't want either. But the young people are also rather noisy. Sitting up in the balcony most of the time they will talk and giggle through the whole service, thereby distracting the attention of other worshipers. There are more activities in the churches over here—all the time "something is going on." Sometimes I wonder how much spiritual life there really is behind it all. I have met some really consecrated people, but there are a whole number of others where I would never have guessed they were Christians. It looks there is not much difference between a Christian and a nonbeliever as far as outward appearance and conduct are sometimes concerned. I always thought it funny that trainees are not supposed to smoke, for example, when sponsors do. That doesn't bother me much though since I don't smoke, but I always figured the sponsors are supposed to set a good example for the trainees as well as their fellow men. Church attendance is very good, but when I watch people stand around for half an hour after the service chatting with each other, I really wonder whether they come to church out of tradition or to meet friends or to worship God.

—Horst Heidebrecht of Backnang, Germany

The American housewife has it much easier than by us. With the many modern conveniences she saves much time and energy in cooking, cleaning, and washing. I like the preservation of food by freezing—it tastes much better and fresher. Washday which is dreaded by the German housewife becomes play here with the automatic washer and dryer. In spite of that the American housewife has no extra time. Many women have a profession or some other duties and offices . . . . The American Mennonite churches are often larger than in Germany. Church life is active. The whole family goes to church on Sunday which pleased me very much even though the children and babies make disturbances. I am glad they are trained to go to church. The Sunday school which was new to me made a deep impression upon me. I find it helpful for young and old and hope we can start a Sunday school in Germany. I always marveled at the willingness of American Mennonites to give. They do not only give a little of the surplus but are willing to make sacrifices and through that help many needy people in the whole world.

—Ingeborg Hege of Eppstein, Germany

I soon found out that the American likes to see every little incident of his locality reported in the paper. It is nearly impossible to make a visit to someone without having it in the paper the next day, perhaps even with a picture. If the neighbor is sick, you can read it in the paper. Paper is cheap. On the other hand, other happenings in the world do not interest the people much. I was often surprised what ideas people had of Germany . . . . The American is hospitable and wherever I came I soon felt at home. One hardly knows a class distinction here. Seldom does an employer think he is better than his employee; the relationship is very friendly . . . . That the American is more nervous than the European I cannot say. I think it is the opposite. If something goes wrong, he says: "Take it easy" or "Make the best of it" or "Smile." . . . It was new to me that the husband helped his wife so much; it seemed funny to me at first when the husband would put on an apron and help with the dishes or cooking, feed the baby, or watch the children. At first I often marveled at the variety of foods on the table and always thought of the family in Germany who wrote: "We have a longing to eat a good piece of bread and butter."

—Esther Lichti of Neustadt, Germany

I liked my stay in the United States very much. I also want to mention some things I don't like. All the advertisements on radio and television and the big outfits along the highways don't please me. They bother the landscape of the country. Even at night they were lit up by lights from cars. I would also like to know how much chewing gum is used in one year in this country. That must be quite a bit, but every country has its peculiarities. Another thing which impressed me were all the accidents with farm machines and the highways which ask for the lives of many people.

—Leendert van Reeuwijk of Hoofddorp, The Netherlands.

—MCC News Bulletin

The Master's Shining Secret

I strolled today through wooded glens,
And though the trees were bare,
I seemed to sense a hidden spring—
A resurrection there!

Some tiny buds were peeping through
The cooling earth of fall,
And though I know they mutely wait
For winter's chill o'er all—

Through deepest snow and shackling ice—
Through quiet cold and rain—
They hold a promise deep within
That earth will bloom again!

The Master's shining secret this
(Awaiting His command):—
To bloom again! And thrill again!
The hearts that understand!

So do not look to branches bare
Nor brooks that edge with ice,
But lift aside the fallen leaves
To find where springtime lies!

Yes, lay aside the winter's mask,
And look beneath the sod
To find in each and every bud
The loving hand of God!

—**Ruth Bey,** Barto, Pennsylvania

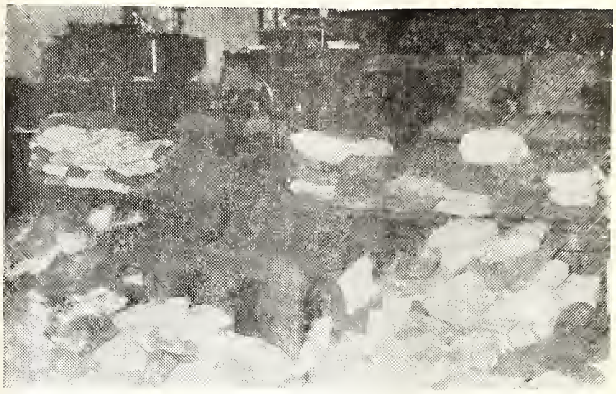
Mennonite Home for Aged at Bluffton, Ohio

After nearly ten years of planning and praying, the Mennonite Memorial Home for the Aged at Bluffton, Ohio, is nearing completion and it is expected to be ready for occupancy by the first of January. Plastering of the rooms is now underway and the windows are being installed.

The Women's Service Groups are working hard to be prepared to furnish such necessary equipment as table service and linens.

An unusual feature incorporated in the building is that of ramps (three in number) which provide easier ascending and descending than do the usual stairways.

Christmas Bundles On Their Way



Thousands of Christmas Bundles were made up by the churches through the summer and are now on their way to the needy in various parts of the world. The above picture shows bundles made up by the Bethesda Mennonite Church, at Henderson, Nebraska. This church dedicated 510 bundles and sent along an offering of $370.00

Film Review

The Home, Part I, black and white Filmstrip. Available from most denominational houses. Sale, $2.00.

This filmstrip is one of six in a series called **Two Thousand Years Ago.** The others in the series are **The Home, Part II, The Day's Work, The School, The Traveler,** and **The Synagogue. The Home, Part I,** shows the nature of a Palestinian home, the normal functions of life in the home such as sleeping and eating, the place of the "Mazuzah"—the box containing a part of the Law, and the father getting ready to go to work. This filmstrip is not designed for inspiration. It is well done and would help any group from junior age on up to understand home life in Palestine in the time of Jesus. This filmstrip does not give any biblical material but does help to make meaningful many of the items which are discussed in the Bible. A script accompanies the filmstrip. This same series is available in movies. The movie on the **Home** covering both parts I and II runs for 19 minutes and rents for $6.00.

How thankful we can be
That every dawn down here unfolds anew
Realms of discovery
With love-filled wonders
Just bubbling through!—

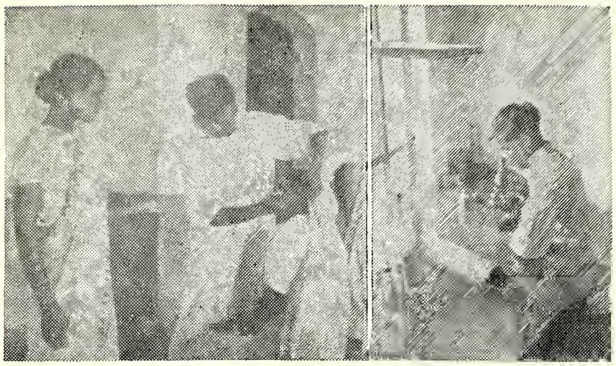
For nature all around us
Then just beckons us to come
And explore the way that God has crowned us
In a planet
Far lovelier than any poem
Or any man could plan it!

—**Ralph W. Berky**

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas.

Young People May Be Lepers

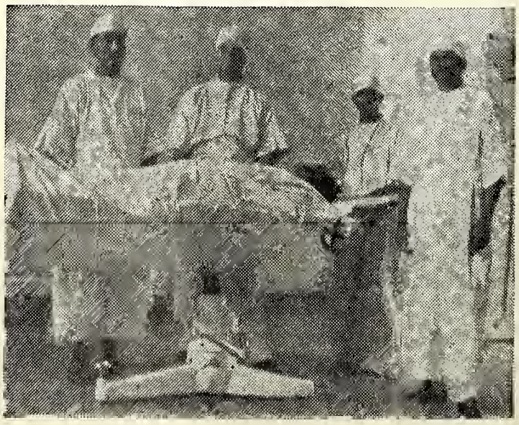


Do you observe Leper Sunday in U.S.A.? I have been away for so many years that I do not remember. If you do, it cannot mean to you what it does to us here in India, where it is not uncommon to pass a leper sitting by the roadside and begging. Nor can it begin to mean to you what it does to people living in the leprosarium at Champa (India).

Were it possible for you to come with me on a Sunday you would be astonished to see how many young people and children there are in the morning service. Are they all lepers? Yes, all those sitting in the main part of the auditorium have leprosy. In some faces you would be able to see the swellings and "bumps" of the early cases. Very few have open sores, thanks to some of the newer remedies that arrest the disease. On some you would see no telltale signs and you would wonder why they are there.

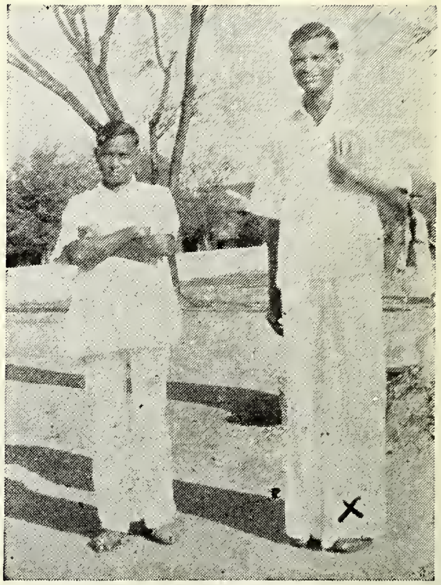
Some months ago we were guests of the Bethesda Church and I kept wishing that some of our Mennonite young people could have been with us.

When we arrived at the leprosarium the people were just gathering for their march to the church. They were singing lustily. Every few yards they stopped to cheer. The leader would call out "To our great leader, the Lord Jesus Christ" and the crowd would answer with a great "Jai" which, freely translated means, "be victory." As they cheered some waved green branches, others held aloft the vegetable offerings they were taking to the church—bright yellow pumpkins, green cucumbers a foot long, striped gourds, ladyfingers, ears of corn and whatever else there was in season. There were at least two hundred in the procession by the time they reached the church steps.



Here Pastor Joel Asna met them and led them in singing. I do not know how old Pastor Joel is but to me he always looks like a boy, full of energy and enthusiasm for the things of the Lord. He loves these unfortunate people among whom he has been called to work. After this song the people went into the church where those who had offerings brought them to the front. It looked like a harvest festival.

While the people were finding their places a group of leper girls stood and sang. We, who were free of disease, sat in front of the church on either side of the pulpit platform. The program was somewhat long—not the conventional one hour period. But why should services be limited to one hour? We are not that careful with time when it comes to sports or a social gathering.



Collection took a long time. First the plates were passed row to row. The people who had special reasons for thanksgiving crowded to the front where their offerings were received in a basket gay with glittering paper wrapping. What do lepers have to be thankful for? Physical restoration, answered prayers, temporal blessings, and, above all, a Savior who is concerned about the leper, who commanded His followers to "Cleanse the leper."

(Continued on page 716)

Book Review

Papi. Eleanor Hull; Friendship Press, 1953: 137 pages. Illustrated, $2.00. (A copy of this book is on loan at the Western District Conference Loan Library, North Newton, Kansas.)

Papi's greatest ambition was to join the Dukes. Papi was the natural leader of a group of boys and if his group joined the Dukes they might be able to ward off the Bambinos, the toughest gang in the neighborhood. The tough Pinero who led the Dukes paid little attention to Papi although Papi tried hard to please the big boy.

Robert Farrell, a minister from a Protestant center in East Harlem in New York City, organized Papi's group of boys into the Pioneers Club. Papi did not know just what to expect from Mr. Farrell yet he cooperated in the construction activities Mr. Farrell planned for the boys. But he did not cooperate wholeheartedly because he knew Pinero would think the club a sissy idea.

Another reason why Papi was not enthusiastic about the club was that he resented anyone who tried to uplift his Puerto Rican people. Papi had his own ideas about how he would improve his conditions.

Mr. Farrell (who preferred Mister to any other title) helped the boys build a baseball diamond in a vacant lot and showed them how to make useful articles from old packing crates. He came to the aid of some of Papi's neighbors who were threatened by a rent raise which they could not meet.

The grateful neighbors persuaded Papi to attend Mr. Farrell's church. Worship in Mr. Farrell's church was different than anything Papi had ever experienced. In the church Papi had attended in Puerto Rico there were statues and pictures and candles around the walls and altar In contrast Mr. Farrell's church seemed bare.

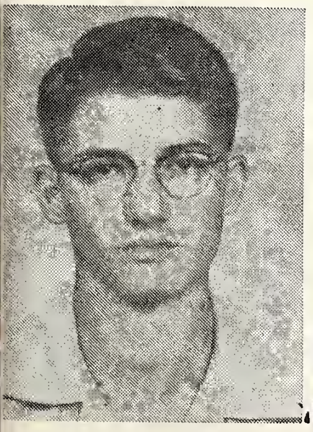
Papi longed to ask Mr. Farrell many questions. What was the use of being good if it didn't get you anywhere? Papi had planned to better his conditions by joining Pinero's gang. Also Papi wondered why Mr. Farrell showed so much respect toward people who disagreed with him.

Finally Pinero had a job for Papi and he let him join the Dukes, but by this time Pinero was in the dope peddling business. Papi showed real courage when he turned his back on Pinero and his degrading business. Thus Papi made a big step forward and it was not long thereafter that he gained confidence in Mr. Farrell and began to enjoy the satisfactions of Christian fellowship.

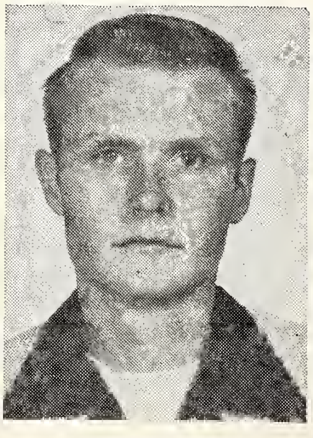
Mrs. Hull has lived in New York City where she observed Puerto Ricans and their problems. Her story reveals a deep understanding of the mental and emotional reactions of teen-age boys and girls.

Papi gives us a glimpse of the terrific needs for missionary work in our big cities. The story should be of special interest to Mennonite readers because our mission board is already cooperating with several other Protestant denominations in missionary work in the East Harlem section of New York City.

—Harold Peters,
Walton, Kansas

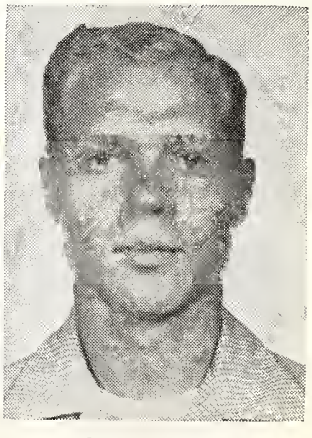


DAVID BIXEL
Bluffton, Ohio



VERNON FREY
Newton, Kansas

HAROLD KAUFMANN
Danvers, Illinois



IRVIN VOTH
Newton, Kansas

Four Young People to Jordan

Volunteers for two years under the PAX program, these four men pictured, left Brooklyn, October 10, aboard the SS REMPANG.

After more than five years of increasing discouragement and despair nearly a million Arab refugees still live in temporary tents and huts. Hatred toward America is dangerously acute at times, as was seen when Dulles visited there.

Into this tense situation the church sends these PAX men "in the name of Christ" to be salt, to love, to befriend, to heal, and to help where possible—the young people who have little to live for, the old who are embittered, and the children who are shifting for themselves.

Service Down South

During the last two and one-half years it has been my privilege to be at Camp Landon near Gulfport, Mississippi, to do my Voluntary Service work. The joy of working with consecrated young Christians and the joy of sharing common goals with them has been an experience I will long cherish. The friendship of the boys and girls I worked with is also one of my prized possessions.

During the course of my term I often looked back and, in some measure tried to evaluate the work that had been done, and the work that was being done. What about the time spent with the boys and girls? Was it wasted or would it bear fruit for eternity? This, of course, is difficult to analyze because we, as finite mortal creatures, have difficulty determining eternal values. During my stay there I was quite pleased when on occasion the work would appear to be fruitful. There were also many times that the endeavors appeared to be in vain. I would like to relate one incident that is not spectacular but I think it in some measure illustrates that Christian service is not in vain.

The last two summers I was there I had the opportunity to sponsor a junior boy's softball team that played in the softball league in Gulfport. We did not have much more than a mediocre team either year. The boys, although they wanted very much to win, developed a relatively high degree of sportsmanship. After losing a game, unsportsman-like or obviously unchristian attitudes were not too evident.

The league had one very good team that was undefeated both years. The last time we played them this year the boys played very good ball. After a close game, our team came out the winners by a small margin. The contrast between the opponents' behavior after losing the game and that of our team after losing a game was quite marked. The difference in conduct did not just happen, there was a reason. Our total work with the boys had not been unfruitful; some seed had fallen on productive soil.

As I left Gulfport, I did not feel that I had left a place as much as I felt I had left so many of God's precious creations whom I had the privilege of learning to know. They are the objects of His love as much as anyone else. As I left I hoped that God was able to manifest toward them, through me, at least in some small measure, His love, and that this love might draw souls to God.

—**John Bertsche,**
Pontiac, Illinois

YOUNG PEOPLE MAY BE LEPERS

(Continued from page 714)

Annanda Bai, and her young son stood up to sing their testimony. Annanda was a leper, but became symptom free and is the happy mother of four children. Others, who had once had active signs of the disease and were now well, stood up to tell of the service carried on in their leprosariums all over India. They, themselves were now serving in this place.

Do I hear some young person say, "That is all very well for a Sunday morning, but what do the young folks do the rest of the week"?

There is a flourishing C.E., a Sunday school, a weekday school, gardening, various types of handwork, sports, and games.

Best of all, because of the new medicines discovered recently and the new techniques to test the patients, there is every hope that young people may become "clean" and again be able to mingle freely with others. We have had several students in the Bible school who were formerly lepers. We have also had one or two students who had to leave Bible school because routine tests showed them to have active organisms of the disease. That sometimes meant the shedding of bitter tears because it meant a break in the preparation for special service. Symptom free young people have gone for training as nurses and laboratory technicians.

All can join in the shout of victory to the Lord who loves the lepers. Could you under like circumstances?

(Continued on page 717)

Our Schools

BETHEL COLLEGE

Dr. C. Krahn spent the week end of October 24 in Goshen, Ind., where he gave an illustrated lecture on Mennonite Art at a meeting of the Mennonite Historical Society of Goshen, on Friday evening, Oct. 22. Friday and Saturday were spent in discussing business and editorial arrangements dealing with the "Mennonite Encyclopedia." Final arrangements for the printing of the first volume were made and further assignments of writers were approved.

Mrs. Rodolphe Petter has been spending the past few weeks at the college in connection with the Petter Memorial Exhibit of Indian artifacts, manuscript volumes, and office furniture in the Bethel College Historical Library. She is also assisting in the preparation of an illustrated autobiographical article by the late Rodolphe Petter to be published in the January issue of "Mennonite Life."

Through the assistance of J. Unger of the Fernheim Colony in Paraguay, the Kauffman Museum has acquired a large number of South American birds and animals. A shipment which had been delayed for some time arrived early this fall. In it were included a number of birds and such animals as an anteater, a jaguar, various jungle cats and rodents.

Foreign students at Bethel College are again in demand by various church and club groups. Mineke Meerdink, of Holland, spoke to a group at the First Christian Church, Newton, October 6, and the evening of October 24, she spoke at the Brudertal Mennonite Church, Hillsboro. Klaus Neufeldt, of Germany, is scheduled to speak at a meeting of the Men's Fellowship of the First Mennonite Church of Christian, Moundridge.

Leona Krehbiel, librarian, attended the Mountain-Plains Library Association Conference in Topeka, Oct. 7-9.

Dr. E. G. Kaufman delivered a series of addresses at the Geary Mennonite Church, Geary, Okla., on "Basic Christian Convictions," beginning Oct. 10. On Oct. 17, Dr. Erland Waltner gave the morning message at the Eden Mennonite Church. Dr. H. A. Fast spoke at the Mission Festival of the Inman Mennonite Church, Inman, Oct. 24, and at the Mission Festival of the Ransom Mennonite Church, Oct. 31.

The Bethel College Ensemble under the direction of Elvera Voth sang in the First Mennonite Church, Hillsboro, Oct. 31, and in Memorial Hall, Nov. 1, on the occasion of the Menno Simons Lectures by Franklin H. Littell.

BLUFFTON COLLEGE

As president of the Ohio College Association President Ramseyer was given a place of honor at the speaker's table in Columbus, Ohio, Thursday, Oct. 28, when the Ohio Chamber of Commerce paid tribute to Ohio colleges and universities "for their great contribution to the development of our state."

During the evening President Ramseyer received a plaque from President C. I. Weaver of the Ohio Chamber for Bluffton College's service to community, state, and nation and particularly to business and industry. In response to this citation and similar citations given all Ohio's accredited colleges and universities Dr. Ramseyer, in behalf of all the colleges, expressed their appreciation in an address given after the plaques were received.

Two new improvements were added recently to College Hall. New chapel platform curtains were recently installed as the gift of the graduating class of 1954. Another addition is a new plaque which has been secured to cover the face of the cornerstone on the south side of the entrance to College Hall. It was felt that there was information on the stone which should be preserved and that the appearance of the building would be improved by this plaque.

Student enrollment at Bluffton now totals 225. Full time students are classified as follows: 84 freshmen, 12 second semester freshmen, 52 sophomores, 33 juniors, 29 seniors, and 4 unclassified. These include eight foreign students. Twenty different denominations are represented, distributed as follows: 106 Mennonite, 29 Methodist, 13 Baptist, 9 Presbyterian, 8 Lutheran, and the remaining distributed among 15 different denominations.

Following is the schedule of the Bible Lecture Series; E. G. Kaufman, speaker:

November 14—19

GREAT CHRISTIAN DOCTRINES

First Mennonite Church

SUNDAY—
10:30 a.m.—"Our God and Father"
7:30 p.m.—"Man and Sin"
MONDAY—
7:30 p.m.—"Christ and Salvation"
TUESDAY—
7:30 p.m.—"The Holy Spirit in Us"
WEDNESDAY—
7:30 p.m.—The Church and the Kingdom"

(Continued on page 718)

YOUNG PEOPLE MAY BE LEPERS

(Continued from page 716)

A few statistics that may be of interest.

1. Leper Sunday is observed regularly in September.
2. Champa leprosarium now has a population of over 500, of whom 92 are children.
3. Mission to Lepers has 116 asylums in twenty-one countries.
4. In all India 8455 patients are under treatment in leprosariums.
5. 33,900 receive treatments in hospitals or roadside clinics.
6. One-third of the expense comes from the government of India. The rest through the Mission to Lepers who get their support from churches and interested individuals.

Rev. Aaron Jantzen is the present superintendent. Dr. Arthur Thiessen the physician for the Asylum. Miss Augusta Schmidt is nursing superintendent.

—Christena Duerksen,
Janjgir, India

OUR SCHOOLS

(Continued from page 717)

THURSDAY—
7:30 p.m.—"The Bible"
FRIDAY—
7:30 p.m.—"The Future and Immortality"

MAKING LIFE COUNT

Ramseyer Chapel

SUNDAY—
3:00 p.m.—"The Image of God"
MONDAY—
9:30 a.m.—"Your Later Self"
TUESDAY—
9:30 a.m.—"Great Issues"
WEDNESDAY—
9:30 a.m.—"Stand on Your Feet"
THURSDAY—
9:30 a.m.—"Life, a Sacrament"
FRIDAY—
9:30 a.m.—"The Spiritual Glow"

FREEMAN JUNIOR COLLEGE

A group of college students and academy seniors, interested in discussing and witnessing peace principles, have again organized a Peace Club. The organization has elected Allen Schmidt as president, Corliss Preheim as vice-president and program committee chairman. Delmar Hofer was elected as secretary-treasurer.

Aside from the monthly meetings they plan to carry out a number of other projects such as deputation work in which they would visit churches by supplying a part on some program or possibly present some short playlet portraying some of the peace principles.

Their biggest undertaking this year will be to sponsor a Peace Institute on the campus. They hope to engage an outside speaker who will stimulate greater interest in peace principles and discuss present day problems faced by those who would practice them. During this institute they want to arrange for an evening meeting that would be open to the public. Professor Orlando Goering is sponsor of the peace club.

Members of the Mennonite History Class are busy working on research projects which include several studies on the history of local churches. Such projects often lead to permanent interests. Several years ago, for example, one of the students collected pictures of different churches as part of his project. He became so interested in this that it became a permanent hobby for him. He now has a large collection of Mennonite church pictures from all parts of the country. He keeps adding to them and plans to organize and label them by location and Conference membership as time permits.

MENNONITE BIBLICAL SEMINARY

The Woodlawn congregation joined the group at the Bethel (Old) Mennonite Mission Sunday, Oct. 31, for the evening service. The Bethel Mission has just dedicated their new building which is located in a Negro community.

Open house was observed at Mennonite Biblical Seminary the week end of November 5 to 7. Friday evening the members of the Seminary Fellowship visited one another. The faculty and students of Bethany Biblical Seminary were invited to Woodlawn on Sunday afternoon to see the Mennonite students in their living quarters. Tea was served at 3:30. This was followed by a short program in the sanctuary of the Woodlawn church.

Brother Don E. Smucker spoke to the Seminary Fellowship on Nov. 8, at 7:30 p.m., sharing his experiences in lay evangelism work in Chicago. He helped the Fellowship evaluate the present church program of the Woodlawn congregation and suggested some immediate plans for carrying out a visitation program in the surrounding community.

MCC News Notes

MCC DISTRIBUTING GOVERNMENT SURPLUS FOOD

MCC is and has been claiming all the US government surplus food which its relief workers can effectively distribute to the needy overseas.

Recent correspondence to the Akron office has inquired whether MCC is entitled to surplus commodities and to what extent such food will be used in its foreign relief program. As a government licensed voluntary relief agency, MCC is entitled to surplus foods in the same way as are Church World Service (CWS), Brethren Service Commission (BSC), War Relief Services-National Catholic Welfare Committee (WRS-NCWC), American Friends Service Committee (AFSC), Jewish Joint Distribution Committee (JJDC) and other agencies.

The distribution of government surplus food such as that made available by this year's Agricultural Trade Development and Assistance Act is not new to MCC. Mennonite relief workers have been dispatching such materials during the past approximate two years as well as during an earlier period.

This agricultural act, passed by the US Congress and signed by the President this summer, makes $300 million worth of surplus food available to voluntary relief and service agencies to be distributed by June 30, 1957. This allotment to voluntary agencies is but one of the means of distributing the gigantic government surplus supplies, which in July exceeded $6 1/4 billion in value. The Red Cross and school lunch programs, for example, are other recipients.

Foodstuffs available to the voluntary agencies in railway carload lots include butter, cheese, powdered milk, cottonseed oil and shortening. In some cases ocean freight and inland freight in the US are provided. The remaining shipping and freight costs, processing and maintenance of personnel who distribute these materials come from cash contributions made to the relief program by Mennonite and Brethren in Christ churches.

Foodstuffs allotted to MCC will be distributed by relief workers in Germany, France, Austria, Jordan, Korea, Formosa, Japan, and Indochina. The distribution of this food "in the name of Christ" can be a significant Christian testimony. Mennonite relief workers need the prayers of their churches so this American God-given prosperity may be shared in a Christian spirit.

WEDEL, GERMANY MENNONITE SETTLEMENT DEDICATED

Another milestone in the resettlement of Mennonite refugee families in Germany has been marked by the dedication of the first five completed houses near Wedel.

A brief service, led by Otto Regier, leader of the Wedel Mennonite refugees settlement, included several short addresses, music by the Wedel PAX men, and coffee and "Kuchen" (cake) in the new homes of the settlers. Those who spoke included Otto Showalter, pastor of the Hamburg Mennonite Church; Peter Klassen, a Mennonite student from Brazil studying in Europe; Dwight Wiebe of Hillsboro, Kan., PAX director in Europe, and Richard Hertzler of Ludwigshafen.

The houses constructed at Wedel, a little industrial city on the Elbe River northwest of Hamburg, are two-story, four-family dwellings. Plans are to build seven more similar houses and possibly a church. Approximately 60 persons are living in the completed houses. The PAX men occupy half of one of the houses.

The music at the brief dedication on the afternoon of Sunday, Oct. 3, was presented by the nine PAX men at Wedel and their matron, Nettie Redekopp of Gnadenthal, Man. This unit has been teaching Bible classes to boys and girls in the Wedel community on Wednesday evenings. The neighborhood has also been canvassed preparatory to beginning a Sunday school class.

Other PAX service activities in Germany include a chorus which has been invited to sing at the annual meeting of the South Germany Mennonite Conference this month. This PAX chorus is now under the direction of John Mark Yoder of West Liberty, Ohio, who assumed the work after Mahlon Amstutz, PAX man from Orrville, Ohio, returned to the United States.

Several of the Enkenbach PAX men have been aiding Mennonite refugees in that area. At Friedelsheim they dug a basement for a four-family house and in Kirchheimbolanden, they are helping a refugee lady build a house. The valuable contribution in these special projects is the personal contact and the opportunity to provide a Christian witness.

MCC OFFICE FACILITIES SECURED IN INDOCHINA

Developments in the Indochina MCC relief program include the securing of office facilities in Saigon, the obtaining of the services of an interpreter, the arrival of two more workers from Korea and the scheduling of a second shipment of relief supplies.

The two workers from Korea—Adam Ewert of Mountain Lake, Minn., and Mrs. Eva Harshbarger of North Newton, Kan.—were scheduled to leave that country Oct. 25, and by now should be in Indochina. A third worker now in Formosa, Roy Eby of New Providence, Penn., will soon join this team in the province of Viet Nam.

The second shipment of relief supplies will consist of about 13½ tons of canned beef and pork.

Jottings

—**First Church, Mountain Lake, Minn.:** Plans for our new church building are moving along smoothly. We hope to let the contracts by Jan. 1. There is almost $40,000 in the building fund. We have organized a Youth Fellowship on the plan suggested in the General Conference Manual. Beginning this year, we will have Sunday school elections and promotions in October. We had our first Rally Day Oct. 3. The Mennonite Aid Plan had their 2-day annual meeting in our church building. Delegates came from 5 states. The wives of the members served a turkey dinner. Our church will be host to the Northern District Ministers' Conference in November. Our pastor served in the installation of the new pastor at the Gospel Mennonite Church, Rev. A. H. Schultz, on Oct. 24.—Mary Bargen, Corr.

—**Walton Church, Walton, Kan.:** Curt Boese was in charge of devotional services at Prairie View Hospital on Oct. 17. A ladies' trio from our church furnished music. Men from our church and from the Tabor Church helped clean up after a severe windstorm at the Wilbur Siemens' farm. Our pastor has been preaching a series of sermons on evangelism. He showed that evangelism can include much more than we sometimes think.—Harold Peters, Corr.

—**Friedensfeld Church, Turpin, Okla.:** Oct. 17, Mrs. Menno Ediger told us about the ways, conditions, and about her life in South America. It was very interesting. Oct. 24 we had our Thanksgiving Harvest Festival. This was a very rich and blessed happy day of fellowship. There were visitors from five different churches. Mrs. I. H. Friesen and Mrs. George Penner from Henderson, Neb., were also present. The speaker for the day was Miss Marie Duerksen, who is home on furlough after serving six years as a missionary in India. In the evening she showed slide pictures of her work in India. The noon meal was served to all in the church basement. The front of the church was decorated very beautifully with bouquets of fall flowers, the center decoration being the horn of plenty with fruits and vegetables flowing from it. The tables in the basement had colorful centerpieces of maize heads, ears of corn, and different home grown vegetables. The offering of the day amounted to $1,075.59 which will go for the work of the Foreign and Home Mission Boards of our General Conference.—Mrs. Chester Windsor, Corr.

—**Bergtal Church, Pawnee Rock, Kan.:** Communion services were observed in our church Oct. 3. The Fall Fellowship of the western General Conference churches was held at Ransom, Kan., Sunday, Oct. 10. Several from our church attended. Our church was represented at the Western District Conference at North Newton, Oct. 20-22. Rev. and Mrs. Sawatzky also attended the ministers' conference at Elbing. The ladies of the Mission Worker's Society had a birthday surprise shower for our pastor's wife, Mrs. Sawatzky, on her birthday, Sept. 29. Sunday evening, Oct. 24, our congregation heard two messages which were given by Dr. Jitsuo Morikawa, American-born Japanese, at the conference in Newton. Rev. Sawatzky taperecorded these messages at the conference and played them back to us.—Mrs. LaVerne Unruh, Corr.

—**Bethany Church, Kingman, Kan.:** The wedding of Omar Lee Voran and Carolyn Bachman took place on Aug. 22, at the West Zion Church of Moundridge, Kan. On Aug. 29, P. P. Tschetter, accompanied by Henry Kaufman, went to Winona Lake, Ind. They also visited at Berne, Ind., with our former pastor, E. J. Neuenschwander. During the week of Oct. 3-10, our church held a series of meetings. P. H. Boehr of Enid, Okla., was the guest speaker. Our harvest and mission festival was held on Oct. 10. On Oct. 17, Miss Kuyf, a former missionary to China, was in our midst and gave a very interesting talk.—Corr.

—**Butterfield Church, Butterfield, Minn.:** On Thursday evening, Oct. 17, our two Ladies' Mission Societies entertained those of the First Church of Mountain Lake. Guest speaker was Mrs. H. Albert Larson, wife of pastor Larson, whose parish is Bethlehem Lutheran Church of Darfur, Minn. On Sunday evening, Oct. 17, the 50-minute sound color film, "Shelter in the Cumberlands," was shown. It is a gripping story which depicts extension work in an orphan home, and which shows the gospel at work in the hearts of Kentucky mountaineers. However, this film not only deals with subjective miracles within individuals but it also reveals objective wonders of God in nature. In the evening of Sunday, Oct. 24, Rev. and Mrs. Peter J. Nickel and daughters were in our midst. They spoke in sincerity, sang a number of choruses with stringed accompaniment, and showed interesting colored slides of their work in the Minfield Children's Home, Inc., at Auke Bay, southeast Alaska. Peter Nickel is the brother of our former pastor, Ben. J. Nickel, who is now continuing the work among the Indian children. On Tuesday evening, Oct. 26, Rev. Leonard C. Hanes, missionary to Colombia, South America, under the Evangelical Union of South America, showed colored slides and displayed various articles of Colombia. Let us pray that Rev. Hanes may soon be restored to complete health and strength. Holy Communion was reflectively observed on Sunday morning, Oct. 31.—Willis Linscheid, Corr.

(Continued on next page)

—**Alexanderwhol Church, Goessel, Kan.:** Our church choir has resumed regular practice once a week. David H. Suderman of Bethel College is director. A song by the choir on Sunday morning adds much to the worship service. The youth group composed of the Grace Hill, Walton, Zion, Emmaus, and Burns churches, presented a return program to our Young People's C. E. on Aug. 22. A social hour followed the program. Mr. and Mrs. Rufus Unrau celebrated their silver wedding on the evening of Aug. 14. A very fitting program of praise, adoration, and reminiscing was presented by the children, relatives, and friends. On Aug. 28, Mr. and Mrs. George Flaming celebrated their silver wedding observance. A fine anniversary program was given in honor of this occasion. Rev. and Mrs. Herbert Ediger and son left for the African mission field on July 10. A farewell for them was held in our church on July 7. A program and social hour was held in our church on July 21, in honor of Rebecca Nickel, before her return to the Arizona mission field. At the Young People's C. E. program held Sept. 19, reports were given by Mary Duerksen and Alda Mae Goertzen, who spent several months in Voluntary Service work in Arizona, at the mission stations. Roland Duerksen, now serving his 1-W term, showed slides of the Mental Hospitals and talked of the various phases of Voluntary Service. Our church made 143 Christmas bundles. The cash donations amounted to $335.25 which was used by the relief committee to make bundles; also to finish bundles and buy Testaments. Irvin Voth left for Palestine to do PAX Service for two years. Mr. and Mrs. Elmer Schmidt observed their 25th wedding anniversary on Sept. 5. A program in charge of the children with Mrs. Galen Schroeder as chairman was given in honor of the anniversary couple. Andrew Shelly spoke and showed colored slides of the Chicago Mennonite Biblical Seminary in our church on Sept. 26.—Katie Wedel, Corr.

—**Lorraine Avenue Church, Wichita, Kan.:** Oct. 17 was our annual "Harvest Festival." The display of cans of fruit, vegetables, sugar, flour, apples, and other gifts gave a colorful Thanksgiving theme. As we participated in the praise and Thanksgiving songs and listened to the sermon we were inspired to give more of ourselves for the spiritual harvest. These gifts were given to the Prairie View Hospital in Newton, this year. Oct. 24, five people joined our church. We welcome these new members into our fellowship. Also during the worship hour an impressive "Dedication Service" was held for all Sunday school and weekday teachers and officers of our Sunday school. Our weekday church has 300 children attending this year. On the evening of Oct. 24, a Fellowship Supper was held honoring new members and friends as guests. After the supper and get-acquainted meeting, all gathered in the sanctuary for a missionary film and special music.—Mrs. John H. Gaeddert, Corr.

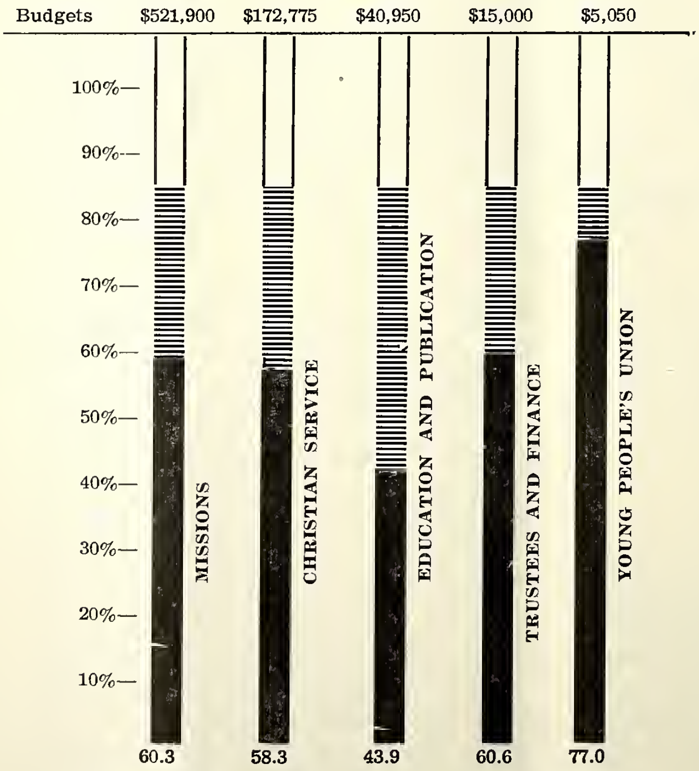
Into the Beyond

MRS. PHOEBE BRADLE, of Danvers, Illinois, and member of the North Danvers Mennonite Church, was born May 15, 1875, and died October 13, 1954.

WALTER RISSER, of Danvers, Illinois, and member of the North Danvers Mennonite Church, was born April 19, 1885, and died October 23, 1954.

Conference Stewardship Chart

October 31, 1954



(Percentage of budgets met as of October 31, 1954)
▬ Receipts to October 31; ▥ Short of Budget
White area represents remaining 2 months of year (fiscal year ends Dec. 31).

LET'S LOOK AT THE BUDGET

The first ten months of 1954 are past. Only twice during that time — January and October — have monthly total contributions exceeded the monthly average budget of $62,552. Receipts in October were $65,051. Percentage-wise this means that whereas the ten-months budget is 83.3, the receipt percentage for that time is only 59.0, or 24.3 per cent short.

Percentages of receipts for the four individual boards are: Missions—60.3; Christian Service—58.3; Education and Publication —43.9; and Trustees and Finance —60.6.

Although receipts for all boards have not been up to the budget please note that receipts for Education and Publication suffered most. Their budget for ten months is $34,125, but receipts were only $15,725.

Very sincerely,

Edna Ruth Mueller,
Ass't. Treas.

THE Mennonite

MENNONITE BIBLICAL SEMINARY LIBRARY

Other foundation can no man lay than that is laid which is Jesus Christ.

Photo by WALTNER

Abounding in Thanksgiving

Seek First His Kingdom

Does the 1-W Program Have Possibilities?

The Sower and the Seed

Volume 69 Number 46 November 23, 1954

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Now thank we all our God
With heart and hands and voices,
Who wondrous things hath done,
In whom His world rejoices;
Who, from our mother's arms
Hath blessed us on our way
With countless gifts of love,
And still is ours today.

The Mennonite

Editor, J. N. Smucker

Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. E. Smucker, Maynard Shelly, Willard K. Claassen.

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MISSIONARIES TO FORMOSA

Another door is opening up to Christian missions as a result of our MCC relief work in a needy area. Rev. and Mrs. Hugh David Sprunger are the first missionaries to be sent to Formosa under the General Conference Board of Missions.

On Sunday, October 17, the newly decorated First Mennonite Church of Berne, Indiana, was the scene of an impressive service: Janet and Hugh David Sprunger were commissioned as missionaries and Mr. Sprunger was ordained as a minister of the gospel. Rev. A. E. Kreider officiated in the absence of Rev. S. F. Pannabecker, who because of his wife's illness was unable to attend this solemn and joyful occasion. An offering taken for the Sprungers and for their work amounted to over $1,000.00.

"Sin, Salvation, and Sacrifice" was the topic of Rev. Sprunger's address to the combined Christian Endeavor groups that Sunday evening.

Both Rev. and Mrs. Sprunger are members of the First Mennonite Church of Berne. While attending Mennonite Biblical Seminary, Rev. Sprunger served in the Grace Mennonite Church in Chicago as an assistant to Rev. J. T. Neufeld. Mrs. Sprunger's training as a nurse will be of great value in her missionary work.

On November 5, Janet and Hugh Sprunger, with their small daughters, Nancy and Cynthia, flew from San Francisco to the island of Formosa, where they will serve at Hualien. The cornerstone of a new Mennonite Hospital was laid at Hualien on August 21, the ground having been granted free of charge till 1956 by the local city government. The work in this province was begun in 1872 by a group from the Canadian Presbyterian Church. In 1948 the MCC was called into this region to give medical care to the needy people. As the work grew a mission field opened up. Rev. and Mrs. Sprunger and their family are our new ambassadors to the people of Formosa.

Of Things to Come

Nov. 25—Thanksgiving Day
Nov. 28—Advent Sunday
Dec. 1-6—Council of Boards, Newton, Kansas
Dec. 12—Universal Bible Sunday

"FAITH FOR OUR DAY"

The Scripture selections which follow emphasize this theme.

November

25	Thanksgiving	Psalms 1
26		Psalms 23
27		Psalms 27
28	Sunday	John 1:1-34
29		Psalms 37
30		Psalms 46

December

1		Psalms 51
2		Psalms 91
3		Psalms 103
4		Psalms 121
5	Sunday	Isaiah 40
6		Isaiah 53
7		Isaiah 55
8		Matthew 5
9		Matthew 6
10		Matthew 7
11		Luke 15
12	Universal Bible Sun.	John 3
13		John 10
14		John 14
15		John 15
16		John 17
17		Romans 8
18		Romans 12
19	Sunday	I Corinthians 13
20		I Corinthians 15
21		Ephesians 6
22		Philippians 4
23		Hebrews 11
24		Revelation 21
25	Christmas	Luke 2:1-20

For those who want to continue reading the Bible the last six days of the year, these passages are recommended:

26	Sunday	Luke 2:21-52
27		John 1:35-51
28		Psalms 119:1-40
29		Psalms 119:41-80
30		Psalms 119:81-128
31		Psalms 119:129-176

—**American Bible Society**

Editorials

CONTINUE SUPPORT OF OUR 1-W WORK

One of our finest opportunities for bearing witness to the message of peace is in danger of suffering because of lack of proper church support. The 1-W program which our government has granted for our young men in lieu of regular army training has great possibilities both for the young men involved as well as for the opportunity afforded to show to the world a "better way."

In the beginning, as with most things new, the church interest was good. But as time goes on and the newness wears off, there is a tendency to let up in our needed support in this program. This should not happen.

One occasionally hears some criticism of the conduct of some of the men in 1-W work. Perhaps the churches are not providing sufficient spiritual help and backing in this vast program, and thus leave the young men too much stranded in strange conditions. Our Mennonite Central Committee is trying to provide regional spiritual advisors and counselors to help the men keep their religious life bright. There is also an over-all director in charge of the spiritual program for all 1-W men. These leaders are doing a much needed work for which we are grateful.

The churches from which these young men come should let it be known that they are with the men in their stand for peace, both by spiritual and financial support. Churches should gladly make available such funds as may be needed for the best ways of furnishing the needed moral support. To cripple the work both to the men themselves and to the total witness to the world for lack of financial support is tragic to the cause, and deadening to the spiritual life of the churches themselves.

Beginning with this issue, "The Mennonite" will publish a short series of articles dealing with the 1-W work and the problems and needs involved. These articles are written by one who has had much experience with men of draft age and who is now giving full time to their needs. We trust the readers will study these articles carefully.

"THIS TROUBLED WORLD"

Perhaps we have a tendency to paint the conditions of the world as unusually "troubled" and to think that in other days everything was much better than now. Such is hardly the case. The world is always "troubled" when it forsakes and neglects God. This has been true through all the ages past as well as today. The people who forget God are constantly getting themselves into all kinds of difficulties. It was so in Old Testament times and it is just as true today.

When, as stated in Psalm 46, we really make God our "refuge and strength" then we can expect to have real help in time of trouble. Our difficulty is that we want His help without also making Him our God. People and nations are inclined to go along in their own way with the hope that God may rescue them when they find themselves in great difficulty. But we need to be still, and know that He is God. We cannot have the helper unless we are willing to accept Him as our God whom we serve and worship with the whole heart.

When, as in Psalm 142, we sincerely cry unto the Lord in penitence and dedication, then He is able to do something for us. Our primary need, then, is to get right with God and be brought into His loving fellowship through Jesus Christ. Then we can be assured that the Lord of Hosts is with us and that the God of Jacob is our strength, and that He will deal bountifully with us. It is troubled individuals that make a troubled world.

THE ANNUAL BIBLE-READING EMPHASIS

This is the eleventh year that the American Bible Society has put out a list of daily Bible readings for the period between Thanksgiving and Christmas. Each year thousands of such book-mark lists are distributed and no doubt many thousands read the designated Scriptures faithfully day by day. It is a good practice that should be encouraged by the ministers in the various churches. Some list the week's readings in their church bulletins, thus calling special attention to them.

There is some value in being aware that as we read a certain portion of Scripture, thousands of others are also reading the same portion the same day. When the same great truths grip multitudes at the same time and become alive in the hearts of the readers, we may expect results.

But to get the full benefit from such readings we need to do more than give them another hasty glance. Certain methods may be observed to make such readings more helpful:

1. Reading the passage aloud is often helpful in making the passage more real as it comes to us through both eye and ear. Sometimes when the family reads in unison they will find that certain truths take on new majesty and clarity.

2. Try reading the passages as if this were the first time we had ever read them. Let all the beauty and depth speak to our hearts in a new and fresh way. Reading slowly and thoughtfully can also give the truths a chance to sink deeper into our souls.

3. Various versions of the Scripture may be used to bring a freshness and clarity to certain portions. A familiar phrase may be worn thin, but stated in a slightly different way it may serve to focus our attention and make the truth stand out more clearly.

4. Select the verse or phrase that particularly speaks to our immediate need. Take time to write out this passage and commit to memory, repeating often during the day. If we claim such portions for ourselves and accept them as God speaking to our personal needs, our souls will be lifted. "I will hear what God the Lord will speak."

Abounding in Thanksgiving

C. N. HOSTETTER, JR.*

"O give thanks unto the Lord." There are at least five distinct levels of thanksgiving portrayed to us in the Scriptures. On certain of these levels are multitudes of people, while on other levels, the number may be but few. There are abundant reasons why we should all "abound in thanksgiving."

The medium or middle level of thanksgiving might be designated as giving thanks for the good things of life—the blessings from God readily and easily recognized. Here are found blessings temporal and spiritual. Our good God provides for the needs of men. We owe God thanks for the food we enjoy in abundance, for clothing, for shelter, and for homes. It is well to remember we owe God thanks for the air we breathe and the water we drink. Let us all thank God anew for friends, recognizing their invaluable contribution to our lives. The ease with which we earn money should not make us oblivious to the fact we should thank God for employment—for our job or position. We owe God thanks for the unspeakable gift of His only Son and for the glorious Book of Divine Revelation, our Bible. We owe Him thanks for His mighty grace—grace to save and to sanctify, grace to heal and to keep, grace to make us triumphant and help us to do our duty in the world. Let us give thanks for the Church with her numberless blessings, the Church for which Christ gave His life.

The second level of thanksgiving falls below the medium suggested above. This level represents those who neglect to give thanks for the good things of life they enjoy. Like the nine lepers cleansed by the Master who hurried on their way joyfully, we forget to turn back and give thanks for God's goodness. Christ had heard and answered the fervent prayers of the ten lepers. Nine of these mistook joyfulness for thankfulness. They enjoyed the fruit of answered prayer and the result of faith in their lives, but they *neglected to return thanks.*

The third level may result from persistent neglect in thanksgiving. This is the level of an unthankful spirit. It is the level described by St. Paul in Romans 1:21-28; here men did not glorify God, neither were thankful and God gave them up (1) to uncleanness, (2) to vile affections and (3) to a reprobate mind. These unthankful degenerates became thankless in character. These unthankful characters are listed by St. Paul in II Timothy 3:2 and 3, not only as unthankful but also as unholy, covetous, lovers of their own selves, boasters and traitors. Here is the thankless child whose hurt is "like the serpent's tooth." To this base level of selfishness men sink when they persistently neglect thanksgiving.

In contrast to these two below-standard levels of thanksgiving, we call your attention to two above-average levels of thanksgiving. Christians who abound in thanksgiving should climb to these levels in the expression of gratitude to fellow men and to God.

"In everything give thanks," says St. Paul in I Thessalonians 5:18. Some reason can be found for giving thanks even in the trying, the difficult, and the disappointing situations. The dog ran away with the poor man's meat, but he thanked God that his appetite remained. The widow's son, her only means of support, was brought home dead as a result of an accident. After the shock she replied, "Thank God it isn't worse." Questioned by others she said, "It would be much worse had he killed himself." The destitute man in winter weather could not give thanks because he had no shoes, until he met a man who had no feet. Then he too could give thanks. In every situation Christians can find something for which they can sincerely give God thanks.

The highest level of thanksgiving is expressed to us in Ephesians 5:20, "Giving thanks always for all things." Here is a thanksgiving that rests on the wings of faith. It is made possible because a humble, but triumphant, trust believes that "All things work together for good to them that love the Lord." This level of thanksgiving speaks like Joseph to his brethren. These selfish brethren repenting of their wickedness in selling Joseph into slavery, saw their sinful act transformed in outcome because of their brother's faith in a sovereign God. Joseph said, "Ye thought it against me for evil, but God did send me before to preserve life." This level of thanksgiving gives thanks for life's crosses and losses. Here we can give thanks for pain, because the messenger of Satan that buffets us makes possible to us the revelation of God's abundant and sufficient grace. To live on this plane means "there will be no complaining in our streets." Living on this high level of thanksgiving, we can triumphantly sing:

"Go then earthly fame and pleasure;
Come disaster, scorn and pain.
In thy service pain is pleasure,
For my Master, loss is gain.

"Man may trouble and distress me,
'Twill but drive me to Thy breast.
Tho' all hell may storm against me,
All must work for good to me."

—Evangelical Visitor

***Chairman, Mennonite Central Committee**

The Sower and the Seed

WILLARD WIEBE*

When Jesus explained His parable of the sower He said, "The sower soweth the word" (Mark 4:14).

The Apostle Paul described the steps of evangelism like this:

1. For a man *to be saved* he must call on the Lord.
2. For a man *to call on the Lord* he must believe in the Lord.
3. For a man *to believe in the Lord* he must hear of the Lord.
4. For a man *to hear of the Lord* there must be one who tells.

Two things are certain in evangelism: there must be seed and there must be a sower. The seed alone is not enough. The sower alone is not enough. Both are needed.

The seed is the Word. The sower is the Christian. One is a divine provision. The other is a human instrument.

Now the question is: How can you and I go about sowing the seed? That it must be sown is pain to all. Otherwise there can be no harvest. Harvest is God's business. Sowing is ours. How should we do it?

I live in a wheat country where the raising of wheat is the major occupation. I hear farmers talking about various ways of seeding their fields. There is deep seeding and shallow seeding. There is furrow seeding and flat seeding. Some use one kind of shovel on their drills while others use another kind. One thing is always true in every case however and that is that the good wheat rancher always trys to adapt his methods to fit soil and weather conditions so as to receive maximum yields of good quality wheat. This is a sound farming practice and might well be applied to our spiritual responsibility of sowing the Word. We should freely adapt our methods of sowing the Word to conditions and people around us. We too have as our goal "good quality" and "maximum yields" in the harvest of souls. The harvest is God's, but the efficiency and faithfulness of our sowing the Word affects the harvest!

Now, there are two main gates through which we must enter in order to reach people—the ear and the eye. When we are sowing the seed of the Word we are using one or the other of these gates, or both of them. Somehow the seed of the Word must enter the ear gate or the eye gate.

The ear gate is used in many ways: preaching, testimony, radio, etc.

The eye gate is also used in many ways: periodicals, billboards, television, books, etc.

Tracts sow the seed of the Word through the eye gate.

A tract is a brief spiritual message in printed form. It is usually made up with attractive designs and colors. It has eye-appeal. A good tract wastes no time in getting to its subject in a straightforward manner. It uses the Scriptures freely. Without this "seed" there can be no sowing. A tract is a short, dramatic, biblical presentation of a spiritual truth.

The wise use of convincing tracts should be a part of the program of every church and pastor. In our day people are in a hurry. The climate and conditions of this age demand an adjustment of our methods of sowing the Word. Through the use of well-written tracts, we can be forceful and imaginative. This is one way to sow the seed.

—Select your tracts. Never distribute a tract without knowing what is in it. Be discriminating in your choice of tracts for some are much better than others.

—Distribute prayerfully. A tract unwisely given may do more harm than good. A tract is only a tool. Its effectiveness depends on how you use it.

—Don't get in a rut. There are many types of tracts. Study them. Be alert for new and interesting subjects. Watch for seasonal tracts and take advantage of the spirit of the season (Christmas, Easter, etc.) in your distribution.

—Work for the production of better tracts. The best tract has not yet been written. If you can't find the tract you need, write it. If it is worth anything it will be published. Send your constructive criticisms to tract publishers.

The use of the printed word in the form of tracts and booklets has always been one of the most effective ways of winning people to Christ. All of the great leaders in church history recognized the value of these and many of them were constantly writing and publishing tracts and leaflets. Of John Wesley it is written that, "He made the press a servant of the Church and was the father of the mass circulation of inexpensive books, pamphlets, and periodicals."

"The Sower Soweth the Word!"

Film Review

Let Us Give Thanks, black and white Filmstrip, available from Church Screen Productions, P. O. Box 5036, Nashville 6, Tenn. (Price not known)

This filmstrip is prepared to be used as a twenty to thirty minute worship service. Accompanying the filmstrip is a script which integrates music and a brief message with the pictures. The filmstrip seems to be of a nature that would provide a meaningful worship service for those from high school age on up. Included in the worship service is a brief meditation. This meditation is taken from a magazine by permission. The author's name is associated with more liberal groups but the message on the sower that is given would suit in all of our churches. The message does, however, seem a bit forced in relation to pictures that are shown.

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*Pastor, Menno Church, Ritzville, Washington

Does the 1-W Program Have Possibilities?

ALBERT GAEDDERT*

Why not take the time to visit several units? You can see for yourself whether the program is worth while, or if it isn't whether it could be.

One cannot mention all points of interest—for that would require too much time and space, but just a few places are named here which have come to one's attention through personal visitation.

Denver is one of the vacation spots of America. Denver has also the largest concentration of 1-W's of any one city in America. Here are two things that one considers as open doors of opportunity. First—the 1-W's are supporting the first hospital chaplain in the city of Denver. Glen Martin is the chaplain, and he is serving in the Colorado General Hospital. The hospital administrator related to us the story of how for years he had tried to place a chaplain in the hospital; but it being a state hospital, there was always some reason why it did not happen. Now, through the vision of 1-W's and others the hospital has a chaplain. What this can mean, one cannot portray. Why not stop in at the Colorado General Hospital and follow the chaplain through some of the wards. You will begin to appreciate what is possible. You will also be able to see that part of the highway automobile casualty not revealed by the cars in the junk heaps—namely, the human tragedy incurred!! It causes one to drive with greater caution.

In this same hospital we sat for about an hour as the administrator and the chaplain told about possibilities 1-W's have in working in a hospital. They can be trained as X-ray technicians; they can be trained in physical therapy—or in occupational therapy—to mention but a few of the possibilities. We were then shown some of the physical therapy wards, where men were learning how to walk again after having lost the use of their limbs through accident or illness; how a young lad (one of the automobile victims who had been paralyzed from the waist down) was exercising his arms and shoulders, and with his face beaming, was preparing for the day he could learn to convey himself on crutches. Others, crippled in arms, hands, etc., were weaving, knitting, or in other occupational therapy speeding their recovery.

"Sick, and ye ministered unto me," Christ relates in the judgment scene discourses of Matthew 25. 1-W's need not feel at all that they are just "putting in time." It may be as significant a contribution as many of us are making.

One of the workers at Ann Arbor, Michigan, sat for over an hour to relate the nature of his work in the oxygen tent department. He with two fellow 1-W's are in charge of preparing the equipment for patients who need the aid of artificially applied oxygen. Not only do they prepare the oxygen tent, set it up, put the patient in it, but they administer it. After relating one experience after the other, the 1-W remarked that were it not for having a farm to which he and his wife and lovely little daughter could go back, he would not mind continuing on in this work.

As groups, too, they leave their impressions. At East Lansing, Michigan, the 1-W's work in the Agricultural College Experiment Station. They also play ball on off hours. The team played in the town league, and was awarded the penant for being the hardest playing, cleanest playing team, showing the best sportsmanship throughout the season. This was duplicated at another unit in Portland, Maine, where a similar penant was awarded.

To be sure, things could be said too on the other side of the ledger; in fact one so often hears the negative that one is compelled to set forth also some of the very positive values. There is literally no end to the possibilities for good in the program. And it should be added that the reverse is likewise true—for the 1-W is on his own to make of the experience what he would.

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*1-W Services Director

IF's for Missionaries

If you can hear God's call, when those about you
Are urging other claims and calls on you;
If you can trust your Lord when others doubt you;
Certain that He will guide in all you do;
If you can keep your purpose with clear vision,
Glimpsing His world task through your Master's
eyes.

If you can work in harmony with others
Yet never lose your own distinctive aim,
Mindful that ever among Christian brothers
Methods and plans are often not the same;
If you can see your cherished plans defeated
And tactfully and bravely hold your peace,
Nor be embittered when unfairly treated
Praying that love and goodwill may increase.

If you can trust to native Christian brethren
The church you've built across the sea,
Seeing in them, as your growing children,
Promises of men that are to be;
If you can lead those eager, weak beginners
By methods indirect, your life, your prayer,
For failures and mistakes, not judge as sinners
But make their growth in grace your earnest care.

If you can share with humblest folk your virtue;
If noble souls are richer for your touch;
If neither slights nor adoration hurt you,
"If all men count with you, but none too much";
If you can fill your most discouraged minute
With sixty seconds of patience true,
Yours is the task with all the challenge in it—
You'll be a missionary through and through!

—Evelyn Walmsley, in "The Christian Witness"

The Christian Warfare

Finally I beseech and exhort you to consider with earnest diligence that which is promised to all the conquering soldiers of Jesus Christ in the world to come, namely, the eternal incorruptible kingdom, the crown of glory, and the life that will remain forever.

Therefore, O thou people of God, put on thine armor and make ready for the conflict—not with external weapons and iron armor as the bloodthirsty barbarous world, but alone with unwavering faith, tranquil patience and fervent prayer. It will and can not be otherwise; the combat of the cross must be fought and the winepress of suffering must be trodden.

O thou bride of Christ, prepare thyself. The thorny crown must pierce thy head and the nails transfix thy hands and feet. Thy back must be scourged and thy face spit upon. Gird thyself and be prepared, for thou must go with thy Lord and Bridegroom outside the city bearing his reproach. On Golgotha thou must offer up thy sacrifice. Watch and pray. Thine enemies are more numerous than the hairs of thy head or the sands of the sea. Though their hearts, hands, feet and swords are exceedingly red and stained with blood, be not dismayed, for God is thy leader. Thy life on earth is an incessant warfare. Fight valiantly and thou shalt receive the promised crown.

—Menno Simons (1496-1561)

Answered Prayer

By ELLA WHEELER WILCOX

I prayed for riches, and achieved success—
All that I touched turned to gold. Alas!
My cares were greater, and my peace was less
When that wish came to pass.

I prayed for glory; and I heard my name
Sung by sweet children and by hoary men.
But ah! the hurts, the hurts that come with fame!
I was not happy then.

I prayed for love, and had my soul's desire;
Through quivering heart and body and through brain
There swept the flame of its devouring fire;
And there the scars remain.

I prayed for a life completely consecrate. At length
Great light upon my darkened spirit burst.
Great peace fell on me, also, and great strength.
Oh! had that prayer been first!

—The Watchman Examiner

Stewardship Gleanings

Thanksgiving

ANDREW R. SHELLY

> "What shall I render unto the Lord for all his benefits toward me?
>
> "I will take the cup of salvation, and call upon the name of the Lord.
>
> "I will pay my vows unto the Lord now in the presence of all his people," —Ps. 116:12-14.

While the Christian should live on a very high spiritual plane the year round and a church ought to be active all the time, there are two seasons of the year which lend themselves especially to high spiritual experience and dedication. The first of these is from Thanksgiving to Christmas. The second high light is from Lent to Pentecost. In the first the church looks forward to the coming of Christ and in the second to His glorious death, resurrection, ascension, and the coming of the Holy Spirit.

1. *The Question.* In our text the Psalmist raises a difficult question: "What shall I render unto the Lord for all his benefits toward me?" One year I preached a sermon on "I Am Thankful for . . . ." On a long train ride, I wrote down blessings I was experiencing. The gospel song writer suggests that we "count your blessings . . . and it will surprise you what the Lord has done." How true? The Lord is good.

To repay the Lord is out of the question: this cannot be done. The Psalmist realizes this. He says he will do two things.

2. *Recognition of the source of our blessings.* This is the basic beginning. Anyone who thinks of himself as a self-sufficient "self-made man" cannot be truly thankful. It is the Lord who is the source of blessing. It is He who has granted us the health, wisdom, and power to achieve.

But, even a deeper consideration is His salvation as the true source. At the source of true blessing is the sacrifice and power of the cross. "The power of the blood" is not only effacious in effecting initial salvation, but also a continuing source of power.

3. *A resolve leading to action.* We often say that privilege involves responsibility. The Psalmist recognizes first that he has been blessed. Next He notes the source of the blessing and is grateful. Then, he comes to the only logical conclusion— a glad acceptance of stewardship obligations. His *thanksgiving* led to *thanksliving.*

The Psalmist triumphantly declares: "I will pay my vows unto the Lord . . . ." We do not read pre-

(Continued on page 734)

Seeking Fir

A. ST BY*

SCRIPTURE: *"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you"* (Matt. 6:33, King James Version).

Those who seek first the kingdom of God will have three aspects to their search. They will have a full realization of the kingdom in their experience if they find a balance among these three phases of the search.

To begin with, to "seek first his kingdom" men will search for the kingdom which will exist in the world to come—that is, the world *beyond history.* The Scriptures abound with references to this future kingdom, not the least of which is Matthew 25:34: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

The anticipation of this future kingdom gives incentive. A noted teacher of doctrine says about it: "Interest in the present is lost when there is no interest in tomorrow. What incentive is there for a futureless or eternally struggling soul? Man will give himself for that which outlasts his earthly existence. Man will rise to great heights in light of a real eternal life." Quite obviously, the belief in a future kingdom goes hand in hand with a belief in immortality.

A belief in immortality does several things. It leads men to live a good life. If a man believes that death ends all, he may well be satisfied with a secondary mode of life saying, "Eat, drink, be merry, for tomorrow we die." If a man believes that immortality is simply a continuation of this life he can very logically ask, "My way of life is good enough and therefore why should I make any change for the better?" But, if a man believes in a perfect life of immortal being, he will be inspired to do his best in anticipation of eternal life with God in the kingdom beyond history.

A belief in immortality . . . in a future kingdom . . . can help men to preserve their balance and poise. Noted psychologists have said for years that prevention of and recovery from mental disorders comes when people catch the meaning of a truly religious approach to life. A glimpse of God beyond one's self can dispel the fog surrounding a confused mind. A long-range wholesome view into the world of the immortal soul can cut away the entanglement surrounding a person with emotional difficulties.

But a true kingdom search involves more than simply looking toward a future kingdom and immortality. If this were the only aspect of men's search, they could tend to become preoccupied with their own salvation, to the neglect of a concern for the salvation of the souls of others. Men could develop a tendency to pessimism and escapism. They might well ask, "Why should we try to eliminate the drink evil or solve the war problem, since the kingdom of God can only come in the world beyond history?"

In fact there are some religious groups who do no missionary work, carry on no social service program, and do not try to effect any betterment of the lot of their fellow men, because of the distorted or exclusive emphasis upon the kingdom in the future. In recent discussions among the theologians of the world some of them, perhaps chiefly Americans, expressed the opinion that others, perhaps chiefly Europeans, emphasize too much and too exclusively the kingdom of God beyond history. But perhaps the greater danger for most of us is that we forget the concept of God's kingdom in the hereafter, as we become involved in a whirl of activities and programs designed to facilitate the growth of the kingdom.

This leads us to the second consideration: to "seek first his kingdom" men will be aware that the kingdom of God can and does begin here and now. Williams Adams Brown, the great theologian of another day, defined the kingdom of God as "both personal and social; it is a community of individuals living together under the law of love in the spirit of brotherhood." We do not have to wait for this community of love until after history; it can begin its development, even though imperfectly, in the here and now. A conservative . . . thus designated by himself . . . Baptist scholar, writing recently in the Mennonite Quarterly Review, said:

> "A great weakness of the conservative wing of the church, then, has been its inability to recognize that the Christian hope had a definite place for the here as well as the hereafter."

The six subsidiary theme groups of Evanston have established some significant norms for seeking first His kingdom in the here and now. The statement by the group on our unity in Christ and disunity as churches said, among many other things: "We must all listen together in the midst of our disunity to our one Lord speaking to us through the Holy Scripture . . . we must learn afresh the implications of the one baptism for our sharing in the one Eucharist (Lord's Supper)." Another norm coming from the section on evangelism is emphasized as follows:

> The first requisite for communicating the gospel is to be possessed by the transforming power of

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*Executive Secretary, National Service Board for Religious Objectors.

is Kingdom

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Jesus Christ . . . . Evangelism is a dimension of the total activity of the church. All the church does is of evangelizing significance.

The section describing a Christian society said that the responsibility for a better social and political life comes from Christ. It said that "At all stages of political development . . . a Christian community must act as the conscience for the nation."

Another norm . . . standard of action . . . came from the subsidiary section on "International Affairs." It stated that the church's foremost responsibility in facing the new moral challenge of nuclear warfare is evangelism in order to make world reconciliation possible. Christians should be "untiring in their efforts to create and maintain an international climate favorable for reconciliation and goodwill." It stated that "the churches should plead for just judgment and human treatment of those . . . called to this personal witness (conscientious objection) for peace."

Another section declared its conviction "that segregation in all its forms is contrary to the gospel, and is incompatible with the Christian doctrine of man and with the nature of the church of Christ." Another group said that more and more the church must depend upon and train the lay members, who actually fight the real battles of the faith in the offices, fields, homes, and farm, labor, and business organizations.

In addition to these norms from the greatest of ecumenical gatherings, we have a practical program in the church for constructive activity in advancing His kingdom here and now. The responsibility for our missions and evangelism program is expressed in the title of Bishop Moore's book, "Immortal Tidings in Mortal Hands." Thanks be to God that He gives to mortal men the power to disseminate the eternal truth through His Spirit!

Because we believe in the fact of a growing kingdom, here and now, we have developed a program for the relief of suffering.

Because we believe in the development of the kingdom of God here and now, as well as in the hereafter, we have a program of Christian education. It operates through our colleges and through the local churches. Men and women are serving in college faculties even on lower salaries than they might receive in the pastorate because of their belief in the college as an instrument in seeking His kingdom.

There is a valid criticism leveled at those who emphasize the kingdom of God here and now. It is that all too easily consecrated people can develop more faith in a method, or in a program, than in Christ and His kingdom. Those of us who engage in much activity must always be careful to keep in mind the objective "seek first His kingdom."

In recent world gatherings many theologians, chiefly non-Americans, warned others, perhaps chiefly those from this country, that they are laying too much stress on techniques, methodology, and program.

I personally do not think the two concepts are irreconcilable. We can believe in the kingdom of God after history; we can believe in immortality and eternal life. And at the same time we can believe that the kingdom can begin here and now and then find its fulfillment after history.

Finally, to "seek first His kingdom" we will fulfill the belief that the kingdom of God can exist in the total fabric of men's personalities. In other words the kingdom can exist in men's hearts. Because men can experience personally the kingdom they will have, in the words of Hastings, "that spiritual state which results from the very presence of God in the human heart."

A portion of the epistle to Diogenes describes the early Christians as men who had the kingdom of God in their hearts:

> They exist in the flesh, but they live not after the flesh;
> They spend their existence upon the earth, but their citizenship is in Heaven.
> They are poor, and yet they make many rich.
> They lack everything, yet in everything they abound.
> They are reviled and yet are vindicated.
> They are abused and they bless.
> They are insulted and repay insult with honor.

In reality, the heart of the matter is having God's kingdom in our entire being. When we experience and radiate the kingdom daily through our contacts and influence, we will be led to the search for His kingdom in the here and now, as well as for the perfect kingdom in the hereafter, where all redeemed men will live eternally with God, rejoicing and praising His name forever.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas

New every morning is the love
Our wakening and uprising prove—
Through sleep and darkness safely brought,
Restored to life, and power, and thought.
New mercies, each returning day,
Hover around us while we pray;
New perils past, new sins forgiven,
New thoughts of God, new hopes of heaven.
If on our daily course our mind
Be set to hallow all we find,
New treasures still, of countless price,
God will provide for sacrifice.
The trivial round, the common task,
Will furnish all we ought to ask,
Room to deny ourselves, a road
To bring us daily nearer God.
Only, O Lord, in Thy dear love,
Fit us for perfect rest above,
And help us, this and every day,
To live more nearly as we pray.

—The Mennonite Hymnary

Diary of a Thanksgiving

Three months have passed since I came to this small village. I really cannot understand why I was sent here to work. It is such an ordinary village with nothing exciting about it at all. The people are so calm about everything. Maybe it is this faith they sometimes talk about which makes them so.

As I write this I am sitting in one of the world's most beautiful spots. At least so it seems to me. It is up on the hillside a short distance from the village. It is still quite early in the morning. It began to get light as I was on my way up here. The people in the village are wide awake and stirring by now. Today is Thanksgiving Day. Today tables all over America will be loaded with turkey, pumpkin pie, and all manner of delicacies. At home they will be celebrating Thanksgiving Day with a family reunion. I can just see my kid brother stuffing himself until he can hardly move. Grandma will start telling stories about times long forgotten. It will be an exciting day with people coming and going. They say people get homesick when they are away from home on special days like this but strangely enough I am not homesick. This village, the people, and the surroundings must be taking a real hold on my emotions.

The people are different here. They go to church on Thanksgiving Day. Oh sure, at home we went to church too, we even bowed our heads before meals, but to go to church on Thanksgiving Day was out of the question. We were too busy. This church here is different, though. The minister talks to the people as if he really cares for them and their problems. Sometimes some of the things he says make me uncomfortable. Besides the sermon there is the singing and the prayers. I never knew prayer could be like that. They talk to God as if He were right there. And the singing! I love the singing. I have always liked music, but I never knew that church music could sound so alive. There is that song we sometimes sing on Sunday mornings, "New every morning is the love, our wakening and uprising prove . . . ."

It is getting late and breakfast will be waiting. I think I will go to church with them today.

It is evening now. I have had a day of busy happiness. The sun is just beginning to set. The sky is beautiful. It seems to reflect the joy I have experienced today. The hills give me a beautiful feeling, which I have seldom experienced before. I want to try to write down why I feel this way. It will be hard because I have never talked about things like this.

As I said, I thought I would go to church today. Well, I did. The air in the village seemed purer than ever before as I walked to church with my landlady and her family. The people were always cheerful, but today their cheerfulness had something extra. I think that my early walk must have made me feel that way. Of course, the cool, sunshiny weather and the rusty fall hills could play a part in this extra feeling.

The church was hushed as it always is. Each worshiper seemed to feel the presence of God. There is something so good about this church, with its combination of simplicity and beauty. The small organ was playing softly. The minister came in. We sang the first hymn, "Now Thank We All Our God"; a hymn I had sung at home. Somehow it sounded different today.

When the minister began talking, something made me listen. Usually I don't listen too closely to a sermon, but this time I had to. He began telling us the real reason for thanksgiving. He said God had given us everything we had. We were only his servants, and while we were on earth we must do His will. God had given us the land, the sun, the rain, and everything. To us He had given the strength to work on the land. Then God gave us the harvest. I wonder why I had never thought of the whole world as part of God's plan? The minister talked about our heritage and the things we had gotten from our ancestors. He reminded us of our families, communities and the opportunities of our country. Then he told us about our obligations. He told us that no one could have a thanksgiving unless we all took our responsibility seriously. It is as we give of ourselves and our possessions that we find much to be thankful for. Besides this we find our love for man and God will grow as we give. He said a lot more which I don't have room to write about. I don't think I understood everything he said, but suddenly I knew why I was there. God had a plan for my life and He had put me in a place where I could find that plan. Now I can say "Thank you, God," right from the heart. There is so much more to find out about God and His love. Today has been a good start, and I am so happy.

The family of the house is having its evening devotions. They are singing their evening hymn now. They always have devotions early, before the youngest children are sleepy. They have asked me many times to join them. Tonight I will go to worship with them. Tonight I can say a special thank you.

(Continued on page 732)

Now, on land and sea descending,
Brings the night its peace profound;
Let our vesper hymn be blending
With the holy calm around.

Soon as dies the sunset glory,
Stars of heaven shine out above,
Telling still the ancient story—
Their Creator's changeless love.

Now, our wants and burdens leaving
To His care who cares for all,
Cease we fearing, cease we grieving:
At His touch our burdens fall.

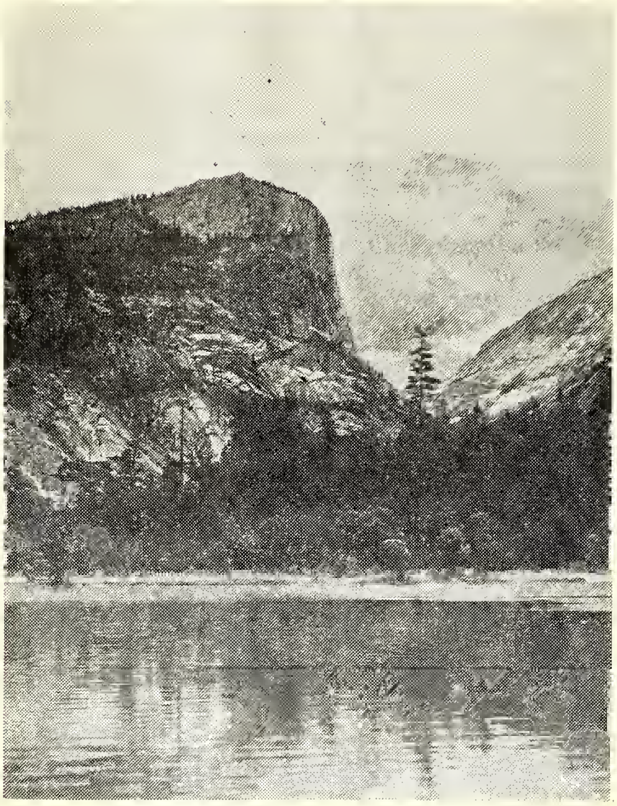
As the darkness deepens o'er us,
Lo! eternal stars arise;
Hope and faith and love rise glorious,
Shining in the spirit's skies.

Jubilate!
Jubilate!
Jubilate!
Amen.

—*The Mennonite Hymnary*

DIARY OF A THANKSGIVING

(Continued from page 731)



Many days have passed since I last wrote anything. Thanksgiving still lives inside of me. Every morning before breakfast I go up the side of the hill to speak with God. The place I go is the same place I went the first day I began writing. People in the village are helping me grow in so many ways. They don't always know they are helping me, it's just that I see them differently. They are helping me see how the love of God in a person's life makes them better people to live with. They help me see why they have that extra something that makes them seem so calm to a stranger.

Not only am I beginning to discover how God speaks through people, but also how He speaks through His creation. Sitting here each morning in the chill dampness of these hills, I see a power greater than anything I had ever known at work about me. When I think of the power of big things like hills, storms and rocks I am amazed at the delicacy of the little things. Only a great and wonderful God could help me see all of this. Thank you, God, thank you for eyes, ears, in fact all my senses, but most of all for your love that helps me use these things rightly. Thank you for your world and the people in it. Thank you for your Son, Jesus Christ, who came to earth so that I might have this love and joy in my daily life. Amen.

—L. D.

I sing the mighty power of God,
That made the mountains rise;
That spread the flowring seas abroad,
And built the lofty skies.
I sing the Wisdom that ordained
The sun to rule the day;
The moon shines full at His command,
And all the stars obey.

I sing the goodness of the Lord,
That filled the earth with food;
He formed the creatures with His word,
And then pronounced them good.
Lord, how Thy wonders are displayed,
Where'er I turn my eye;
If I survey the ground I tread,
Or gaze upon the sky!

There's not a plant or flower below,
But makes Thy glories known;
And clouds arise, and tempests blow,
By order from Thy throne;
While all that borrows life from Thee
Is ever in Thy care,
And every where that man can be,
Thou, God, art present there.

—The Mennonite Hymnary

YPU COUNCIL MEETS

November 29 and 30, are the dates for the YPU Council meetings. They will be discussing projects and plans which will be of vital concern to you. During the past years the YPU officers and the council members have worked to give us vital youth organizations. We are thankful for the work which the YPU has done. There is still much to be done. With your support dreams can become reality. Pray for your YPU.

Our Schools

BETHEL COLLEGE

Several faculty members and future teachers attended the Kansas State Teachers Association meetings at Hutchinson, Nov. 4-5. The reunion of Bethel teachers which is a customary feature of the sectional meeting of K.S.T.A. was held in the First Mennonite Church of Hutchinson. Rudolph Stubenrauch, exchange student from Wuppertal, Germany, participated in the Modern Language Round Table program. Dr. Eldon Graber was chosen chairman of the college department for 1955 when the meeting will again be held in Wichita.

Honora Becker, Dr. David Suderman, and Dr. and Mrs. R. C. Kauffman attended the N.C.A. regional conference at Enid, Okla., Friday, Nov. 5. On Nov. 6, Dr. Erland Waltner and Dr. R. C. Kauffman met with other Bible department chairmen and deans of General Conference colleges at Mennonite Biblical Seminary in Chicago. The purpose of the meeting was to study possibilities of a closer co-ordination between the curricula of the colleges and the seminary. A consensus was reached as to the courses considered important at the college level for the preparation of the Mennonite minister.

Pres. D. C. Wedel and Erwin Goering attended a board meeting of the Kansas Foundation of Private Colleges and Universities at Topeka, Nov. 3.

Dr. E. G. Kaufman conducted a series of meetings on "Basic Christian Convictions" at the Hanston Mennonite Church, Nov. 7-12. During the week of Nov. 14-19, he gave the annual Bible lectures at Bluffton College, speaking on "Great Christian Doctrines" in the morning and on "Making Your Life Count" for the evening series.

On Oct. 19 and 20, Dr. J. Winfield Fretz attended a conference in Kansas City sponsored by the Christian Rural Fellowship Office of the Episcopal church. The theme of the conference was "Vision and Values in Today's Rural Life." Dr. Fretz presided in a section discussing the church and community ideals.

Dr. David Suderman was guest conductor of the annual music festival sponsored by the Butler County Music Festival League at Douglass, on Nov. 9.

Harry Martens, business manager, was guest speaker at a harvest festival sponsored by the Hopefield Mennonite Church, Moundridge, Nov. 7. On the same evening Dr. H. A. Fast and Dr. C. Krahn spoke in the Brudertal Mennonite Church north of Hillsboro on "Great Mennonite Affirmations," and "Trends in Mennonite Churches."

BLUFFTON COLLEGE

Bluffton students had the privilege of hearing Ohio State Senator Ross Peppel, on November 10, when he addressed the American Government class on legislative procedures and problems in the Ohio capital. Senator Peppel is the father of a former Bluffton student, Coe Peppel.

Raking leaves, removing dead trees, and repairing bridges were a few of the jobs undertaken by students on the annual fall Cleanup Day, November 9. Special project of this year's Cleanup Day was the beginning of a program to revive the once beautiful campus Rock Garden, west of Ropp Hall. Karl Klassen of Bluffton was chairman of the day's renovating jobs.

Students, local churches, and townspeople joined forces for a relief drive held on Saturday, November 6. The drive, sponsored by the S.C.A., Social Action Committee, was carried on by students gathering the clothes from the homes and depositing them at the First Mennonite Church where they were mended, sorted, and prepared for sending to Mennonite Central Committee Headquarters in Akron, Penn.

FREEMAN JUNIOR COLLEGE

This fall the Museum was moved to the second floor of the Tieszen Industrial Arts Building. Dr. J. D. Unruh supervised the moving and has been busy arranging displays, labeling, and cataloging material properly. He hopes to have the Museum ready for inspection by Founders' Day. Already much work has been done and there are many attractive displays. Indian relics and artifacts, pioneer household equipment—farm implements—carpenter tools, rocks, birds and animals, and collectors items in old books are among things on display.

Many people have made donations of museum pieces in their possession and several have private collections on display. Among the latter is Melvin Hofer, who has a good collection of Indian arrowheads and pottery which he found in a Hutchinson County Indian burial ground. The Ted Haar collection of pioneer tools is extensive and interesting. The Jonathan P. L. Graber collection of birds and animals is another valuable asset. An assortment of articles from the Dr. Krall collection is also on display. Duplicate items from the Charles Kauffman collection are on hand, too. Many others have contributed smaller collections, or individual items of value.

Now that the College Museum is housed in a fireproof building and is under Dr. Unruh's excellent supervision many collections hitherto unavailable will be brought in by friends of the school. With the present program of activities one can anticipate real progress in the Freeman College Museum.

MENNONITE BIBLICAL SEMINARY

Rev. John T. Neufeld returned recently from a business trip to Pennsylvania and New York. While in Pennsylvania, he attended a conference on Wills and Annuities held at Buck Hills Falls. He also visited the graduates and former students of the Seminary who are now living in that area.

Guests at the Mission Center during the past week included Rev. and Mrs. Walter Dyck of Whitewater, Kansas, and Wilhelmina Kuyf from the Headquarters office in Newton. Rev. and Mrs. Dyck are on their way to Paraguay, for an extended visit to the Mennonite brethren there. Miss Kuyf stopped here on her way to Ohio and Pennsylvania. She is to spend a short vacation at her home in Philadelphia and is scheduled to speak at Souderton and Bluffton.

Mrs. Jacob J. Enz is recovering from major surgery at Billings Hospital, Chicago. The prayerful concern of the Fellowship are with her and her family during this time of convalescence.

MCC News Notes

NEEDED IMMEDIATELY: SEVEN WOMEN WORKERS

Seven women interested in Christian service—four with secretarial abilities and three with homemaking abilities—are needed immediately at MCC Headquarters, Akron, Penn., and at Brook Lane Farm, Hagerstown, Md.

These workers are needed to replace personnel who have or will soon terminate their services. Any person interested should make her availablity known to the Akron Personnel Office at once.

The secretaries—three in Akron and one at Brook Lane—should have typing experience. Secretarial training including shorthand is desirable, although not essential.

This call for three women with homemaking abilities is for a matron and two cooks to prepare meals for the Akron Headquarters staff.

Where able, these persons would be encouraged to contribute their services with maintenance provided. Or arrangements can be made so she receives a $25 weekly allowance to pay for meals, room, and incidental expenses.

Women who can serve for a minimum of a year are preferred. And for those wishing to serve longer than a year, allowance arrangements can be made.

These immediate personnel needs reflect a general need for women workers in the mental hospital and Voluntary Service programs. Each of the hospitals will need two cooks at the end of the year and any number of aides. In the VS program there are calls for nurses, cooks, housekeepers, nursery "mothers," secretaries, counselors, and teachers.

A TESTIMONY FROM A JAPANESE TYPHOON VICTIM

A typhoon victim on the Japanese island of Kyushu has expressed his deep gratitude to MCC for the aid given him and commented that this act of kindness was a means of calling his attention to Christ.

"We wasted days and months without knowing what to do because we experienced much destruction at the hands of typhoon No. 5, 12, 13, and 15 and were in great disappointment and want of materials," one of the recipients in Miyakanojo wrote to Japan MCC representative Norman A. Wingert of Upland, Ind. "We don't know how to thank God for the materials because, truly speaking, we have never thought of Jesus Christ. We felt we were newly-born and could see some bright light in our dark life. We believe we should take our steps to future along His light," were further words from this letter, translated rather literally.

STUDY MENTAL ILLNESS IN EAST-CENTRAL STATES

Representatives of Mennonite, Brethren in Christ, and Amish churches in Illinois, Indiana, Michigan, and Ohio met in Goshen, Ind., Nov. 6, to consider the extent of mental illness in their communities and whether there is a need for Christian treatment facilities in this area.

The meeting was attended by members of a study committee, selected by their various church conferences in the four-state area, and by MCC staff members from Akron, Penn. This 14-member study committee appointed three sub-committees to consider: 1. the extent and nature of mental illness and the available treatment facilities in the area, 2. possible types of physical facilities and financial prospects for support, and 3. available personnel for a mental health program.

Members of the 14-member study committee and the groups they represent: H. S. Bender, Goshen, Ind., (Mennonite); H. Ernest Bennett, Elkhart, Ind., (Mennonite); David A. Bontrager, Middlebury, Ind., (Old Order Amish); Kenneth Geiger, Elkhart, (United Missionary Church); Paul Hoover, Goshen, (Old Order (Wisler) Mennonite); Olin Krehbiel, Berne, Ind., (General Conference); Robert Kreider, Bluffton, Ohio, (General Conference).

Earl J. Maust, Pigeon, Mich., (Conservative); Boyd Nelson, Elkhart, (Mennonite); Howard Schneider, Ithaca, Mich., (Church of God in Christ); Carl G. Stump, Nappanee, Ind., (Brethren in Christ); Lotus Troyer, Meadows, Ill., (General Conference); Abe Yoder, Hartville, Ohio, (Old Order Amish); and Merlo Zimmerman, Flanagan, Ill., (Evangelical Mennonite).

STEWARDSHIP GLEANINGS

(Continued from page 727)

cisely what this involved, and for our purpose this is not the important aspect of the verse. He resolved to be faithful.

In this Thanksgiving season—1954—what will our response be? Will we be satisfied with singing hymns of thanksgiving? Will a verbal "thank you" suffice? Or, will we truly go to the depth of the meaning of thanksgiving?

Let us prayerfully enter this wonderful season of the year. Let us respond in cheerful obedience to our Lord who is the source of all our blessings.

Jottings

—**Eicher Emmanuel Church, Wayland, Iowa:** E. G. Kaufman, president-emeritus of Bethel College, presented special services at our church from Sept. 27 to Oct. 3. His topic: "The Blindness of Self-righteousness," or "Some Christian Concerns." Communion was observed on the closing day of the meetings. The Sunday school has had its election. Robert Freyenberger was re-elected as superintendent. The two young people's classes are using the new quarterly prepared by the Board of Christian Service, "Youth and Christian Love." Our married women's Sunday school class enjoyed a "family-night" wiener roast on Sept. 24, at the parsonage. The Women's Mission Society packed Christmas gift boxes for Glen Grabers in Formosa and for Milton Harders and Cal Grabers in Germany. On Oct. 24, slides made available through MCC were shown. The topic: "Mennonite Colonies in Paraguay."—Mrs. Erwen Graber, Corr.

—**Bethel Church, Inman, Kan.:** A daughter, Cynthia Diane, was born to Mr. and Mrs. Elmer Neufeld on Oct. 12. Our annual mission festival was held Sunday, Oct. 24. The forenoon speakers were Mrs. H. A. Toews, missionary from Africa, Herbert Dalke, missionary to the Indians in Oklahoma, and Miss Tina Quiring, another missionary from Africa. A noon meal was enjoyed by the congregation and many guests. The afternoon speakers were John Thiessen, former missionary to India, Phil. A. Wedel, pastor of the Alexanderwohl Church, and Miss Agnes Harder of Africa. At the evening service, H. A. Fast of Bethel College told of relief work and also showed slides. Special music was furnished during the day by the men's chorus, mixed choir, a ladies' trio, and a men's octet.—Mrs. A. F. Enns, Corr.

—**The Oregon Fellowship Retreat:** The gentle breeze whispering through the tall stately fir trees helped create a restful atmosphere for the second annual Family Retreat of the Oregon Fellowship, held at Jennings Lodge, Oct. 8-10. The general theme was "The Christian Home." Rev. John H. Van Lierop, pastor of the Hope Presbyterian Church of Portland, spoke on: "How to Become Mature Parents," "How Children

Grow and Why They Misbehave," "Parental Responsibility and Disciplines in the Christian Home," "How to Achieve a Successful Christian Marriage." Paul Roth conducted a Bible study on the Christian Home and Frank Harder of Pratum, spoke on the relationship between the home and the church. Harry Albrecht of Portland, presented the film, "Faith of Our Families," which presented various methods of conducting family worship. Special music was furnished at each service by one of the six participating churches. The juniors and intermediates had their own program with Helen Thiessen of Dallas, in charge, assisted by Joyce Hoffman. At the business meeting various reports were given. New officers for the coming year are Harold Yoder, Barlow, pres., William Zehr, Barlow, v. pres., and Stanley Anderson of Portland, sec.-treas. Walter Unrau of Barlow, was in charge of the retreat; Ferd Wiens of Portland, presided at the meetings.—Corr.

—Deep Run Church, Bedminster, Pa.: On Oct. 30, thirty of our young people conducted services at the Brook Lane Farm, Md., while our junior choir made their debut with us. At a special congregational meeting recently, it was decided to increase our Sunday school facilities and a building committee was appointed by the Trustees. A dedication of all Sunday school teachers and officers was held Oct. 17, at the morning service. Our Missionary Society entertained the Schwenksville Group at the October meeting, when Mrs. Eli Fretz told of their trip to the Kentucky Mission Station. A relief drive is in progress. The Library Committee is sponsoring a special program Nov. 7, when the film, "Our Bible, How It Came to Us," will be shown. Harry Narsh, president of the Gideon organization of Bucks County told of his work Sunday morning during the absence of our pastor, who together with Mrs. Boyer spent the week end in Bluffton, Ohio. On Nov. 14, Rev. Boyer expects to occupy the pulpit at the Zion Church, Souderton, Pa., when Gordon Dyck, now at MCC in Akron, will preach for us.—Corr.

—Gospel Church, Mountain Lake, Minn.: Oct. 3, missionary John Jantzen gave the message. That evening a joint C. E. program with the Immanuel Church was held at Delft, with the Peter J. Nickels telling of their work. On Oct. 7, the Delft Mission Society invited all the mission societies of our church for a program. I. J. Dick brought the message on Sunday morning, Oct. 10. Our new pastor, A. H. Schultz and family arrived the middle of October and brought the message on Oct. 17. A welcome and installation service was held for our new pastor and his family on Sunday afternoon, Oct. 24. Peter J. Nickel led in Scripture and prayer, and L. R. Amstutz brought the message and had charge of the installation. Welcomes representing the church, Sunday school, mission societies, Christian Endeavor, Lightbearers and the Ministerial Association were given by various individuals. Music was furnished by the ladies, young people's and men's choruses. A fellowship lunch was enjoyed following the service. Members also welcomed the family with a shower of groceries. Special music on Sunday, Oct. 31, was brought by the Junior Choir of the church. The pastor's message that morning was "The Unshakeable Foundation."—Mrs. Waldo Stoesz, Corr.

—First Church, Wadsworth, Ohio: On Sept. 19, Rev. and Mrs. Edward Burkhalter, missionaries from India, were with us. Rev. Burkhalter brought the morning message and also sang a solo. Mrs. Burkhalter spoke in the Junior Sunday school and also in the evening, after which moving pictures were shown of the work in India. On the evening of Oct. 3, our pastor assisted in the installation service of James Reusser as pastor of Salem Mennonite Church. Mr. and Mrs. Leon Keener are serving as sponsors of the youth group this year. A youth rally, with young people from Sugar Creek and Salem Church, Dalton, attending, was held in our church, Oct. 16-17. A banquet was held on Saturday evening. LaMar Reichert, YPU president of the Middle District and Miss Ming Wang, from Formosa, a student at Kent State University, served as speakers. The youth groups attended our Sunday school and worship on Sunday morning. This was followed by a fellowship meal at noon. The afternoon was in the form of recreation. On Sunday evening, some of the youth group of Oak Grove Church also attended the evening program presented by members of the 1-W and Voluntary Service units in this area. On Oct. 10, in our Sunday school we had an offering for three of our handicapped in the church. Mrs. Leslie Barlett and Ricky Martin handicapped through polio, and Ronnie Brubaker, from cerebral palsy. October was Rally month. On the 24th, we had a special program. The Mast sisters presented two vocal trios and Carl Lochard, teacher in the Leroy, Ohio, school spoke on his experiences on the European Tour conducted by MCC for college students, this past summer. The Community Chorus is again rehearsing for the annual presentation of the Messiah, on Dec. 5. Thomas McFarren, a senior from the Wooster College Conservatory, is directing the rehearsals in our church.—Corr.

—First Church, Beatrice, Neb.: Wednesday night is family night in our church. Our pastor, with a committee, have put forth much effort to make a schedule most suitable to all. Rev. C. Penner was called to his eternal reward Sunday, Sept. 26. Our congregation was permitted to observe communion on World-wide Communion Sunday. We are privileged to have one of the European trainees in our midst. Elsa Galle from Germany, a laboratory technician, is helping in our hospital. Miss Marie Duerksen was in our community and brought interesting reports from India. A good number of our members were able to attend the Western District Conference. It was of interest to have Mr. and Mrs. Arthur Jahnke with us. They reported on their work in Uruguay with our Mennonite people who have immigrated from Germany.—Margaret Albrecht, Corr.

—Inman Church, Inman, Kan.: In an impressive ceremony on Oct. 31, the congregation held their last service in our present sanctuary, and then moved into the new church basement for a short service. We hope to be able to have the new sanctuary completed in a few months. Our present building is to be moved to Medora, to replace their church which burned down last summer. The men of the church successfully served their annual turkey dinner, Oct. 27. Two charter members, Mr. and Mrs. B. B. Warkentin, celebrated their golden wedding anniversary. Several Sunday school classes were divided due to growing numbers and interest. Married: Stanley Regehr and Rachel Penner; Clifford Stout and Matilda Friesen. Births: son to Mr. and Mrs. John F. Regehr; twins, son and daughter, to Mr. and Mrs. Charles Sigler.—Corr.

—Harold Church, Bessie, Okla.: Saturday evening, Sept. 4, in our church, Dorothy Penner, daughter of Mr. and Mrs. Jake Penner, became the bride of Joe Janz of Inola. Marvin Eck officiated. Clifford Louis, the evangelist of the union revival services at Bessie, brought the message in our church Sept. 5. The meetings in Bessie came to a close Sept. 19. The Lord has worked there in a mighty way. Praise Him. Oct. 10, our pastor Richard Tschetter, left for Berean Bible Academy to conduct a week of meetings there. He also stayed for the Western District Conference the next week. In the morning service on Oct. 17, Walter Regier of Clinton, brought us the message. Many of our members attended the Sunday School Convention, Oct. 1-3, at Meno and Enid. C. F. Derstine was the guest speaker. Marie Duerksen, missionary from India, spoke in our church the evening of Oct. 28. Viola Nickel and Verna Becker, missionaries of Africa, spoke Sunday evening, Oct. 31.—Mrs. Margaret Horn, Corr.

—Johannestal Church, Hillsboro, Kan.: Our Harvest Festival was observed Oct. 3, with P. K. Regier, the executive secretary of the General Conference as speaker for the morning and afternoon services. The "Challenge of the Church's Obligation Toward Itself," and "Its Responsibility in Outreach in Service to Others," were presented by the speaker. A total of $2,081 was received in the collection. This was used to liquidate our church debt. At noon a fellowship dinner was enjoyed by all. C. J. Dyck, of Elbing, Kan., was our speaker for a week of special meetings the first week of October. A communion service was held at the closing service. Catechism class started the first Sunday in October with 6 pupils. A son, Gaylon Lee, was welcomed into the home of Mr. and Mrs. Charles Plenert. The Women's Missionary Society and the Y.M.M. had a meeting Oct. 17. At the close of the meeting the Women's Society was host to a grocery shower for Mrs. Delton Franz, the occasion being her birthday. We have again started our midweek Bible study on Wednesday evenings with both the adult and children's classes. At our C. E. program, Oct. 24, Rev. Shartner, a teacher and pastor

(Continued on next page)

in Paraguay, brought us a very interesting report of the present conditions existing in that country. Eldon Brandt also showed pictures that comprised many of the scenes of the life of the Mennonite colonists of Paraguay. Approximately 150 garments (washed and ironed), 70 pounds used and new clothing, 5 comforters, and 17 sewing kits were taken to the Relief Center in October. The young people had a social at the parsonage Sunday evening, Oct. 31.—Mrs. Walter J. Bartel, Corr.

—**First Church, Aberdeen, Idaho:** Rudolf Toews recently from Oklahoma, has been appointed interim supply pastor of our congregation. Orlando Schmidt of Minnesota, was in our midst during September and brought an evening message. Our congregation is sponsoring the coming across of the Jan Alma family from Europe. They have safely arrived in the United States and will be in our community shortly. Walter Dyck from Kansas was in our midst during September and brought several inspirational messages to our congregation. Sunday school promotion Sunday was held on Sept. 26, for the younger pupils; and a new catechism class has been started. Harley King of the Mission Board, formerly from Oklahoma and new pastor at Filer, Idaho, conducted a consecration service for Mr. and Mrs. Alvin Voth from our congregation, who have been and are continuing to work on the Indian Mission Field in Arizona. Since the harvest season is over, our Boys' Clubs are becoming active again. Otto Stadler of the American Sunday School Union brought an evening message the later part of October. Weekday Bible classes will be conducted again this year one afternoon each week for children from the first grade through the seventh grade in our Church Education Building after regular school hours.—Corr.

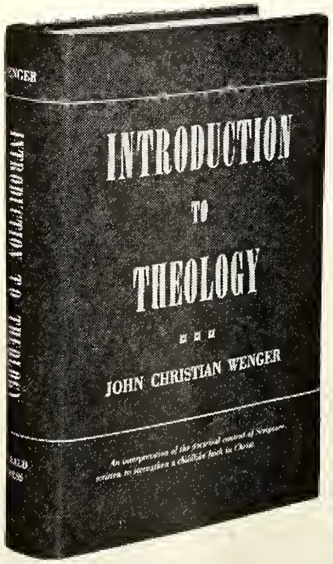
—**Bethany Church, Quakertown, Penn.:** Miss Ruth Wickersham, a talented harpist of our church, was featured in a musical program Sunday evening, Sept. 12. The offering of the evening went toward the purchase of a new pipe organ the church plans to have installed this fall. The first meeting of the season of our Ladies Aid and Missionary Society was held Sept. 14. The ladies of the Lansdale Society were our guests and presented the program. Dr. Robert R. Fritch, a well-known Bible teacher from Allentown, presented a series of Bible studies in our church, Oct. 17 through 19.—Corr.

—**Vineland United Church, Vineland, Ont.:** Oct. 3, our church celebrated Thanksgiving. The church had been tastefully decorated the day before by the young people. Oct. 16, a number of delegates attended the Peace Conference held at the Stirling Avenue Mennonite Church, Waterloo, Ont. Oct. 17, a number of people attended the turning of the sod ceremony at the site of the United Mennonite Home for the Aged which is to be completed by next July at Vineland, Ontario. Oct. 16 and 17, our Sunday school teachers attended the Sunday school teachers convention held at the Niagara United Mennonite Church, at Niagara-on-the-Lake.—Corr.

—**First Church, Reedley, Calif.:** Our pastor and M. J. Galle of the church at Paso Robles exchanged pulpits on Sept. 12. A course for teachers' training is again being taught on Wednesday evenings during the fall quarter. Rehearsals for THE MESSIAH, which is to be presented on Dec. 5, are now in session. Promotion exercises and installation of new Sunday school officers for the coming year were held on Sept. 26. Some of the church organizations which recessed for the summer months resumed their meetings in September. Our Sunday school work among the valley migrants this winter is now in progress. A supervised worship hour nursery for tots is successfully being carried out in the church. A Junior Choir has been organized and is under the direction of Mrs. Epp. The following visitors have contributed to various church services recently: Bob King, local school principal, Frank Peters, president of Tabor College, Erland Waltner of Bethel College, Ernest Miller of the MCC, Henry Kliewer, Arizona missionary, Walter Drudge, psychiatric social worker at Kings View Homes, and Raymond Cramer, psychologist.—Mrs. Ray Goossen, Corr.

Introduction to Theology

By JOHN C. WENGER



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Here is the only theology book on the market with an Anabaptist Mennonite interpretation of biblical truth. It presents the solid doctrinal content of Scripture. For the many who have long sought for a theology that assumes inspiration of the Scriptures and their complete authority, this book fills a distinct need. Its style is simple. Its language and vocabulary are easily understood.

In clear, readable prose the following areas are covered: Prolegomena (which introduces the broad scope of theology), God as Creator, as Revealer, Redeemer, Sanctifier, and as All-in-All. Valuable appendixes include statements of Anabaptist-Mennonite faith and practice from 1632-1951.

Introduction to Theology is not intended to be or become *the* Mennonite theology, but is offered to the brotherhood and to Christendom to help those who are looking for a brief summary of the doctrinal content of Scripture as understood in the Anabaptist-Mennonite tradition.

The author, JOHN C. WENGER, is professor of Theology and Philosophy at Goshen College Biblical Seminary, Goshen, Indiana. For many years he has been keenly interested in Mennonite history and doctrine. His first book was published in 1937. Dr. Wenger studied at Eastern Mennonite College, Goshen College, and the universities of Basel, Chicago, Michigan (M.A.), and Zurich (Th.D.). He has taught at Goshen since 1938.

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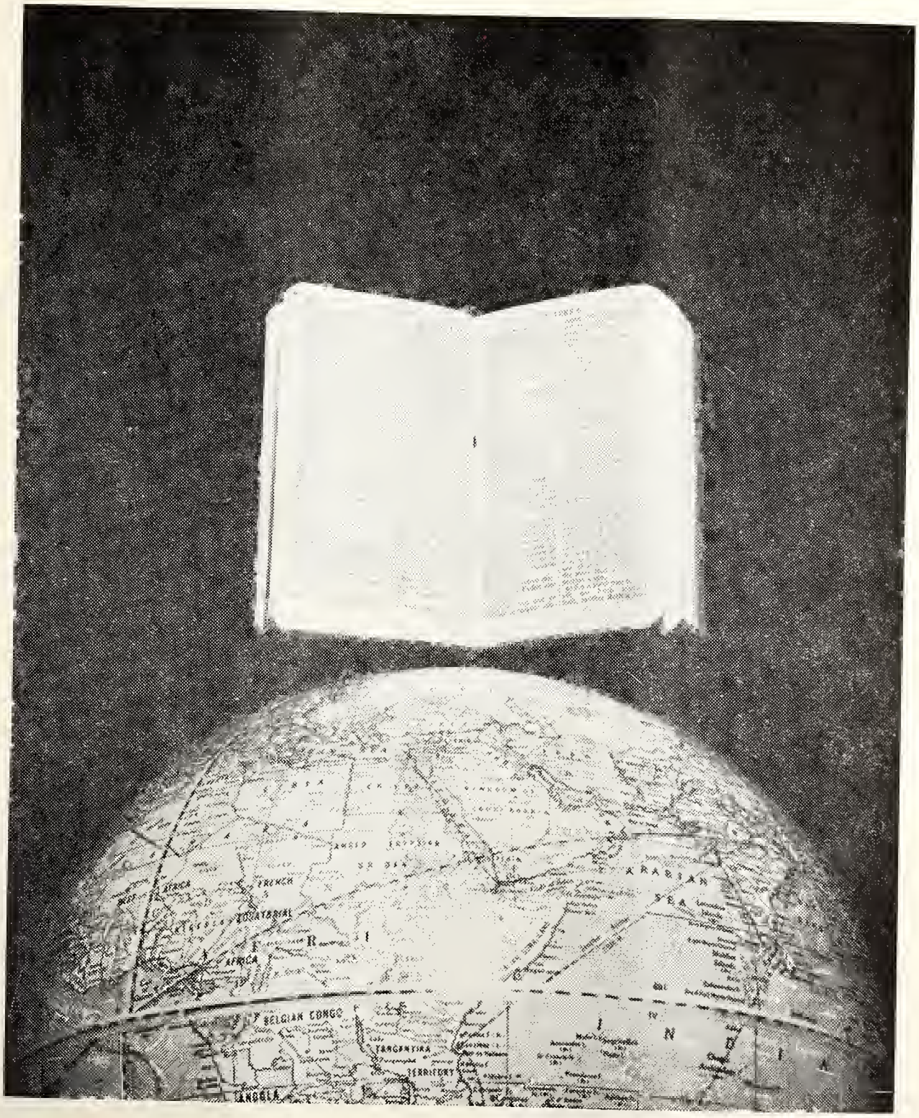
THE Mennonite

MENNONITE BIBLICAL SEMINARY

Other foundation can no man lay than that is laid which is Jesus Christ.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ANGOLA
I N D I A

Jesus Is Coming

A Look at the 1-W Program

Impressions and Observations of Our Mission Work in Africa

Volume 69 Number 47 November 30, 1954

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HELP WANTED

Man or woman with office experience to serve as Assistant Registrar. Must be able to keep records neatly and accurately, meet people well, organize and direct the work of several part-time student secretaries, cut stencils and operate duplicating equipment. BLUFFTON COLLEGE, Bluffton, Ohio.

The Mennonite

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DON'T MISS IT

"The Call of the Cheyenne" is the first film to be produced by our Board of Missions. This sound, color picture accurately portrays what the Lord has done through our cooperative work in Montana during the past 50 years. May He be praised! This 40 minute picture does not show all, but it does try to present some of the sacrifices, victories, problems, and continuing challenge of our Lord's Great Commission.

A dedication service and premiere showing of this film will be held, December 1, in the First Mennonite Church, Newton, Kansas, at 7:15 p.m. An offering for missions will be taken. The public is invited. If the church cannot accommodate all who wish to see the film there will be a repeat showing at 8:30 p.m. of that same evening.

On Sunday evening, December 5, at 7:30 p.m., this film will be shown in the following churches of this area:

The Alexanderwohl Mennonite Church, Goessel, Kansas, and the Bethel Mennonite Church, 1½ miles south of Inman, Kansas.

"The Call of the Cheyenne" is released for rental to churches and church groups anywhere in the United States or Canada. For details write to 722 Main Street, Newton, Kansas, or to Better Films, 534 S. W. Third, Portland 4, Oregon.

Rev. Alfred Habegger of Lame Deer, Montana, who has been in the very center of a good deal of the work the film portrays, Mr. Wm. Zehr, the director in the production of the film, as well as Rev. Willard Wiebe, another member of the Visual Aids Committee are expected to be present at the dedication and premiere showing of the picture.

In addition to the above, this film will be presented in the neighboring churches as follows:

First Church of Pretty Prairie—
Thursday, Dec. 2
First Mennonite Church of Christian, Moundridge—
Friday, Dec. 3
Zion Mennonite, Elbing—
Monday, Dec. 6

Of Things to Come

Dec. 1-6—Council of Boards, Newton, Kansas

Dec. 12—Universal Bible Sunday

"FAITH FOR OUR DAY"

The Scripture selections which follow emphasize this theme.

November

25	Thanksgiving	Psalms 1
26		Psalms 23
27		Psalms 27
28	Sunday	John 1:1-34
29		Psalms 37
30		Psalms 46

December

1		Psalms 51
2		Psalms 91
3		Psalms 103
4		Psalms 121
5	Sunday	Isaiah 40
6		Isaiah 53
7		Isaiah 55
8		Matthew 5
9		Matthew 6
10		Matthew 7
11		Luke 15
12	Universal Bible Sun.	John 3
13		John 10
14		John 14
15		John 15
16		John 17
17		Romans 8
18		Romans 12
19	Sunday	I Corinthians 13
20		I Corinthians 15
21		Ephesians 6
22		Philippians 4
23		Hebrews 11
24		Revelation 21
25	Christmas	Luke 2:1-20

For those who want to continue reading the Bible the last six days of the year, these passages are recommended:

26	Sunday	Luke 2:21-52
27		John 1:35-51
28		Psalms 119:1-40
29		Psalms 119:41-80
30		Psalms 119:81-128
31		Psalms 119:129-176

—**American Bible Society**

First Church, Hillsboro
Tuesday, Dec. 7
Buhler Mennonite, Buhler—
Wednesday, Dec. 8

Editorials

BEFORE THE DOORS ARE SHUT

In studying present-day missionary activities, one is repeatedly confronted with the suggestion that the doors to such activity may not long remain open. In several of the large mission fields there is considerable apprehension that time may be running out for foreign missionaries. These conditions have led mission boards to plan their work accordingly.

There is a note of urgency and increased activity in getting missionaries to the fields. Since no one knows when the doors may be closed, as many missionaries as possible are prepared and sent out "while it is day." The work in general is speeded up with a feeling that "the King's business requires haste." In some cases young missionaries who might wish for an extra year or so of training are urged to go now while there is opportunity.

There is also a shift in emphasis on the fields. Far-sighted missionaries are sensing the great importance of preparing the new churches to become self-supporting and indigenous as rapidly as possible. As is stated in an article in this issue, missionaries must try to "work themselves out of a job." The jobs to be passed over to the nationals as rapidly as possible. We may have been weak in this strategy in former years, but at present missionaries are not expected to automatically keep charge of the key positions.

There should be a third result of this possibility of closing doors in foreign mission fields. Mission boards should make definite plans for expanding the work of home missions. There should be no slacking in mission work even if some doors do close; the home doors are still wide open. It may be that we have not noticed these openings all around us as clearly as those in foreign lands. Big cities offer tremendous challenges for mission work, and they are the Jerusalems and Samarias right before our eyes. These must be given more consideration in our planning.

KEEPING CHRIST IN CHRISTMAS CARDS

The combined efforts of church leaders and greeting card publishers to "Keep Christ in Christmas" is receiving the steady support of the public. Of the estimated 1,750,000,000 Christmas cards to be mailed out this year, about 20 per cent will be religious in design. While we would wish the percentage to be still higher, yet it is encouraging to note the number is about 300 per cent higher than ten years ago.

Properly worded and designed Christmas cards can be an important means of evangelism. Since it is the Lord's birthday we are celebrating, surely some reference should be made to Him. At this time of the year more than at any other the minds and hearts of people should be directed to the great Gift God has given us at the first Christmas.

Christians should use care in the proper selection of their greeting cards. It is a fine thing to remember our friends, but in so doing we should also remember the best friend of us all, and call attention to Him. This is but one of the ways we may bear witness to Him during the Christmas season.

MEETING OUR OBLIGATIONS WITH GOD

From figures recently released we find that for the first time in history Protestants are giving to their churches at an annual rate of more than one and a half million dollars; an increase of 8.5 per cent over the previous year. The average church member's gift in the 47 groups considered amounted to $45.36 as compared with $41.94 the year before. The Seventh-Day Adventists stood highest in per capita giving with $173.35. The General Conference Mennonites ranked fourteenth with an average gift of $56.78, less than a third of that of the Adventists, but still $1.42 above the average.

From this general picture let us look at our immediate standing. From the Conference Chart published in the issue of November 16, we note that as of October 31, we were 24.3 per cent short. In other words during the first ten months we raised less than three-fourths of the amount that should have been received during that period. To raise this extra fourth and at the same time contribute the monthly average for November and December will mean some generous giving.

The budgets of the Conference, which are carefully considered and adopted, may be considered as an obligation to the Lord. As good church people we believe in meeting our financial obligations with one another. Surely we should do no less in dealing with God. Even though we may be nearly a dollar and a half above the average individual giving, it is no credit to us to fail to meet our present Conference obligations. By the time this reaches the readers, there will be but one month left to balance the budget. Let's not default our obligations with God!

OVERCOME EVIL WITH GOOD

It is one thing to condemn an evil, but another matter to substitute something better in place of the evil condemned. The former is easy; the latter far more difficult, but also much more effective.

The people are becoming alarmed and aroused against the crime comic books for children. This is true not only of this country but other nations as well. Various censures and bans are being set up with the hope that the evil may be curbed.

A leading book store in Nashville, Tennessee, has started a drive to exchange the commercial comics for Bible story cartoons. For every comic book a child brings into the store there is given in exchange, without charge, one of half a dozen Bible story cartoons. This is one way to deal with the comic book menace; "overcoming evil with good."

Jesus Is Coming

KENNETH SHELLY*

When we see the above title we naturally think of the second coming of Christ. Many books have been written about this very important belief of the Christian Church, which is indeed the hope of the Christian. Perhaps it would be impossible to overstress the importance of this belief to the Christian, no matter at what time or season. But this is the advent season, and isn't this what we celebrate: the coming of Jesus? We may well think about that coming too. A former Presbyterian moderator was asked by one of his parishoners why he never preached on the second coming of Christ. He replied: "Because so many people don't seem to have heard of His first coming." At least we might say His second coming is important in light of what we know about Jesus in His first coming.

Yet we might say that among the great certainties of the Christian faith are these about His "comings": Christ came again in the Holy Spirit (see His promises concerning this in the fourth Gospel), He comes where "meek souls will receive Him," He comes every day in judgment and mercy, and He will come as Savior and Judge at the end of history. We have much to consider when we say: "Jesus is coming."

Without making any judgment about which is more important, let us look at these "comings" in reverse order. Jesus will come as Savior and Judge at the end of history. This may not be a popular idea with the world, for they would like to feel that they can run their life and have to answer to no one. But it is the Christian assurance that history rests within the hand of God and He will not always wink at man's attempt to make himself center of the universe. A day of reckoning will come when all that is covered shall be revealed and all that is hid shall be made known. Although it is not in our place to know the times or the seasons, we can still be comforted that "behind the dim unknown, standeth God within the shadow, keeping watch above His own." Yes, Jesus will come as Savior for those who trust in Him and as Judge for those in the world. This we affirm when we say that Jesus is coming.

Yet Jesus comes daily in judgment and mercy to us who are in the world. Jesus said, "for judgment I am come into the world" (John 9:39 RSV). And again, "this is the judgment, that the light has come into the world, and men loved darkness rather than light" (John 3:19 RSV). It may seem like a strange idea to some that Jesus comes daily in judgment to the Christian, but is not this the experience of all of us? It is like the judgment that Adam and Eve felt after they had sinned in the garden. They did not have to be accused, but only the presence of God made them want to hide.

The world does not feel this judgment for they have closed their eyes to the light that has come into the world. Their judgment will come when they can no longer ignore the light, but will have their deeds revealed. But we who walk in the light as He is in the light see how far we fall short of the glory He expects of us. We must say with Isaiah, "Woe is me, for I am lost; for I am a man of unclean lips." So daily we live in the judgment of our Lord. Yet He comes in mercy. The bruised reed He will not break, and we experience His ministering angels in the face of the wild beasts of our tormenting conscience and the sneers of the world. This is a coming of Jesus that Christians should seek as they strive to grow closer to Him in their daily walk.

Another "coming" of Jesus is in the hearts of those who will receive Him. The words of two beautiful hymns come to our mind in connection with this idea. "Where meek souls will receive Him still, the dear Christ enters in." "O come to my heart, Lord Jesus; there is room in my heart for Thee." There are some who would limit Christ's coming to this aspect alone. To do that would certainly mean limiting our Christian faith, but we must not fail to see the truth that is present in the idea that Christ does come to the hearts of those who will receive Him. For the one who receives Christ today as his Savior and Lord, Jesus has just come into his life. He can feel the same thrill of joy that made the shepherds spread abroad the news that their Messiah had come. Jesus' coming is experienced in the newness of heart and life. He can truly celebrate the Advent of our Lord.

But this experience of Jesus being in one's heart is the experience of every believer. We can say with Paul, "It is no longer I who live, but Christ who lives in me." To feel the presence of Jesus with you and be led by His Spirit is another aspect of His "coming." Jesus had to go away because only then could He return and be present with all His followers wherever they might be. It is not only the mystics who can practice the presence of Jesus, but all who possess His Spirit.

Yes, we are in the Advent Season. As the secular world busies itself in lights and decorations and bringing Santa Claus to town, the Christian knows what it really is all about. The Christian can busy himself preparing the way of the Lord; for Jesus is coming. We have a responsibility to see that the hearts of men are ready to receive Him and that the hearts of all might see His righteous demands upon their lives.

And the glory of the Lord shall be revealed,
Every valley shall be lifted up,
And every mountain and hill be made low;
The uneven ground shall become level,
And the rough places a plain.
And all flesh shall see it together,
For the mouth of the Lord hath spoken.

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*Pastor, Pulaski Church, Pulaski, Iowa.

Highlights of Missionary Observations

ANDREW R. SHELLY*

A few hours before leaving the seminary for the railway station, J. N. Smucker, editor of "The Mennonite," asked me to write brief articles about our trip visiting mission fields in Asia, Africa, and Europe. We do appreciate the privilege that is ours and desire that the maximum good may come from this trip for the cause of Christ. Therefore, I promised to try to comply with the request.

Perhaps a good place to begin is with this very moment. We are on a large Pan-American plane seated in the lower lounge with typewriter on my lap. Six and one-half hours ago we left Wake Island. This is just a dot on the map. Now about fifty families live on this piece of land four and one-half miles by one and one-half miles.

During the last hours I have been reading, meditating, praying, and looking. In only two hours we will be landing in Tokyo where Rev. and Mrs. W. C. Voth will be on hand to meet us. We are anticipating with great eagerness the privilege of visiting and studying our mission work in Japan. Our missionaries have worked out a very fine itinerary for us. This will be the beginning of the fulfillment of a prayer and a dream of some day observing what the Lord is doing in our mission fields in distant lands.

But, before we get to Tokyo, I want to record some impressions up to now. The two day train ride to San Francisco was interesting. It was fine to get acquainted with a Christian porter and to witness to another employee. It was also good to have my trusty typewriter along and get some needed work done.

November 2, we left San Francisco for a 150 day absence from the U. S. The plane ride to Honolulu was smooth. On the plane we met some other passengers. Among these was a couple from the Christian and Missionary Alliance church with whom we had wonderful fellowship enroute and in Honolulu.

We spent several days in Honolulu. Although these were to be relaxation days preparatory to the very full itinerary covering five months, we did find much of very great interest. We took in some of the unusual sights. Primary was a visit to Pearl Harbor and the Dole Pineapple Cannery. Indeed it was sobering to cruise through the inlet comprising the Pearl Harbor area. We were taken within a few yards of the sunken *Arizona*. We were permitted to take pictures. The guide gave a factual account of the happenings of Dec. 7, 1941. In eight minutes 1,000 young men on the *Arizona* lost their lives. The present military investment in the activities on the Hawaiian Islands is terriffic—accounting for one-third of the total income of the Islands.

Through a contact Harry Detwiler had, we were accorded a very fine reception at the Dole Pineapple Cannery—the largest fruit cannery in the world. The co-ordination in the processing of the fruit is amazing. From the time the raw fruit is received on conveyors it is washed, sorted, inspected, and processed with continuous movement up to 105 pineapples a minute. I have often felt that the Church can learn much from something like this.

To visit the modern city of Honolulu today—and it is like any American city in every way—one would hardly think that just about 125 years ago the Hawaiian Islands were inhabited by very primitive people. Captain Cook had discovered what he called the "Sandwich Islands" the same time the Declaration of Independence was signed—1776. However, it was left to the sturdy, consecrated missionaries from New England to bring the gospel of Christ and civilization to the islands which today are known as "the crossroads of the Pacific."

For years I have been thrilled with the amazing and inspiring story of early missions on the Hawaiian Islands. Now, just last Saturday, Nov. 6, I had the privilege of standing where Hiram Bingham preached the first sermon in what is now Honolulu on April 25, 1820. Appropriately he used as his text: "Fear not for behold I bring you glad tidings of great joy." And, indeed it was great joy!

In the front of the Hawaiahao Church is a memorial tablet erected to Hiram Bingham's memory. He was born 1789 and died 1869 and preached in the Hawaiian Islands for twenty years. He helped in reducing their language to writing and translating the Bible in their tongue. He baptized over a thousand converts. The first Hawaiian Bible was printed on May 10, 1839, and the cornerstone for the first church laid on June 8, 1839.

One of the disappointments of the trip was that we could not go to the Island of Hawaii. (There are five main islands comprising the group. We were on Oahu where we landed). Here Rev. Titus Coan labored. His headquarters were at what is now Hilo. In the 1830's the Lord used him in one of the greatest spiritual awakenings ever experienced in missionary endeavor. Thousands of converts were baptized.

A prominent man in Honolulu told us that he believed that more real Christianity was practiced on the Islands than anywhere else. He was referring to the wonderful courtesy of the people. Also, he had in mind the peaceful mixture of races. From others we talked to we learned that there are no race conflicts. Forty per cent of the Islanders are of Japanese background. Nineteen per cent each are from original Hawaiian stock and White. Then, there are some Chinese, Filipino, Puerto Rican, Negro, Samoan, etc.,

Incidentally, we missed Sunday. Last night we crossed the international date line.

In forty-five minutes we are due to arrive in Tokyo. Harry Detwiler, my wife, Viola, and I are the only occupants in the lower lounge. May the Lord bless all of us in the great cause in which all of us are co-operating.

***Director of Public Relations, Mennonite Biblical Seminary; Member, Board of Missions.**

A Look at the 1-W Program

ALBERT GAEDDERT*

The 1-W program is already two years old. Many of the readers will realize this, since they may themselves have served their two-year term, or parents may be reading it whose son has already completed two years of 1-W.

The program has already passed its peak in numbers of men in it. The highest number was about 4500 men, of whom about 71 per cent or approximately 3200 were Mennonites or Brethren in Christ. Taking figures compiled as recent as October 1, we had the following totals: 2847 Mennonites and Brethren in Christ, 568 who were non-Mennonites, and another 368 who did not list their affiliation. According to these figures the Mennonites and Brethren in Christ now number about 75 per cent of the total. A breakdown of the seven Mennonite and Brethren in Christ groups which have the largest numbers is as follows: (Old) Mennonites 1278; Old Order Amish Mennonite 453; General Conference 418; Conservative Amish Mennonite 150; Mennonite Brethren 150; Mennonite Brethren 79; Church of God in Christ Mennonite 165, and Brethren in Christ 64.

One of the difficulties connected with administration of the program is the large number of agencies for which the 1-W's work. Besides five DHIA associations we have men employed by 309 agencies here in the States, and in 18 foreign countries and in some islands of the Pacific. Add to this the factor of men not living together in places where they are employed, or not frequently living in large units either, it becomes a very difficult task to visit the men periodically, yet regularly, and keep a contact between the church and the 1-W. Where the pastor of 1-W's visits his members periodically, that helps very much. Conference groups also make arrangements through visiting ministers to keep a contact with 1-W men. Even so, the churches do not seem to be as close to the 1-W's as they ought to be.

To further strengthen this tie, the MCC recently arranged to divide the states where the largest concentrations of 1-W's are, into areas, and provide each area with an area director. This area director would (1) give as much time to visiting 1-W's in units as possible; (2) would try to co-ordinate the visitation and service programs of the various Mennonite groups; (3) would try to stimulate interest in the educational, recreational, social, and spiritual development of the 1-W; and (4) become the tie between the 1-W and the MCC and the Conference group to which he belongs. Such area directors would be giving full time to the work, and be in the employ of the MCC. Only two such area directors have actually been secured, though we are hopeful that soon the four or five others can also be secured.

Just now we are also trying to work out arrangements whereby units or concentrations of 1-W's can be more closely tied to local congregations, and/or conference organizations. This is only in its initial stages and will need to be described more in detail later.

How one would like to see a much deeper interest in this program on the part of the church! It is very likely that we will have this program, or something like it, with us for some years to come. The program has some difficult angles to it which we are trying to cope with, but it has also a tremendous possibility for good. At a later date some of the possibilities for good in the program will be shared. Should we fail as a church in making the most of this program, we may be incurring what may become an irreparable damage. The opportune time to make the most of it is *NOW!*

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*1-W Services Director

Blest Be the Tie That Binds

Our India Missionary Conference had come to a close. We had made some history-making decisions. We had taken steps by which the church shall increase, and the mission shall decrease. The chairman had just read II Timothy 2:1-14: "Be strong—endure hardness—the Lord give thee understanding—the Word of God is not bound—If we suffer, we shall also reign with him." The promises were for us and for this time. We joined hands to sing "Blest Be the Tie That Binds." I looked around the circle. There was the young couple, just ready to enter service, with a look of thankfulness on their faces that they belonged to this fellowship. There was the senior missionary, just about ready to go on furlough and possible retirement, wondering, "Is this the last time I'll be a part of this circle?" There was the missionary who had just returned after being absent from this circle for several years. Her face was radiant as she sang, "The fellowship of kindred minds is like to that above." There was a strained look on the faces of some, for had we not just received orders from the government that one of our number must be transferred (to another station) if we desired that he remain in India. "Our fears, our hopes, our aims are one," we sang, and again, "We share our mutual woes, our mutual burdens bear; And often for each other flows the sympathizing tear." The singing got weaker, for many of us were overwhelmed by the sanctity of the moment and many of us were reconsecrating ourselves anew to be "partakers of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with a holy calling" (II Tim. 1:8b-9a).

—**Ruth Ratzlaff**

Report of Ministers' and Deacons' Conference of Saskatchewan

October 28, 29, found about forty ministers and deacons present for the conference at Swift Current. There were representatives from nearly all parts of the province including Pierceland in the north.

The main theme for the conference was Leviticus 19:2, "Ye shall be holy: for I the Lord your God am holy." The prayer service was led by Rev. C. Wiebe, Herbert. He based his thoughts on Romans 6:17-22. The conference sermon was given by Rev. J. J. Nickel of Herbert.

The paper "The Sanctity of the Ministerial Vocation," was presented by Rev. G. B. Wiens, Herschel. Christ sets the example for us in His earthly walk. Love prompted His actions when cleansing the temple as well as at Calvary. As ambassadors for Christ it is of utmost importance that we think, speak, and live accordingly.

A report of the endeavors in home missions was given by H. H. Penner, Herschel. "Wings of the Morning" radio program is helping to bring the gospel to outlying districts. It was decided that the many listeners undertake supporting a radio program in Japan. Thankfulness was expressed by the managers of the "homes" at Rosthern and Herbert, for sufficient workers to operate these institutions, filled with invalids. The Voluntary Service unit from the U.S.A. has been greatly appreciated.

The second paper by Rev. J. C. Schmidt, Rosthern, "How Can the Minister Awaken the Desire for Sanctification in the Church?" was based on John 17:17. The three steps of sanctification were brought out: upon conversion—instant cleansing by the blood of Christ makes us pure; at second coming—also instantly perfect in respect to body and soul; sanctification, a part of our walk in this life.

Our schools: a fine report on the Rosthern Junior College was brought by Arnold Regier. The student body of 113 and staff work harmoniously together. The Rosthern Bible School opened October 17, with nine students, but more are expected. Swift Current reported nineteen students. The sixty-three Canadian Mennonite Bible College students at Winnipeg happily look to the future for more room in new buildings. A finance committee for the building project was elected to work with Rev. J. J. Thiessen and Rev. Paul Schroeder, representatives of the Board. Elected were Rev. Valentine Nickel, Wymark, Rev. Peter Sawatzky, Saskatoon, and Rev. Henry Wiens, Langham.

We thank Swift Current heartily for the kind reception. Rev. Nickel, the local leader, summed up our feelings very well when suggesting we sing:

"Blest be the tie that binds
Our hearts in Christian love.
The fellowship of kindred minds
Is like to that above."

—John Janzen

Stewardship Gleanings

What Shall I Do With My Life?

ANDREW R. SHELLY

"Follow Me" John 21:19.

In these articles under the general title "Stewardship Gleanings," I have been dealing with stewardship primarily in relation to the Christian use of material goods. We have attempted to open the Scriptures in relation to this very important phase of our lives. However, it is my concern that the impression is not left that this is all there is to stewardship. I have been asked to treat this particular area.

In this issue I want to touch on life investment. In our text Jesus tells Peter that his concern should be that he follow Him. Each one of us has a life to invest.

1. *The Privilege and Responsibility of Life Investment is Universal.* Verses like Mark 8:34-36 make this abundantly clear. Scripturally it is clear that each Christian has a life to give to Christ. Faithfulness is the great challenge that comes to all. (I Cor. 4:2).

2. *There Are Aspects of Life Investment Applicable to All.* A long list could be itemized. One example is prayer. While some attain to greater depths of prayer, all Christians need to pray for the work of the Lord. Loyalty to the church is another example. Everyday Christian living which carries tremendous influence might be mentioned.

3. *The Choice of Vocation.* As stewards, unchristian vocations must be ruled out. The Lord does not lead in sinful pursuits. Further, if the Lord leads, all worthy vocations can be in His Will—but, only if that is the vocation for the particular person. The first vocation is being a Christian. Other vocations form avenues of service. A teacher has unique opportunities—also, the farmer, doctor, etc.

4. *The Call of Church Vocations.* In some form about 1,000 General Conference members are in this category serving in dozens of capacities. The work of Christ must have those who will make their living in church vocations. It is a great privilege to answer this call. We need young men and women who will not only give themselves to Christ, but who will be willing to give their best. Ministers are needed for our churches, missionaries for our far-flung fields, workers in our schools, institutions, MCC, etc. The challenge for consecrated, trained leadership has never been greater.

These lines are written from Japan. Again we are seeing the imperative need for genuine Christian commitment. The question of Saul of Tarsus is supreme: "Lord, what wilt Thou have me to do?" The need certainly is great. In every part of our world Christians must answer the question: "What shall I do with my life?"

Impressions and Observatio

(*Here is an article by Dr. Milo Rediger, chairman of the Congo Inland Mission Board, with which the General Conference is affiliated. Dr. Rediger recently made a trip to Africa. What he says in this article is penetrating and worthy of all our consideration. Please note especially what he says about missionary preparation and the need of Christian literature. Kindly read the whole article. Africa (Congo) is today our most productive field, spiritually.*—John Thiessen, Gen. Sec., Board of Missions.)

"Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost" (John 20:21, 22).

I'm thinking particularly of those words which Jesus said to His disciples, "as my Father hath sent me, even so send I you." The Christian mission doesn't grow primarily out of human love, it isn't simply philanthropy; the Christian mission grows out of the love of God. We might say that our going grows out of His coming, and that puts into this venture something more than just the idea of social reconstruction or even the loftiest and noblest enthusiasms and motivations that we might have to help our fellow men.

There is a necessity about this because of the very nature of the enterprise. We're told in the Bible that "the Word became flesh," and it isn't indicated that it was the flesh of any one race or of only one kind, but that the Word became flesh. As a result, the gospel is equally at home in any and all hearts among the races of the world. But the conditions in different parts of the world and among different races are so very different that many adjustments are required, and it is necessary for us to study carefully how to adapt to the particular culture, needs and conditions of the particular area in which we work, our presentation of the message and our propagation of the gospel.

I want to share with you several impressions that were made upon my mind and my heart during my recent trip to Africa. I came back different from what I was when I went; I cannot be the same ever again in relation to the world-wide mission of the church. I wish also to state a number of observations which have to do with more or less general policies which I think are suggested and pointed up by the conditions that now exist in the Congo. The things that have happened in the past five or ten years, the rapid rate of development and growth, not only of our own work but in the country as a whole, suggest some new policies or some re-thinking of present policies in order that we might continue now under these new conditions with the greatest degree of effectiveness in the work which God has called us to do.

THREE GENERAL IMPRESSIONS

1. *Overwhelming task*—The proportions of the task are tremendous. I share completely the feeling about the proportions of the task; they are overwhelming.

2. *Difficulties baffling*—Another impression about the peculiar difficulties of it—I would say they are baffling. The kinds of problems that our missionaries must be prepared to face and to deal with are peculiarly difficult because of the nature of the culture and of the conditions that obtain.

3. *Missionaries are superior people*—We have a capable, deeply-devoted force of missionaries out there, including these who are here with us today and who are about to go back. The proportions of the task are overwhelming and the peculiar difficulties of it baffling, but the people who are at it are superior, and our job is to prepare them better, and to support them with our means and our prayers.

I. Time is running out

First I want to emphasize that *time is running out*. At least, time is running out for certain kinds of missionary activities. Some of the missions in Africa that have insisted they want to be entirely what is called "evangelistic" and that they didn't have time to trouble with the medical work, the educational work, the agricultural work, are, in some parts of Africa, already having a very difficult time. Most of Africa is still wide open to missions, but we need to build the framework of our future in Africa through our educational work, our medical work, and other applied aspects of Christianity. We must strengthen these social frameworks within which we carry on a primarily evangelistic task—a task that is, by it's very nature, evangelistic or else it isn't a task worth doing at all.

Every missionary on the field is an evangelistic missionary and, frankly, I shy away from some of the departmentalization and some of the identifications that we use. That one is a medical missionary and another is an educational missionary and somebody else is an evangelistic missionary is an over-simplification. We must forever keep uppermost and foremost the primary aim of our mission which is the same as the mission of the church everywhere; that is an evangelistic aim. It is to evangelize the world; to complete, or to work toward the completion of, the sadly unfinished task of evangelizing the world, and to do as much of it as we can in our generation. But I am convinced, secondly, that in order to stay in Africa to do this evangelistic job, we need to strengthen these educational and medical and agricultural and other kinds of frameworks in which we render our service. That isn't simply a matter of taking a side road in order to stay in Africa. We need to think of these aspects of our work not just as arms of it—they are the work.

Take, for example, a hospital in Africa. The purpose of running a hospital in Africa is not simply to

Our Mission Work in Africa

fill the beds with natives so we can have an opportunity to preach the gospel to them. The preaching of the gospel must harmonize with the total spirit and atmosphere and philosophy of the whole medical program. The ministration to the physical needs of the people supports and magnifies and makes fruitful the preaching of the gospel because it demonstrates and exemplifies it and puts life into the words. I think the Congo Inland Mission has a good reputation in the Belgian Congo, both with the government and with other missions and missionaries, because, to a great extent, this is true in our educational program, in our medical program and in all of the various services that our missionaries render to the Africans. To continue our work in Africa, we must take large views of sin and grace and must constantly be battling the one and preaching the other, but doing it in and through every aspect of human life as we find it and as we try to remold and redirect it. We must keep clear the vital and primary evangelistic aim of our mission, but we must be able to work it out in our classrooms, and dispensaries, and hospitals, and fields as well as in our chapels.

II. The missionary must expect to give his work to others

A second observation is that the missionary must always be working himself out of a job. This emphasis upon the indigenous church is something which we can well afford to think about. In some of our areas it has a good beginning and has perhaps been developed as rapidly and far as it could have been. In some areas this is not true. We must discover and train and counsel and trust African leaders for the church, for the schools, and for other responsibilities. Fostering and cultivating a more indigenous church becomes more and more significant as we have the feeling that time may be running out. We must always be working toward the establishment of a church, of a society, that is deeply and definitely Christian and that will continue to go on if the missionary does or must leave.

III. Select and prepare our best young people

I wish to emphasize a third observation that has to do with the selection and preparation of our best young people. I believe this is a prime need. I am convinced that a person must be strong in body, emotionally well-balanced, as highly trained as his intellectual capacity makes it possible for him to be trained, and as deeply consecrated as is possible within the framework of his commitment to Jesus Christ. Even then he will find that it still won't be an easy job. But the world mission of the church is really the first business of Christians everywhere, and I expect to issue a call, wherever I have the opportunity, that I hope will challenge the best among our young people to take on this biggest of all jobs, of all professions, of all vocations within the framework of a Christian society. I think we board members need to keep in mind, in our own policies and procedures of recruitment and of preparation and of selection, the fact that we have one of the most important enterprises in operation now and it takes the very best in personnel. The missionaries are the Very Important Persons of Africa. I talked with prime ministers and heads of local governments who humbly acknowledge the fact that everything which is good in Africa had its beginning in the mission of the Christian Church, and that they had their own beginning in a school on somebody's mission station.

IV. More reading material needed

Again, I want to suggest that it is imperative to provide more literature and more reading materials for the people whom we are teaching to read. I deeply appreciate every effort that has been made, and I was amazed at how difficult it is, and how hard many missionaries are working at the job. What we are struggling with, I am afraid, is the possibility that, if we're not careful, we'll find the Christian missionaries teaching the Africans to read and then the Communists furnishing them the reading materials.

The problem is not a simple one. In our own area we have three or four different languages which we have to take into consideration when we provide reading materials, but it does seem to me that somehow translations and creative writing and printing and publishing must be encouraged and facilitated in every possible way. In Nigeria we were told by representatives of the Church Missionary Society of England that, in the Western region where they have a large geographical section which is all a single language area and where they can produce reading materials in volume because of it, "We are running our missions on the income from our bookstores." The Africans are that hungry for things to read! That's a challenge to us because we know that the number-one method of the communist propaganda machine is to come in with literature and distribute it everywhere. Somehow we must encourage and facilitate the development and the distribution of things for the African mind to absorb that will foster and cultivate and support and defend the Christian way of life.

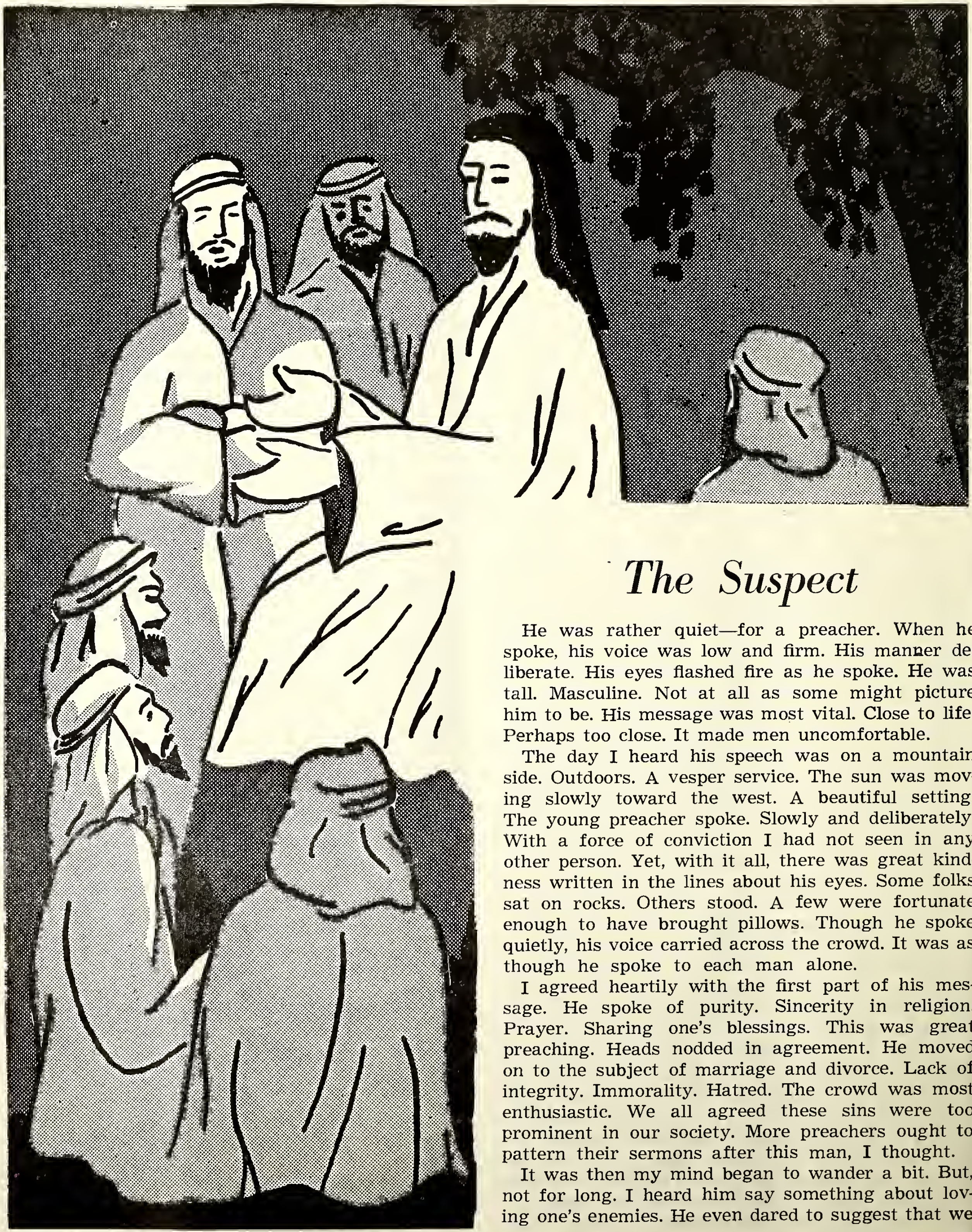
V. Better business organization and management

Then I suggest, too, that we must be concerned about effecting better business organization and management. Again, this is no criticism directed at anything that has been done in the past or anything that our present missionaries are doing, but I want to point out to those of us who are here at home that the Congo Inland Mission has developed within the last few years into what is now big business. These jobs which used to be done in off-and-odd hours

(Continued on page 750)

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor Lois Duerksen, North Newton, Kansas



The Suspect

He was rather quiet—for a preacher. When he spoke, his voice was low and firm. His manner deliberate. His eyes flashed fire as he spoke. He was tall. Masculine. Not at all as some might picture him to be. His message was most vital. Close to life. Perhaps too close. It made men uncomfortable.

The day I heard his speech was on a mountain side. Outdoors. A vesper service. The sun was moving slowly toward the west. A beautiful setting. The young preacher spoke. Slowly and deliberately. With a force of conviction I had not seen in any other person. Yet, with it all, there was great kindness written in the lines about his eyes. Some folks sat on rocks. Others stood. A few were fortunate enough to have brought pillows. Though he spoke quietly, his voice carried across the crowd. It was as though he spoke to each man alone.

I agreed heartily with the first part of his message. He spoke of purity. Sincerity in religion. Prayer. Sharing one's blessings. This was great preaching. Heads nodded in agreement. He moved on to the subject of marriage and divorce. Lack of integrity. Immorality. Hatred. The crowd was most enthusiastic. We all agreed these sins were too prominent in our society. More preachers ought to pattern their sermons after this man, I thought.

It was then my mind began to wander a bit. But, not for long. I heard him say something about loving one's enemies. He even dared to suggest that we pray for them. Turn the other cheek! This was dangerous talk. Why didn't he stay with the safe subjects? After all, you can carry your religion too far. It can get you into trouble. Especially in these days. Didn't this preacher know that he could be jailed as a subversive? Didn't he know who the enemy was? The people who were ruthless militarists? Who had little use for religion, except the religion of the sword? Love them? This might be treason!

I was disturbed. None of this for me. I got up and went home. As I pushed my way to the edge of the crowd, others were leaving too. I heard him say that men ought to be doers of the Word and not hearers only. I had enough. I am a spiritual man. But this preaching was getting out of the realm of the spirit. He would learn. Someone said he was only thirty years old.

I forgot about the incident. Then, I chanced to read one day that he was apprehended. Things looked bad. A small group of folk had begun checking on him. They found he actually believed the problems of the world could be settled peaceably. He was stupid enough to believe you could apply the law of love to more than personal problems. Now, don't misunderstand me, I believe in love. But you can carry love too far. We live in a world of might. And power. Not some dream world.

The paper said he was a disturber. They couldn't prove disloyalty. After all, it was in the record that once he had said we ought to pay our taxes and loyalty to Caesar. But he was a disturber of the peace. He asked so many disturbing questions. Some of his own people threatened to tell the Roman officials unless the local authorities quieted him.

They called him a security risk. I read later they did have a trial. Not the usual kind. The old principle of a man being innocent until proven guilty was forgotten. And he had no counsel. No real jury. In fact, I heard he didn't even defend himself. Probably not much use anyway. What a man says is easily twisted.

The thing that worried me was the accusers. Their own characters were so questionable. Some who had stooped to making money in the temple. Other tough individuals who would stop at nothing. It seemed a strange miscarriage of justice.

Funny how slogans carry a crowd. Few people really stop and think, do they? Some shouted, "He eats and drinks with sinners." Others yelled, "He says he's the Son of God!" Still others cried, "Says he's King!" Seemed as if the pent-up emotions came to the fore. And fastened themselves on this man. If I were a psychologist, I could figure it out. But I'm not a psychologist—just a religious man, I guess.

Anyway, they crucified him. Paper said a big crowd watched. Sort of a gruesome thing. Funny how folks like gruesome sights. Wish I were a psychologist. I'd know why. Did I tell you the name of this preacher? Let me see, I think it was—yes, I remember, it was Jesus. He used to live up Nazareth way. His father was a carpenter. A fellow can sure get into a peck of trouble, can't he? Just for standing for the right. **—Harleigh M. Rosenberger**

Practice Your Love

To the world, this principle of doing good to our enemies is a doctrine hard to understand. This is taken as a sign of weakness, of an acquiescing personality. The secular world only uses this principle when there are good results and personal advantages to be gained. "Strong" men of the world claim that this principle is a sign of a loss of virility in the human race.

This is the viewpoint of the world. But what about our churches? Many church people find this phrase hard to understand. They may say that it is a good ideal to work toward, but it too often isn't practical. Some say that it pertained to Jesus' day when people were under foreign rule and were forced to accommodate their enemies. They had to make the best of it.

To me this phrase is as meaningful today as it was when it was spoken. As a church we must unite for efficient service. This service should be in the field of relief, in Christian social action and in a continued and expanded program of Voluntary Service. These are just a few of the many areas we need to concentrate on. We must lose our negative approach to those opposed to us. We must have positive action. This action must not be done in an air of superiority as though we were very noble. We cannot afford to let our churches become a sort of social service club, meeting once a week. Rather it should be a vital institution in constant Christian action.

Turning to the individual—what should his approach be? There is no ready-made formula which we can use for every case of meeting with antagonistic behavior. But there are some general principles to apply even though results may never be the same. We must remember, results are secondary. Our actions and motives are primary and most important. First, we must act out of love, love that has been constantly practiced. We cannot expect love to be effective if we don't know how to use it. Second, love to our enemy must be done in a calm, straightforward manner without emotional overtones. Third, we must be ready to explain our actions to an unsympathetic public. Fourth, we must not expect favorable results, on the contrary, our action may even antagonize an individual for the moment. But we must realize that though our efforts seem to fail, Christ died for loving His enemies. This fact should cause us to have a sustaining confidence in our good intentions. Fifth, and most important, we must maintain a complete trust in God, a trust reinforced by prayer. Added to this, we must constantly check our motives. Are we doing our acts of love for our own betterment or are we doing it out of Christian love?

One last thought: If we truly love our enemies, we will be unable to use the term enemy for those unsympathetic with our cause. "Enemy" is a useless term for the truly Christian person.

—Joe Smucker,
Chicago, Illinois (Student at Bethel College)

Love Your Enemies

The practical application of the statement, "But I say unto you which hear, Love your enemies, do good to them which hate you," (Luke 6:27), must be founded on a sincere religious conviction. One must be explicitly positive that the principles and ethics set forth by Jesus are the true answer in living a consistent Christian life. After having determined that Christ's commandments are not a fantastic dogma, one can then put into practical application his conviction.

The most important ingredients in executing a commandment is LOVE. LOVE is the true essence of Christianity. It is clearly evident that it is essential to bring the "do good for evil" commandment, out of the "idealism" into the practical "realism," for Jesus said, "Wherefore by their fruits ye shall know them" (Matthew 7:20).

I have stated the basis for the Christian's pursuance of the duty as commanded, but now to put it into a practical application.

I believe that the five following practical axioms will assist one in obtaining the desired results.

(1) *Faith in God.* One must have complete faith in God, and that he is in perfect harmony with his Master. Consequently the end result to oneself must be subordinate to maintaining a consistent witness for Christ.

(2) *Prayer.* Another factor of prime importance, is the petitioning to God for proper guidance, patience, and the reassurance of LOVE.

(3) *The aggressiveness to be first.* This takes into account the added initiative to exceed beyond what is expected of the individual. The initiative to be the first to apologize, to speak first, and to render LOVE while still receiving hate.

(4) *Going the second mile.* The world's criteria for subduing an enemy, is to smash him. In giving practical application of God's LOVE, the Christian must exceed kindness, by offering to go the second mile, turning the other cheek, giving both the shirt and coat.

(5) *Seemingly irrelevant acts.* In performing the seemingly irrelevant acts, one takes into consideration the small details of LOVE. Examples: just to say "hello" or smile to the individual to whom one has become indifferent, or to make a special attempt to speak a word of kindness to the person who has committed an unkind deed.

The executing of the "LOVE" commandment, puts the responsibility on no one but you as an individual. Therefore, the results are in direct proportion to the amount of effort exerted by YOU.

By loving one's enemy, he then becomes your neighbor and fellow brother—this is the desired result.

—**Horton Flaming,**
Reedley, California (Student at Bethel College)

Each Must Practice

In what way can we successfully practice the Christian principle "Love your enemies and do good to those who hate you"? Quite a complex problem, isn't it? Why, it includes such aspects as the brotherhood of man, racial equality, and religious tolerance to mention but a few. We've certainly had more than enough time and opportunity to have had this Christian principle understood, practiced and perfected in our social culture. After two thousand years, our modern civilization has made great strides toward its goal, only the road we are taking, is a wide one and it leads to the brotherhood of war, racial strife, and religious bickerings. Yes, we've organized and incorporated plans for furthering our physical welfare in marvelously scientific ways but have left our spiritual welfare to flounder on the rocks of inconsistency and disunity.

Christian living is lacking somewhere, yet Christ gave us rules for behavior in the Sermon on the Mount. He went further; He gave us an example. Why should we hesitate to live according to His plan when we have the personification of the Sermon on the Mount for a teacher? The Mosaic Law is a good standard but Christ replaced it with a higher one. He embodied a universal concern and we, professing Christians, fall so pitifully short of this love for mankind. His rules for living are not an impossible ideal but, by God's love through human channels, a practical solution for our conflicts.

That unique spirit called the human will is the backbone of our culture. Christianity, salvation, a life purpose are all left up to the first person, singular, "I." Christ presents but does not force. He knocks but we must open the door. "By your fruits are ye known" seems to stand for the purpose by which we should live our lives. We must realize the position of Christ in our lives. As channels for His love, we must be secondary. Emphasis must be placed on the right things in our Christian experience and it is up to us, you and I to make the decision to put Christ first.

From this type of a basis we can build our far-reaching program of clinics, Voluntary Service work, visitations, and prayer groups to prove to the world that our ideal of "turning the other cheek" is of the utmost value. To be so in accord with our ideal as to place it above ourselves, proves our belief in it. Mr. R. Gregg has said "To be willing to suffer and die for a cause is an incontestible proof of sincere belief, and perhaps in most cases the only incontestible proof." When we realize this truth we will be able to strengthen the weakened backbone of our culture and we will stand practicing the principle of "Love thy enemies" successfully.

—**Marilyn Blomgren,**
Chicago, Illinois (Student at Bethel College)

Our Schools

BETHEL COLLEGE

Preliminary plans are being formulated for a second European tour by the Mennonite Singers of Bethel College, according to an announcement by Pres. D. C. Wedel.

To be composed of present students and alumni the choral group will be led by Bethel's veteran director, Dr. W. H. Hohmann. Dr. H. A. Fast, director of public services at the college, will be in charge of scheduling and detailing plans for the tour.

The Mennonite Singers made their first European tour in the summer of 1952 at the occasion of the Fifth Mennonite World Conference held at Basel, Switzerland. At that time H. A. Fast was director of European relief services of the Mennonite Central Committee, with office at Basel.

As on their first tour, members of the group will each pay his own travel expenses, estimated at $750 for the coming trip. A few vacancies still exist in the soprano and tenor sections and persons interested in this opportunity to tour Europe in a choral group should contact Dr. W. H. Hohmann at the college.

BLUFFTON COLLEGE

Boris Maximovich, famous Ukrainian concert pianist, will appear on the second Concert Series program of the season in Ramseyer Chapel on Monday, December 6, at 8:00 p.m. Born in Kiev in the Ukraine, Mr. Maximovich graduated from the conservatory of Kiev, later became a professor there and at the same time did considerable concert work.

After a period of forced labor under the Nazis he was freed by the American army and then began concert tours for the American and French armies. Following this, he presented concerts in nearly all the major cities of western Europe. Through the Church World Service of the National Council of Churches, Mr. Maximovich and his family were brought to America. He is now on the staff of the Art Center Music School in Detroit.

Soloists for the Bluffton College Choral Society's 58th rendition of Handel's "Messiah," to be given in Founders Hall on Dec. 12, were announced recently by Professor Russell Lantz, director. The soloists selected are: Mrs. Glifford Hite, Findlay, Ohio, soprano; Mrs. Edwin Stauffer, Columbus, Ohio, contralto; Gordon Hilty, Denver, tenor; and Wilson Jones, New York City, basso.

A set of the highly valuable "Great Books of the Western World" was given to the Musselman Library by Dr. I. W. Bauman, professor of sociology. This set, published by "Encyclopedia Britannica" contains 54 volumes.

FREEMAN JUNIOR COLLEGE

A group of Sunday school workers from a number of churches who had joined together to provide a six-week Sunday School Teachers' Training Course in Old Testament Literature and Child Study held a fellowship banquet as a climax to the course. Churches participating were the EMB Church, the Hutterthal Church, the MB Church, the New Hutterthal Church, the Salem KMB Church, the Trinity Presbyterian, and Zion Mennonite Church of Bridgewater. The banquet was held in the Dining Hall of Pioneer Hall and was prepared by the College Women's Auxiliary. One of the instructors of this course was Mrs. Emma Schmidt Hofer, head of the Business Education Department at Freeman.

A Father-Son banquet was held October 29. The banquet was prepared and sponsored by the Women's Auxiliary which sponsors either a Father-Son or a Mother-Daughter banquet each year.

Rev. Vernon Sprunger from the Congo Inland Mission was guest chapel speaker when he and Mrs. Sprunger visited on the campus. He told of the work of the Congo Inland Mission. An interesting aspect of the work in that area is the fact that all Protestant Missions there cooperate to the extent that they accept each other's converts for transfer of church membership freely without insisting on rebaptism or repetition of other ritual. Rev. Sprunger told of the need for more workers in the harvest field of the Lord and he urged that young people prepare well for His work. Repeatedly he stressed the need for well-prepared missionaries. Love the Lord, listen to His Call, and prepare well for it—was the summary of his message.

MENNONITE BIBLICAL SEMINARY

Jacob J. Enz, professor of Old Testament, spoke to the Seminary chapel group, Tuesday, November 9.

Sunday afternoon, November 7, the Woodlawn Mennonite Church congregation began its fall visitation program. The group met at 2:30 for a period of orientation and preparation prior to visiting. Going out by two's the group called on a number of families in the community which are represented in the various activities of the church.

Paul Miller, member of the Goshen Seminary faculty, spoke to the group assembled for the Convocation Service Monday evening, November 8. Brother Miller is at present on leave of absence from Goshen to do special study in the area of practical work. His talk at the Convocation centered on the place of practical work in Seminary training.

The Women's Fellowship held their November meeting on the evening of the 18th. The group spent the evening making useful Christmas gifts.

Today (Nov. 23) the executive secretaries of the boards are compiling reports to be presented at Council of Boards time, Dec. 1-6. In compiling annual reports interesting points show up not so apparent in the course of an average day. For instance, this year, in spite of lagging receipts, Conference work increased in every department. More missionaries are on the field than last year. More Christian service is being offered than a year ago, and more and better Christian literature was produced than ever before.

How was this possible? Perhaps the answer lies partly in more careful stewardship on the one hand and the Lord's blessing on the other. And this experience, we believe, has prepared us for greater things in 1955.

MCC News Notes

EUROPEAN BIBLE SCHOOL BEGINS FIFTH TERM

When the European Mennonite Bible School began this year's term on Nov. 21, there was a spirit of enthusiasm and interest previously unknown in the school's four-year history.

Enrollment is higher than at any of the four previous sessions. The 1954-55 term will be 10 weeks whereas previous terms have been four, six or seven weeks. And European Menonnites have shown a keen interest by contributing money, food, and equipment for the operation of this school in Basel, Switzerland.

Purpose of this school for European Mennonite youths continues to be the training of young people for work in their local churches. Bible study is central in the instruction program. Motto of the school for the past two sessions has been the verse in Isaiah 12:3—"Therefore with joy shall ye draw water out of the wells of salvation." The faculty and students welcome prayer in their behalf for this school year.

In recent weeks Swiss Mennonite congregations have made large contributions of fruit, canned goods, and vegetables to feed the student body and faculty headed by Cornelius Wall of Mountain Lake, Minn. Local congregations have provided curtains, chairs, and other equipment. Early in November a meeting of Alsatian Mennonites gave the Bible school considerable recognition at a conference and contributed a gift of $238. Another church contributed its thanksgiving day offering of $165 for the school.

The school is happy to meet in its own building this year. Home of the school is in a newly-purchased property at Starenstrasse 41 in Basel.

Several students are attending the school for the third time and this will be the school's first graduating class. This is the first year a third course is offered. Nearly 100 students have attended the school in the four previous sessions.

Early in November more than 40 young people from France, Germany, Luxemburg, and Switzerland had applied for enrollment. School officials have been concerned how the student body would be adequately housed and accommodated in the classrooms. In spite of these limitations they're facing the school term with great expectations.

The operation of the European Mennonite Bible School is made possible by contributions from European Mennonites and from American Mennonite and Brethren in Christ churches through their MCC.

THREE WORKERS TO KOREA, FORMOSA, AND MEXICO

Clara Eschleman of Harrisonburg, Va., is enroute to Korea where she will serve as secretary in the Taegu MCC center. Sailing on the same ship from Vancouver, B. C., Nov. 23, was Bessie Plant, R.N., of Didsbury, Alta., enroute to the MCC hospital in Hualien, Formosa, where her work will be nurses training. Erwin Schrag of Freeman, S. D., is entering service as cashier-accountant in the Cuauhtemoc, Mexico, regional hospital where MCC has three nurses.

SELECTIVE SERVICE OFFICIAL RETIRING

Civilian Public Service men and other persons having connections with Selective Service during World War II and since then will be interested in knowing that Col. Lewis F. Kosch is retiring Dec. 1. As chief of the manpower division in the Selective Service System, Col. Kosch had charge of CPS camp operations. The classification and assignment of conscientious objectors today has been under his administration.

IMPRESSIONS AND OBSERVATIONS OF OUR MISSION WORK IN AFRICA

(Continued from page 745)

by our missionaries—this matter of bookwork and accounting—is now of such proportions that it just can't be done that way. We have to keep in mind that we have multiplied stations, multiplied personnel, multiplied responsibilities in the sense of taking on and opening up new areas, with more of them yet to be opened. The program is there, the Africans are there to be served, and we've started stations, but the facilities are either very inadequate or else very temporary and much remains to be done. It seems to me that plans and personnel for centralized purchasing and distribution of materials and for adequate accounting are appropriate in the Lord's business if we wish to give a good account of our stewardship, and I'm sure that we here at home and those on the field are equally concerned about doing so.

Then I conclude by saying to you that, while this list could be multiplied over and over, these three general impressions and these five more specific observations that I've made, seem to me to be minimum essentials. These are the things that we must do and, as someone else has said, "We can do no less, standing as we do between the speech of God and the ears of the world." This is our challenge. These are the concerns that I would share with all of you, trusting you will share them with your churches.

Jottings

—**Ebenezer Church, Bluffton, Ohio:** Greetings with 2 Cor. 6:17, 18. Are we willing to be separate from the world? I am afraid we greatly neglect this. But our God is never ashamed of us; He will be our Father and we have the privilege of being His sons and daughters. The Inter-church Bible Conference, held at the Ebenezer and St. John churches, came to a close at the St. John church. Responding as in former years to the call for food in the stricken areas of the world, the five local Mennonite churches completed a meat-canning project recently involving an outlay of $1,075 contributed by the membership. The canning operation was carried out at the Amstutz cannery near Bluffton. Volunteer labor was used throughout the process. The following churches participated in the project, under general chairman, Delvin Kirchhofer: Ebenezer and First Church of Bluffton, Grace and St. John of Pandora, and the First Church of Lima. Mrs. Sylvia Garmotter, whose husband was instantly killed in an auto crash in September, underwent a gall stone operation, Nov. 10, at Memorial Hospital, Lima. An all-day sewing of comforts and quilts was held in the basement of the church Nov. 4. Harry Luginbuhl was removed from his home to the Community Hospital Nov. 11, for treatment. Robert, son of Mr. and Mrs. Wilford Steiner, a senior at Bluffton High School and a member of our church, was the winner of the first of two declamation contests being held in this community.—Mrs. F. N. Lora, Corr.

—**First Church, Upland, Calif.:** Oct. 10, Alfred and Aganetha Wiebe, our missionaries to the Arapaho and Cheyenne Indians in Oklahoma, who were visiting their son Leonard and family, gave us a report of their work at our evening service. Rev. Wiebe preached for us Oct. 17. Georgine Cherbak, student nurse, is recovering from a non-paralytic form of polio, and appreciates the cards, visits, and prayers on her behalf, which she has deeply felt. Nov. 4, the women of our church were hostesses to the World Community Day program, sponsored by the United Council of Church Women; project, children's clothing, linen and blankets. Mrs. Amanda Hostetler, who has been very ill, has made noticeable improvement and feels it is a result of many prayers in her behalf. Our pastor, accompanied by Leonard and Mieka Willis, planned to attend the Mennonite Sunday school and C. E. meeting at Shafter, Calif., Nov. 11.—Corr.

—**First Church, Hillsboro, Kan.:** A number of our members attended the Western District Sunday School Convention. Our church observed World-Wide Communion, Oct. 3. Brother Ernst Harder brought us a fine message Oct. 10, while our pastor, Elbert Koontz, served at the 75th anniversary celebration of the Hebron Church. The Men's Fellowship enjoyed a fellowship meal, followed by the annual business meeting. The Western District Conference was well attended. The Bethel College Ensemble presented an inspiring music concert Oct. 31. Ida M. Yoder was a guest speaker at the Goodwill Aid, Nov. 4.—Mrs. Otto Jost, Corr.

—**Meadows Church, Mingo, Kan.:** Our Ladies' Mission Society met Nov. 3, for an all day meeting. Officers were elected for the new term. Mr. and Mrs. Hein Goossen and boys visited relatives in central Kansas. Mr. and Mrs. Bill Gaeddert and Kenneth spent a few days visiting relatives in Cordell, Okla. The library committee met recently to order some Christian literature for the church library. Mr. and Mrs. Jake Dahl took their son Jay Roy to a hospital in Kansas City. We wish him a speedy recovery, so he may return to his wife and children. Will close with Phil. 2:10, 11. —Mrs. George W. Bergen, Corr.

—**Eicher Church, Wayland, Iowa:** Nov. 7, our congregation held special Harvest Home services. Dr. and Mrs. Merle Swartz, medical missionaries to Africa, were guest speakers. A fellowship meal was enjoyed at noon, and in the evening the Mission Society sponsored a program during which Dr. and Mrs. Schwartz showed slides and told of their work in Africa. The Eicher people also enjoyed the addition of organ music to the services. The newly installed organ was presented by Mr. and Mrs. P. P. Wenger. A dedicatory recital will be given Nov. 21. A Sunday School Workers' Conference was held Tuesday evening, Nov. 9, during which time the various problems of the Sunday school were discussed and plans were made for a Christmas program.—Mrs. Erwen Graber, Corr.

—**Friedensfeld Church, Turpin, Okla.:** The first Thursday in November, we had an all-day Ladies' Aid meeting. Each member was asked to bring a guest. We had some guests from the Kismet, Kansas, church and from the Bethel Church of God. There were 17 members and 14 guests. We all had dinner together and a short program followed and short talks of the work the Kismet and Church of God ladies do at their meetings. The theme song was sung and each lady answered roll call with a Bible verse. It was decided that instead of having Christmas gift exchange among the members of the Aid, each member and others who wished, drew a missionary name, to whom they will send a gift at Christmas. The first Sunday in November, we had our C. E. program. A committee was elected Nov. 7, to take care of our Christmas program. Those elected were, Mrs. Menno Ediger, Mrs. Robert Hinz, and Mrs. Arnold Janzen.—Mrs. Chester Windsor, Corr.

—**Eighth Street Church, Goshen, Ind.:** A farewell service was held Oct. 24, for the Russell Schnells who are returning to the mission field in Africa. Rev. and Mrs. Schnell spoke as did also A. E. Kreider for the Central Conference Board of Home and Foreign Missions, and Pastor Hartzler for the congregation. The service was preceded by a fellowship supper. "Who Is a Christian?" was the film shown at the evening service Oct. 31. Hugo Friesen was in charge of the evening service Nov. 7 He showed pictures on the MCC European construction program.—Susanne Friesen, Corr.

—**Bethel Church, Hydro, Okla.:** In our C. E. programs we have made a study of our mission field in Colombia, South America, including: Latin American backgrounds; Colombian challenge; Life in Colombian Mission School. Special prayer services were held in their behalf. A supper was held at the close of the programs where only Colombian food was served: Pollo-con-arroz (main dish), Salar Pan (corn bread), La ensa loda (salad), Jacalatte (hot chocolate with cheese), Ambrosia (desert-pineapple with cocoanut). A filmstrip on Colombia climaxed the evening. The offering went for children's work in Colombia. After a long illness, Henry Froese resigned his soul in the name of the Father and most merciful Savior, on Oct. 29. He patiently suffered and was awaiting his Master's call.—Wilfred Ewy, Corr.

—**Brudertal Church, Hillsboro, Kan.:** Nov. 7-12, our church had a series of meetings under the direction of W. F. Unruh. On Sunday evening, H. A. Fast spoke briefly on "Our Great Mennonite Affirmation," C. Krahn spoke on "Trends in Our Church Life," and W. F. Unruh led a discussion on "Discipline in Our Churches." During the week he led a discussion on basic positions in discipleship to Christ and how to live daily according to His commands. Elmer Ediger, Mrs. Gerhard Friesen, and Mrs. Carl Voth assisted several evenings in leading discussions on understanding children and young people. Many thought-provoking ideas resulted from these discussions. On Sunday morning, Oct. 24, Rev. Gerhard Schartner from Paraguay, brought a message in German. On Sunday evening, Oct. 17, Harry Martens spoke and showed pictures on his experiences with the Mennonites in Mexico. The wedding of Helen Penner and J. J. Pankratz of Hydro, Okla., took place on Oct. 16. On Oct. 9, the wedding of Anna Lee Nickel and William Ewert took place.—Mrs. John Andreas, Corr.

—**Salem Church, Freeman, S. D.:** Our community mourns the death of Joe G. Graber, who met death when his tractor overturned. His nine year old son Charles was along. His hand was pinned under the tractor and is now in a cast. Oct. 24, we had reception of new members: Mrs. Leslie Kaufman, Mrs. LeRoy Schrag, Mrs. Weldon Stucky, and Mrs. Erwin Waltner joined our fellowship. The Women's Mission Society sponsored a program publicizing the healing work of our mission hospitals and mental hospitals. They showed colored slides of our MCC Mental Hospitals. The Christian Youth Volunteers from Freeman Junior College gave a program in our church. We have begun our weekly prayer and Bible study meetings. This year we will study the letter of 1 Corinthians. Pastor Fretz and his family were in Kansas for a week to conduct a series of meetings in the West Zion Church, Moundridge. Orlando Goering and Ronald von Riesen conducted worship and preached during the absence of our minister.—Corr.

—**Upper Milford, Zionsville, Penn.:** Pastor Yost was ordained as Elder, Sept. 26. He is teaching the teen-age class, using the new quarterly "Youth and Christian Love." Our organization's leaders met for a planning session of our various activities in the coming year. In September, Mr. Henry Kreiss of the Pennsylvania Temperance League brought us a fine message. Our women presented a mission playlet at West Swamp, Men-O-Lan, and our home church. The women of West Swamp presented a fine program to our ladies showing slides on our mission work in S. A. The Sunday school convention was held at our church with a good attendance. The Lord has abundantly blessed us throughout the year. We had a fine Harvest Home service with a mission offering of $514.31 for the N. E. Philadelphia project. Through our Sunday school we have enjoyed and benefited with good filmstrips on teaching. The Sunday school has also decided to start a library. Our church with the cooperation of six other community churches conducted a community church census. About 1,000 homes were reached. Oct. 31, we had a fine turnout at an old-fashioned hymn sing. A group of our ladies spent a day working at the Ephrata clothing center. Through August, September, and October, our C. E. discussions were on "The Basic, Distinctive Doctrines of the Mennonite Church." The C. E. sponsored a corn husking bee at the Home for the Aged. Our young people organized a Youth Fellowship; the sponsors for this group are Mr. and Mrs. J. Miller.—Corr.

—**Zion Church, Souderton, Penn.:**—Harvest Home services were held Sunday, October 10, with Dr. Elmer E. S. Johnson as speaker. The Harvest Home display on the altar was beautifully arranged with fresh fruits and vegetables and gifts of the harvest. These were taken to the Frederick Home for the Aged the next day. Dr. Edwin D. Miner of the American Leprosy Missions supplied the pulpit on Sunday, Oct. 17, and in the evening showed pictures of his recent trips to Leprosy Mission fields. On Sunday, Oct. 24, Karl Baehr of the American Christian Palestine Committee was with us and

(Continued on next page)

we have recently had the privilege of having our pulpit filled by Maynard Shelly, Oct. 31; Albert Gaeddert, Nov. 7, and Claude F. Boyer, Nov. 14. This fall eight of our young people enrolled at Bluffton College, the highest number to attend the school from this congregation in any single year. —Corr.

—Immanual Church, Downey, Calif.: The Women's Missionary Society met on Oct. 7. At present they are quilting, mending and sewing hospital gowns for Africa and preparing layettes for the migrant work at Eloy, Arizona. On Sun., Oct. 17, two Mennonite laymen from Pennsylvania were in our service. A. K. High gave his testimony and Aaron Denlinger brought the morning message. These men were attending the International Convention of the Christian Business Men's Committee in Los Angeles. Our pastor, Dr. John Graber, was in attendance and spoke at the Annual Bible Conference at Grace Bible Institute during the first week of November. The nursery committee of our church sponsored a party in October, for mothers of children under four years of age. Oscar Stern, a Hebrew Christian brought the messages at both services, Sunday, Oct. 31. In the morning he gave his life's story as a refugee from Czechoslovakia and at the evening service he spoke on "Jesus at the Jewish Feast of Tabernacles."—Lorraine Regehr, Corr.

There is no sorrow, Lord, too light
To bring in pray'r to Thee;
There is no anxious care too slight
To wake Thy sympathy.

Thou, who hast trod the thorny road,
Wilt share each small distress;
The love, which bore the greater load,
Will not refuse the less.

Christmas - - - Audio-visual Aids

PAUL R. SHELLY

The audio-visual aids committee will occasionally review seasonable resources. The three items reviewed here are only three among the many resources that are available for the Christmas season. You would do well to save these reviews and then over a period of time you will have a considerable number of resources to choose, when you want to use audio-visual aids for a particular season.

The Other Wise Man, filmstrip, color, 40 slides and script. Sale $16.00. Rental $2.00. Filmstrip, $7.50. Available from Visual Education Service, 409 Prospect St., New Haven 11, Conn.

This filmstrip illustrates the story by Henry Van Dyke in which Artaban hopes to make the journey in search of the new king with the wise men we read about in the New Testament. Because he helped someone in need he missed his appointment with the wise men and had to make the journey alone. A number of times he just misses meeting Christ, but he continues his quest, constantly doing deeds of loving service. The three jewels he has brought for the Master are spent to help others. He reaches Jerusalem at the time of the crucifixion giving his last jewel to redeem a girl who is about to be sold as a slave. As he is about to die he hears the voice of Christ saying: "Inasmuch as thou hast done it unto one of the least of these my brethren, thou hast done it unto me."

The story is entirely nonbiblical in nature. It contains one ethical problem when Artaban tells a lie in order to save a young child. The script is rather long taking about thirty minutes to read. The pictures are extremely well done and would certainly help to enrich the story for groups from junior high on up. The committee reviewed the filmstrip, but I am sure the slides are equally good.

THE NATIVITY, 16 mm. sound, black and white, 17 minutes. Producer: Anson Bond for American Bible Society, 1948. Available from American Bible Society: 450 Park Ave., New York 22, N. Y.; 35 E. Wacker Drive, Chicago 1, Illinois; 224 McAllister Street, San Francisco 2, Calif. Offering or $7.50.

This film presents the story of Christmas from the annunciation through the account of the wise men. The speaking part of the film consists entirely of the reading of the Christmas story from the King James Version. The reading of the Scripture is done clearly and reverently. The events of the Christmas story are illustrated in a Palestinian setting with background music. A number of Christmas carols are fitted into the story at the appropriate places.

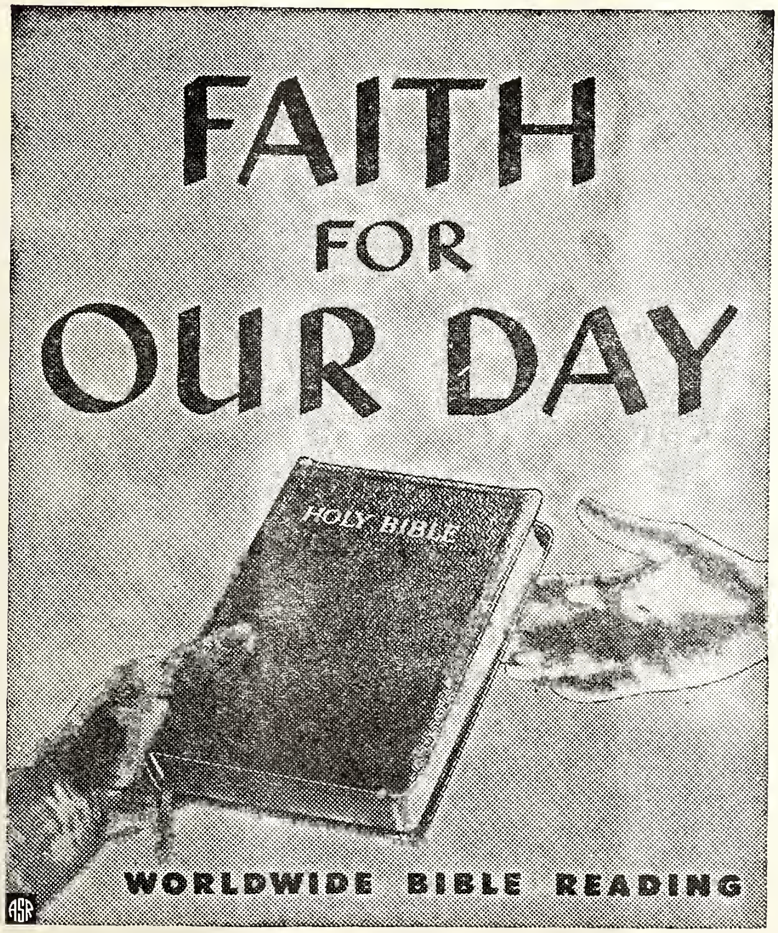
The picture should have meaning for all age groups. It follows the Bible very closely with practically no extra biblical material. It should be valuable in enriching the Christmas story for all who see it.

CHRIST IN THE FINE ARTS, 57 slides with script and devotional service. Prepared by Lloyd L. Ramseyer. Available for $3.00 rental or personal arrangement from Lloyd L. Ramseyer, Bluffton College, Bluffton, Ohio.

This set of slides covers the entire life of Jesus following the pictures used by Cynthia Maus in her book "Christ in the Fine Arts." The first nine slides could be used in a number of ways during the Christmas season. Individual slides could be used to serve as a basis for worship services. The entire set with the script and the devotional service could be used either before or following Christmas to present the entire life of Jesus so that people can see the life of Jesus in its entirety. This set of slides has been used by many churches, and you should be familiar with it as you think of Christmas and also as you think of your audio-visual needs throughout the year.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.


FAITH
FOR
OUR DAY
HOLY BIBLE
WORLDWIDE BIBLE READING
ASR

The Word of Life

The Christian and Sin

God Calls to India

Highlights of Missionary Observations

Volume 69 **Number 48** **December 7, 1954**

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The Word of God

And these words which I command thee this day shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up .

The Mennonite

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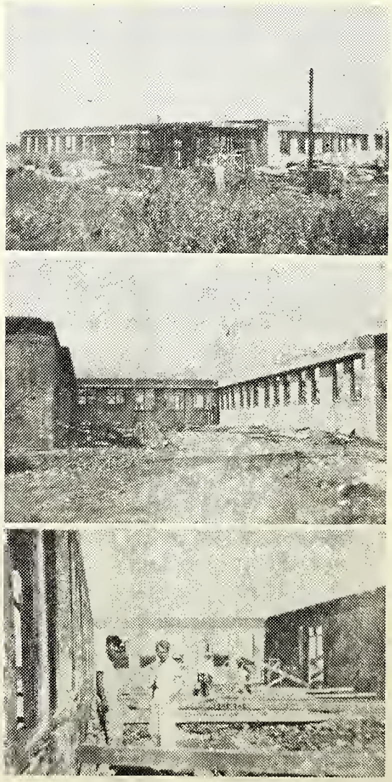
The Bible

The Spirit of the Lord revealed
His will to saints of old,
Their heart and mind and lips unsealed
His glory to unfold:
In gloom of ancient night
They witnessed to the dawning word,
And in the coming of the light
Proclaimed the coming Lord.

The prophets passed; at length there came,
To sojourn and abide,
The Word incarnate, to whose name
The prophets testified:
The twilight overpast,
Himself the very Light of light,
As man with men revealed at last
The Father to our sight.

Eternal Spirit, who dost speak
To mind and conscience still,
That we, in this our day, may seek
To do our Father's will:
Thy word of life impart,
That tells of Christ, the living Way;
Give us the quiet humble heart
To hear and to obey.

—Mennonite Hymnary



Of Things to Come

Dec. 12—Universal Bible Sunday
Dec. 25—Christmas Day
1955—
Jan. 2-9—Week of Prayer
Feb. 6—Race Relations Sunday
Feb. 23—Ash Wednesday (Lent begins)
April 3—Palm Sunday
April 8—Good Friday
April 10—Easter Sunday

"FAITH FOR OUR DAY"

The Scripture selections which follow emphasize this theme.

December

5 Sunday	Isaiah 40
6	Isaiah 53
7	Isaiah 55
8	Matthew 5
9	Matthew 6
10	Matthew 7
11	Luke 15
12 Universal Bible Sun.	John 3
13	John 10
14	John 14
15	John 15
16	John 17
17	Romans 8
18	Romans 12
19 Sunday	I Corinthians 13
20	I Corinthians 15
21	Ephesians 6
22	Philippians 4
23	Hebrews 11
24	Revelation 21
25 Christmas	Luke 2:1-20

Construction of Mennonite Hospital in Formosa Progresses

These pictures submitted by Glen D. Graber of Wayland, Iowa, show construction of a hospital building in Hualien, Formosa, as of late October. Erection of this 35-bed treatment center marks a milestone in the MCC physical and spiritual ministry among Formosan tribes people which is to be continued by the General Conference Board of Missions. Top photo pictures the front of the hospital with the entrance; middle photo is a closer view of the rear of the building; bottom photo pictures Dr. Roland P. Brown of Freeman, S. D., and Mr. Kao, the business manager, inside one of the wings. Dedication of this facility established for making Christ and the gospel known, is anticipated around the end of this year.

Editorials

UNIVERSAL BIBLE SUNDAY

Just as at Thanksgiving Day we give special expression to gratitude, and at Christmas time to the coming of the Christ Child, so it is fitting that midway between these two special days, we have a day in which to give special remembrance to the Bible.

Suppose all the inspiration and the ideals that come from the Bible were suddenly removed from our lives, what sort of an individual would we be? Or suppose all biblical influences were extracted from our community and nation what would be left worth living for?

Bible Sunday gives opportunity to call special attention to our obligations to the Word of God. We should appreciate our opportunity in living its truths and in passing them to others. God still speaks to our hearts and needs through His Word, the Christian's guidebook.

In an article in the BULLETIN OF THE UNITED BIBLE SOCIETIES for the third quarter, 1954, A. M. Chirgwin, who has spent many years with the London Missionary Society, tells of "Discovering the Power of the Bible." After careful study and gathering of materials, and after much travel, he comes to the following conclusions: "I certainly came to see the Bible plays a much larger part in winning individuals and planting churches than is generally supposed. In fact I would go so far as to say that in the growth of the Christian cause nothing has played such an important part as the Bible. Again and again, and in country after country, the line of church expansion has been that there was first a Bible, then a convert, then a church. In cases without number the Bible begins the process. It is the main factor, first of all, in winning the individual to Christ, and then, in his hands, it becomes the main means of bringing a worshiping community into existence."

Mr. Chirgwin sums up his findings in these words: "The Bible, more than anything else, brings a man to decision. It seems to be able to do what private conversation, preaching, and personal counseling often fail to do. It supplies something that pierces through man's defenses and gets right home to his heart and conscience, something that is 'quick and powerful and sharper than any two-edged sword.' The role of the Bible is to provide evangelism with its cutting edge."

MORE "FLASHES OF THOUGHT" COMING

Last June the weekly column "Flashes of Thought" came to a close. It was announced that if there was enough demand it might return. Many people have requested its return and we are glad to announce that beginning in the January issue, the weekly column will return.

People like a homey story to present a spiritual truth. It was Jesus' way of bringing truth vividly before His hearers. Children like stories, and we are all childlike enough to continue our interest in stories even when mature.

Some readers have been using these stories for family readings or in connection with their family worship. Others state it is the first part of "The Mennonite" they read. The author, Walter Gering is a skillful user of this story-truth method and we are glad to welcome him back into our columns.

THE ADVENT SEASON

Now that we are in the Advent Season we do well to give serious thought to the real meaning of Christmas for us, and to prepare our hearts for the fuller coming of our Lord into our lives. It is so easy for the real significance of an event to slip into the background and to focus our attention upon a mere shallow observance.

The Christmas season, for the Christian, must mean much more than gifts, gaiety and homecomings. We need to center attention upon that real Gift sent by God; upon the "good tidings of great joy," and upon our final homecoming to be forever in the presence of God.

The Advent Season stresses His coming. He came once and for all when the angels announced His birth over Judean hills. But He can come into each life only as that life opens to Him and invites Him in. This is a good season to check to see if we may be, perhaps unknowingly, shutting Him out of our lives. How tragic to have life so full of a number of things and so cluttered up that there would be no room for the King of Kings. Yet just as a room easily becomes dusty and untidy, so the human heart needs constant cleansings to be a fit dwelling place for the Christ.

As Advent reminds us of the coming of Christ may it indeed be a time when each one finds room for the Christ in the heart. "There is room in my heart for Jesus."

MAKING OUR MISSION WORK MORE REAL

Frequently in hearing or reading of our church work abroad, it seems so far away that it is often not very real to us. Usually the missionaries' report of their work is about what we have become accustomed to hear missionaries say. Often non-missionaries visiting the fields can bring us impressions that make the work seem more real.

The next best thing to seeing with our own eyes these fields abroad is to see them through the eyes of sympathetic visitors to such fields. At present Rev. and Mrs. Andrew Shelly and Harry Detweiler are making a world tour of the mission fields. Brother Shelly has consented to share with us some of the "high lights" through the pages of "The Mennonite." To follow them should help us to see our missions in a clearer light.

At the same time, Rev. and Mrs. Walter H. Dyck have gone to South America to spend some time among our fellow-Mennonites there. Brother Dyck also has consented to share with us some of their experiences. We hope our readers will follow these writings with sympathetic interest.

The Word of Life

PAUL ROTH*

Universal Bible Sunday is observed annually on the second Sunday in December and at the call of the American Bible Society. The purpose of the observance is to deepen our appreciation of the Bible and its influence in our individual lives. The day falls at a midway point between the Thanksgiving and Christmas season. The Society provides a free reading guide for this period to encourage the daily reading of the Scriptures. Many denominations further emphasize this special reading program by suggesting that certain books of the Bible be studied each month or schedules of day-to-day Bible lessons.

Last year the American Bible Society distributed more than 15,000,000 Bibles, Testaments and Gospels in 144 languages to people in 48 countries and 9 groups of Pacific islands. Many of the languages did not exist in written form until the Society created them. The Bible has been translated into more than 1,000 languages and dialects and is accessible in printed form to more than ninety per cent of the world's people. Surely the Word of our God is the universal Book of life, and as such nourishes our faith, our devotion and our understanding of Christ the Savior of mankind.

The Word of Life is the revelation of the living God, the God who acts and has a purpose for the world. His purpose is clearly seen in both profane and sacred history. It reveals the "Word made flesh" and living among men. During many centuries inspired prophets and men of God had given their best thought about God but now in the "fulness of time" God personally visited the world and the Word about God becomes incarnate in a person. Jesus clearly teaches that the Word of Life is the source book of eternal life and searching it with an open mind will lead the seeker to Himself. Peter addresses the company of earnest seekers in the home of Cornelius and points out that the prophets bore witness to Christ who alone can give forgiveness of sins and impart a new life. The writer of the Hebrew letter reminds his readers that God has spoken in many and various ways to the fathers by the prophets and is now in these last days speaking to us by His Son. These and other passages of Scripture teach in clear and unmistakable language that God has given humanity a progressive revelation of Himself which reaches its fulness in Christ. Jesus Christ the Son is the Father's full and final revelation of Himself to men.

Therefore to understand the Word of Life we must begin with Jesus and interpret the Old Testament in the light of His life and teachings. Any interpretation of the Scriptures not in harmony with His teachings and example cannot be the true and right one. The early Christians believed in Jesus as Savior not so much because He fulfilled the Old Testament prophecies as because the prophecies had new meaning after they looked long and intimately at Him. Too often some theory or interpretation veils the Person of Him who is the "Word made flesh." Paul writing to the Corinthian Church says, "Yes, to this day whenever Moses is read a veil lies over their minds; but when a man turns to the Lord the veil is removed." 2 Corinthians 3:15, 16, RSV. "With unveiled face may we too behold the glory of the Lord and be changed into His likeness." Our Anabaptist fathers saw Christ in the Scriptures who became for them the final authority in doctrine and life.

The Word of Life is given to nourish our faith. The believing reader sees the purpose of God at work in the lives and events of the sacred record. There is no chapter in human history where God does not appear. Our faith is nourished as we saturate our minds with its events and teachings. Coming to it again and again it speaks to our need and condition by revealing Him who was tempted in all points as we are. He will give us His mercy and grace as we confidently draw near in the time of our need. If we come expecting the Book to speak to us, it will. "According to your faith it will be done unto you." As our faith grows we will want to share with others the insights and life we have received.

Finally we should come to the Word of Life with alert and open minds, ready to accept and obey whatever light the Spirit of God may impart. Too often we come to the Bible for arguments to substantiate some opinion or prejudice. The Spirit of God cannot do much for those who come seeking only arguments to support what they already believe. The Bible has in it the life principle and the Spirit of God will lead the honest soul in a progressive comprehension of its message. A willingness to do His will is a necessity if we would know fully. Our unwillingness to want to do the will of God is often the cause of our lack of knowledge and the anemic, colorless lives of so many Christians. We need to provide time for replenishing our inner resources if we would be spiritually contagious. A daily quiet time to feed on spiritual food and grow receptive is a must for the growing Christian. It is then that we say to Him, "Father, what do you want to say to me?" As we listen His peace will flow into our lives, His power will strengthen us for our tasks, His love will absorb our resentments, and fullness of joy will heal the sorrows of life. May each of us come with quiet expectancy and wait on Him until the light of His Word illuminates our darkness and enables us to walk with sure and steady tread.

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*Pastor, Calvary Church, Barlow, Oregon.

The Christian and Sin

H. D. BURKHOLDER*

What relationship, if any, does the Christian have to the problem of sin? Can a Christian sin? Does a Christian ever fall into sin? Must a Christian yield to sin? Is it possible for a Christian to live in continued sin, without repentance, and still go to heaven? These and many similar questions are repeatedly asked of ministers and Christian workers. Without becoming involved in a lengthy theological discourse, let us carefully weigh the simple teaching of God's Word.

Can a Christian Sin?

Every Christian struggles with the problem of sin. He is not immune to its many and varied attacks. The First Epistle of John, addressed particularly to God's "little children" in a world of sin, deals frequently with the subject at hand. The Apostle John writes, *"If we say* that we have fellowship with him, and walk in darkness, we lie, and do not the truth" (1:6). Darkness and light are mutually exclusive. To say one thing and do another is hypocrisy. The *walk* must be definitely related to one's *talk*. Furthermore, *"If we say* that we have no sin, we deceive ourselves, and the truth is not in us" (1:8). Again, *"If we say* that we have not sinned, we make him a liar, and his word is not in us" (1:10). According to these Scriptures, Christians have not yet been liberated from the problem of sin. Please observe John's statement in chapter 2—"If any man sin, we have an advocate with the Father, Jesus Christ the righteous." The possibility of sinning is suggested by the phrase—"If any man sin."

To accept Christ as our personal Savior provides "deliverance from the penalty of sin." Sin's penalty was borne alone by the Christ of the cross. "Jesus paid it all." However, the fact of His death for sin has not removed the ability of sin to entice those that are saved. The *power* of sin is only broken by the Holy Spirit as each believer surrenders to Him. We must add here that the possibility of sinning will remain with us until we are delivered from the very *presence* of sin.

Do Christians Sin?

The Bible never soft-pedals sin. One of the evidences of its authenticity, infallibility, and genuineness is the fact that it records the sins of the greatest saints. Abraham went *down* into Egypt (Gen. 12:10) contrary to God's will. Moses sinned by smiting the rock twice in anger (Num. 20:11). David sinned greatly (2 Samuel 11) and Peter denied Christ (Matt. 26:69-75).

The Apostle Paul describes the inner struggle with sin as follows: "For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me . . . . O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:19, 20, 24).

Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself" (Matt. 22:37-39). Have you kept His commandments perfectly? If not, then you have sinned. Furthermore, "to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

The facts of Scripture as well as history prove that Christians can and do fall into sin.

Must Christians Sin?

Even though the Bible, as well as history, teaches us that man can and does sin, we are nevertheless confronted with the precious truth that Christians need not sin. The Epistle of John which declares that Christians may and do sin also sets forth the secret of victory over sin, e.g., "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:17). Again, "whoso keepeth his Word, in him verily is the love of God perfected" (1 John 2:5). The Psalmist said, "Thy word have I hid in mine heart, that I might *not sin* against thee" (119:11).

To live a victorious life we must watch our walk as well as our talk. The Christian who walks "in the light as He is in the light" will never walk in darkness. The Christian who hides the Word of God in his heart will never have to hide from God (cf. Gen. 3:8). It has been said, "Sin will keep you from the Bible but the Bible will keep you from sin."

Christians must "abstain from all (every form of) appearance of evil" (1 Thess. 5:22). They are warned to "love not the world, neither the things that are in the world" (1 John 2:15). Furthermore, victory is assured them "because greater is he that is in you (them), than he that is in the world" (1 John 4:4) (cf. 1 Cor. 6:19, 20); "and this is the victory that overcometh the world, even our faith" (1 John 5:4).

Christians must deal daily with the problem of sin. There must be a daily *reckoning* of the fact that we are "dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11). There must be a daily *yielding* "unto God" on the part of "those that are alive from the dead." There must also be a yielding of their "members as instruments of righteousness unto God" rather than unto sin (Rom. 6:13). The Christian who does all this will experience constant victory over sin.

Continuing in Sin

The question, "Can a Christian live in sin without repentance and still go to heaven?" has frequently come to my desk. Such a question denotes ignorance

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THE CHRISTIAN AND SIN

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of the Scriptures. God's Word clearly teaches that such a situation is impossible. Please examine prayerfully the following evidence from the First Epistle of John. In 3:9 he writes—"Whosoever is born of God (cf. John 1:13) doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God."

The phrase, "doth not commit sin," appears to teach sinless perfection. However, according to chapter one and two this cannot be the case (See 1 John 1:10 and 2:1). Only as we study the tense of the verb in the original language (Greek) are we able to solve the apparent contradiction of 3:9 and 2:1.

In 2:1, the word "sin" is in the aorist tense and refers to a definite action at a given point of time. The literal translation would be "If any man fall into a sin, we have an advocate with the Father, Jesus Christ, the righteous." In 3:9 he uses the present tense which expresses continuous action. Literally translated it reads: "Whosoever is born of God doth not continue practicing sin, for his seed remaineth in him: and he cannot go on sinning, because he is born of God." Again, "He that continues to practice sin is of the devil" (3:8). The habitual and continual practice of sin signifies that the professing Christian is not a child of God at all but rather a child of the devil. In the light of this incontrovertible evidence we are forced to concede that it is impossible for Christians to continue in a life of sin.

It makes no difference how many aisles you walked or how many tears you shed. Walking aisles, shedding tears, and holding up hands mean nothing if there hasn't been a transformation of life which manifests itself in a hatred of sin and a turning from sin. "Whosoever is born of God *DOTH NOT* continue practicing sin" (1 John 3:9).

Let it be clear that when a child of God does sin wilfully, God deals with him as a father. According to Heb. 12:8, "If we are without chastening, whereof all have been partakers, then are ye bastards, and not sons." There are those in evangelical circles who claim that God is a loving Father who accepts all kinds of insults without doing anything about it. To be sure, God is a loving Father, but He is also a faithful Father who does not want any spoiled children in His family. Christians who wilfully take control of their own life will be chastened by their heavenly Father. If you are without chastisement, God's Word says, "Ye are bastards and *NOT SONS.*" You may claim to be a Christian with a day, hour and place of conversion, but if you are wilfully continuing in sin without feeling God's chastening rod, then my friend, YOU ARE NOT SAVED. The Bible places no premium on sin. Profession of salvation gives no license to sin. "He that is born of God *doth not* continue practicing sin."

False Assurance

One of the most sobering portions of Scripture is found in Matt. 7:21-23. In these few verses Jesus warns a certain group of individuals against a false assurance.

> "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by Thy name and in Thy name cast out demons, and by Thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

These people knew the language—"Lord, Lord," and did many wonderful things. It is so easy to take the name of the Lord on our lips even though it is impossible to call Him "Lord" except by the Holy Ghost (1 Cor. 12:3). The dogmas of fundamentalism fall so easily from our lips. We know all the answers —"Lord, Lord." But remember, the people of whom Jesus spoke were NOT SAVED. In addition to knowing the language, these people also did many wonderful works. They prophesied, cast out demons and did other mighty works "IN THE NAME OF CHRIST."

The Christian is charged to do all things in His name and for His glory. (cf. 1 Cor. 10:31; Col. 3:17). To serve "in the name of Christ" is desirable. However, to substitute man's works for God's finished work is to build on a false foundation.

It is not enough to know the language and claim salvation on the basis of one's works. The acid test is this: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but *he that doeth* the will of my Father in heaven." Are you doing God's will? You may claim to have faith, but is it a working faith?

"What doth it profit, my brethren, if a man say he hath faith, but have not works? Can faith save him?" (James 2:14). Some would answer "Yes," but the answer is absolutely "No." Listen again to His Word —"Even so faith, if it hath not works, is dead in itself" (James 2:17). Again, "Wilt thou know, O vain man, that faith without works is dead" (2:20). Again, "For as the body apart from the spirit is dead, even so faith without works is dead" (2:26). God's Word is clear. We dare not argue against it. Faith without works is dead. Where there is a living faith there will of necessity be a working faith.

In conclusion, let it be said that a true Christian is not yet perfect but may live in victory over sin. The Bible teaches that a "born-again" person does not continue to practice sin but is chastened of the Lord when he does sin.

Dear reader, may you accept the warning of the Lord, relative to, "knowing the language" and "glorying in works." "Not every one that saith Lord, Lord, shall enter the kingdom of heaven: but he that doeth the will of my Father in heaven" (Matt. 7:21). "Flee youthful lusts" (1 Tim. 2:22); "abstain from all appearance of evil" (1 Thess. 5:22); "reekon yourselves dead indeed unto sin and yield yourselves unto God as those that are alive from the dead and your members as instruments of unrighteousness unto God" (Rom. 6:11, 13).

Report on Mission Center, Chicago

Orientation Course

In our report of the activities of Mission Center for the past nine months, we would mention first of all the Orientation Course of the year 1954, which was held from June 15th to July 11th. The course was attended by a total of sixteen missionary candidates. Twelve furloughed missionaries were also in attendance part time. Added to these groups were the various leaders and speakers, and several friends who came in during the time. The Mission Board was in session during a part of the time and it was the privilege of the Orientation Course group to have the Board members as our meal guests. We were especially grateful to J. N. Smucker and to Leland Harder for fine inspirational and helpful devotional meetings each morning throughout the course.

One special feature of this year's course was the actual sending forth from our midst four of the candidates. Rev. and Mrs. Earl Roth with their daughter Yvonne, and Misses Donna Williams and Betty Quiring left for their assignment in Bruxelles, where they are now located for language study.

Others who attended have gone forth later—Miss Helen Nickel to have charge of Funk Memorial Girls' School in India, Rev. and Mrs. Peter Dirksen and children and Rev. and Mrs. Robert Ramseyer and son to the field in Japan, and Miss Aganetha Penner to a teaching position in Oraibi, Arizona.

Guests

It has been our pleasure to have many guests, including both missionaries and other friends and Christian workers. We are always happy to accommodate visitors.

Permanent Guests

The present occupants of the house are Mr. and Mrs. Charles Sprunger who are prospective missionary candidates. Charles is attending Seminary. Mrs. Sprunger is a student at Roosevelt College. They occupy the third floor apartment. Miss JoAnn Yoder, city welfare worker, also has a room on third floor. The second floor apartment is the home of Mr. and Mrs. Elmer Neufeld and children. Mr. Neufeld is a student at the University. The home feels the absence of Miss Helen Nickel who had been a more or less permanent resident for the past several years. We rejoice with her for the privilege which is now before her, for actual service in India.

We might add that Miss Nickel's packing was all done here and that the heavy luggage was sent from here to Ephrata, Penn. One of the advantages of the home is that of ample storing space. Some of the packing and shipment for the Roths, and for Betty Quiring was also done here.

Improvements

Renovations and improvements this year include the painting of walls in the guest room, the halls, and the stairways; also the laying of linoleum tiling

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Stewardship Gleanings

The Desire of All Nations

ANDREW R. SHELLY

". . . and the desire of all nations shall come . . ." (Haggai 2:7).

This is the theme and text of a sermon I preached during the Advent Season several years ago. At that time it was my purpose to show how the coming of Christ fulfilled the deepest longings of the groups in existence in the first century. The application was then to show how our Lord Jesus Christ still fills the deepest "desire" of individuals and nations.

We are now in the Advent Season. As a denomination we do not stress seasons of the year as strongly as do some others. However, certainly it is proper that we use these weeks prior to Christmas for special preparation.

1. *We should anticipate the commemoration of His glorious coming.* Owing to the tremendous commercialization of Christmas it is very essential that we consciously prepare to receive the spiritual significance anew. (Christmas is commercialized in Japan too.)

2. *We should be reminded anew that Jesus is the answer.* The deepest "desire" of all nations can still be met by the Son of God who was born in Bethlehem of Judea. We are beginning to experience this. Certainly, only Jesus Christ is the answer for the longings and problems of Japan. Japan has much culture and education. But, one Japanese pointed out to me something of the tremendous changes which have come over Japan during the past ten years. He referred to Japan's defeat, to Japan's religious upheavals, etc. It is difficult for us to realize what this means. Only Jesus can answer the vacuum in the Japanese mind.

3. *We should be led to deep commitment during this Advent Season.* Our lives need to be presented to the King. It is a wonderful time for inventory. Have we been faithful stewards during this year? Have we been used of the Lord to fulfill the "desire of all nations"? He did come that first Christmas, but He can only come into hearts today as we are faithful channels for the message.

Just before leaving the U. S., my wife and I went over our returned checks indicating our major giving during the year. Because we were leaving the country we felt we ought to do our final checking. What a joy to go over the checks and realize the part we could have in the total work of the church. Advent is a good time to prayerfully review our giving. As we plan our Christmas giving, it is good to give generously to the Lord's work.

Our Lord Jesus Christ being so wonderful, the commission being so clear, the need being so obvious and great, our resources being so great—no mission budget ought to go begging!

God Calls to India

KENNETH BAUMAN

India's teeming mass of lean brown people who throng the bazaar at noonday
And trickle back to their myriad villages at dusk—
formed the environment which to me is home.

Their language captured a child's tongue, their food satisfies a child's appetite,
Their smoke-filled homes offered a child fellowship, and their children became a child's friends—
my home became India.

Amid the massive Himalayas with their beauty and biological paradise,
My inquisitive mind was given a taste of education: an education which took studies seriously,
Which offered an international flavor and which was conducted in a Christian context—
my home was India.

It was in these formative years that my heart was drawn by the love of Christ—
Primarily, through the consecration of my parents, other missionaries,
And the catechetical teaching of P. A. Penner—
whose home was India.

My love for Christ accepted His call to——India.

America's hurrying mass of clean shaven people who throng the supermarkets
And drive home to their evening comforts, became a youth's predicament—
for I felt at home in India.

Their ingenuity fascinated a youth's imagination, their friendliness captured a youth's heart,
But their shallowness hurt a youth's ideals, and their concern challenged a youth's convictions—
for my call was to India.

Along the Sky Line Drive and its scenic beauty my hungry soul was given a taste of God's riches;
It was at CPS Camp 45 that God's Word became real to me and I experienced Christ's joy—
God's call was to India.

On the pleasure mad streets of Baltimore I saw my first mission field
As I preached on the street corner and in the church—
But my call was to India.

During these years I was made aware of the fact that God sharpens His tools for His service.
This sharpening process took place in gaining a liberal arts education,
In receiving biblical training, and through practical Christian witness—
but was my call still to India?

Then God opened the Door of Service to——India.

India's teeming masses and America's hurrying throng take on a new meaning
Since I have come—to serve Christ in India.

The spiritual concern and prayer intercession of my friends in America
Will largely determine the success of Christ's cause—
for I have come to preach Christ in India.

India on the other hand, is no longer merely home, but is God's field
Which is ripe unto harvest—for one who has been called to reap for Christ in India.

It's a new India; for the people are free, its leaders are zealous and it is a nation with hope—
but what shall it profit if they gain the whole world but lose their Saviour?

Our Christian Brethren though often weak and frail, are taking their stand for Jesus—
Together, by God's Spirit, we will bring Christ to India.

Let us pray that Jesus Christ may be crowned Lord in——India.

—From "India Calling"

Highlights of Missionary Observations II

ANDREW R. SHELLY

One of the greatest anticipations of this trip has been realized. We have been looking forward with spiritual joy to our first meetings with our faithful missionaries and meeting converts on our fields.

This letter is being written from Kyushu Island where our work is located. When we arrived at the railway station in Miyazaki City, our missionaries and a convert, who serves as interpreter, were there to meet us.

However, in this article I want to especially refer to our inspiring visit at Kobe where ten of our missionaries are in language school. An unforgettable scene will be when our train pulled in at the Kobe station at 10:45, November 10. As we got to the steps leading from the train to the station platform, we were greeted by our missionaries and some Japanese Christians. After greeting each other we proceeded to the Kobe house.

The four days in Kobe were richly rewarding. It is not my purpose to attempt to summarize our stay here. Kobe itself is a large, and quite modern, city. It has a population of about 800,000.

During the days in Kobe we made many valuable contacts. We had the joy of visiting the language school where our missionaries study. It was inspiring to hear "I Need Thee Every Hour" sung in Japanese. We also called on mission leaders of several groups. One day we visited the Mennonite Brethren mission near Osaka, about 25 miles from Kobe.

The missionaries planned well for our stay in the Kobe area. They arranged for our meals in their various apartments and on several occasions we ate together. In this way we had the opportunity to get better acquainted with the family units and also meet with the total group.

Since I cannot write about everything, I have decided to attempt to describe what happened Sunday, November 14. It was a day which will live in our memories for a long, long time.

Although we do not have a regular station at Kobe, our missionaries have been witnessing and converts have been won. They meet in the garage. There have been those who have asked whether mission work is really worth while. Our impression has been that if these contacts had been the only ones made, the answer would be a great "yes."

Japanese Christians were in charge of the service at 10:30 in the morning. After a prayer, "Sweet Hour of Prayer," was sung. A girl then read the Scripture lesson which was John 10:1-10. A choir of fifteen sang two numbers.

At this juncture I had my first experience of talking through an interpreter. This in itself was interesting and inspiring, but the thought of addressing the fruit of our labors, to look into the eager eyes of Japanese Christians was indeed thrilling. I tried to challenge them to Christian growth and witness. Their expressions of appreciation were humbling to say the least.

Brother Harry Detwiler spoke to the group. Being a Christian layman, they appreciated his presence and message very much.

At the conclusion of the service they had a season of prayer when four took part. It was an inspiring morning.

In the afternoon we attended the service of Kobe Union Church. This is a church primarily for English speaking people in Kobe. Our missionaries have been active here during their stay in the City. It was a spiritual challenge to preach to this congregation. I find that the very same gospel applicable in U. S. and Canada, where I preached at so many places, is also suitable in Japan.

After the service, the pastor, Rev. Wilfred C. Mclauchlin, took us to a Chinese Christian church. There are about 25,000 Chinese in Kobe. I believe this is the only concerted effort to reach them. The work was begun several years ago.

The entire missionary group were together for the final meal Sunday evening. They were: Rev. and Mrs. Bernard Thiessen, Rev. and Mrs. Ferd Ediger, Rev. and Mrs. Peter Derksen, Rev. and Mrs. Robert Ramseyer, Miss Anna Dyck, and Miss Martha Geisbrecht. This was an enjoyable occasion.

At 7:30, about twenty Japanese Christians came in. I showed them some pictures of our church life and work in the United States. All three of us spoke our final farewells to them. They had a most impressive farewell as they presented us with a gift and sang "God Be With You Till We Meet Again." Many of them went to the railway station with us to see us off at 9:16.

Yes, November 14 will never be forgotten! May the Lord richly bless our missionaries and the eager Japanese Christians. And may the Lord grant all of us in the homeland a passion for the spread of the gospel.

A Child's Prayer

"Now I lay me down to sleep
I pray thee, Lord, the souls to keep
Of other children, far away,
Who have no homes in which to stay,
Nor know where is their daily bread,
Nor where at night to lay their head,
But wander through a broken land
Alone and helpless—
Take their hand!"

—A German Prayer

Mennonite Youth

Sponsored by the Young People's Union of the General Conference. Editor, Lois Duerksen, North Newton, Kansas

God of the earth, the sky,
the sea,
Maker of all above, below,
Creation lives and moves
in Thee,
Thy present life through all
doth flow.

—the Mennonite Hymnary

Learning to See

A New Program Idea

A rich, almost unexplored source of inspiring and enriching programs lies almost at our doorsteps waiting to be developed and used. It is the study of good religious paintings for their deep spiritual values in our youth group or other church functions. Do not stop reading at this point and say you can't do it . . . that you do not know enough about art. You do not have to know the history of art, painting techniques or lives of artists to do this, even though these might be helpful. There are excellent aids available to you.

But before I explain them, and how to prepare and present such programs, let me suggest a few places where they may be used. Then we can think about the "how" angle more concretely.

1. As a short devotional service, before or after an evening program, at the end of an evening of fun, or in connection with a prayer service.
2. As the main event of an evening, along with other songs and readings related to the main message of the picture.
3. As a pre-Christmas or pre-Easter series in which several pictures are studied.

Aids In Preparing a Picture Study.

Most of us, who have had little to do with the study or the production of art, need help in learning to know the message of a picture. A book, "The Gospel in Art," by Albert Edward Bailey, published by the Pilgrim Press of Boston ($4.00) contains over a hundred black and white full page reproductions of the greatest religious paintings of all time. Along with each picture are three to five pages of inspiring explanation written from a very Christian point of view, attempting to show how the main spiritual message of the picture rises out of each particular painting.

In addition to this explanation the author gives related Scripture references, information on the original painting, and a brief biography of the artist. A reading of this book will make alive with meaning even those pictures that you thought were staid and ancient. The book is divided into twenty-four chapters on the various phases of Jesus' life and ministry.

Another source book for poetry and readings as well as brief art interpretations is the well-known book, "Christ and the Fine Arts," by Cynthia Pearl Maus, published by Harper.

To have a group of people study a picture, they must see it. Sometimes one can find a fairly large, suitable reproduction of some desired painting on a neighbor's walls or right in church. Study may also be made either via slide projector and screen or by means of individual prints.

Excellent kodachrome (or black and white) slides of religious paintings may be ordered through a central agency in a nearby larger city, such as the Frank Bangs Company (315 N. Emporia, Wichita, Kansas). Color slides of the above mentioned book by Maus, as well as most of the best paintings in Bailey's book, are available from the Society for Visual Education (100 East Ohio Street, Chicago, Illinois,) at sixty cents per slide (framed). Unmounted and black and white slides are cheaper. Occasionally some local church of the community will have the religious slide that you happen to want—or a group of slides from which you can select one for study.

Groups may also study a picture from smaller prints (up to 8 by 5½ inches) available for a few cents each through University Prints of Boston, Artext Prints, Inc., of Westport, Connecticut, or The Union Press at 1816 Chestnut Street, Philadelphia. Orders may be placed through your book store. Needed projector and screen are usually available in the community.

How to Prepare the Picture Study

First and foremost, take time to study the picture yourself. Look at it again and again during the days before you will talk about it. Be certain that you know what its details are, even though you do not at first know what they mean. Little by little as you study the expressions of people, their attitudes, whom they represent, and other things in the picture, you will begin to realize that the artist had some great thing to say through his painting. Your object in your own study must be to find what this spiritual message is so that you can help others to see and appreciate it for their own lives. As you study it will be helpful to make notes of the things you see and what they might indicate so that when the picture becomes meaningful to you, you will be able to lead others to the same conclusions to which you have come. Reading "How to Study a Picture" (pp. 17-33, in Bailey's book), will help you in your preparations.

You might find some short poem or song to read which will bring the message of the picture to a climax. Or it might challenge the listeners to let the message of the picture live and work in their own lives.

Find a Scripture passage, songs, readings, or other program "numbers" that will help to fill out the program of the evening around the theme of the picture. Then arrange the program to suit your particular occasion.

How to Present the Picture Study

First arrange things so that everybody in the room can see the picture to be presented. Introduce the picture as a great religious painting along with its artist (as found in Bailey).

Then remember that even though the picture may be fairly familiar, very few if any will ever really have seen the picture with their minds as well as their eyes. Remember how little you yourself knew about its details that helped you to understand its real, underlying message.

Help members of the audience to see the details either by letting them point these out themselves or by doing this yourself. Don't hurry this part of your group study. Be thorough. Unless your presentation helps them to know the picture they will not learn to love the picture and have it speak to them the next time they see it.

After this (perhaps already beginning during this group study period) you can point out how all of this helps to highlight the principal message of the picture. Finally you will want to make an application of this message, as it grows out of the picture, to the daily Christian lives of the people present. This last phase of your presentation should be a short, well prepared inspirational speech that will drive the message home to human hearts.

—Rev. Harold Buller,
Bethel College Mennonite Church, No. Newton, Kan.

What's Keeping Mennonite Youth?

Are all Mennonite young men and women dull, inconsistent people with lackluster personalities and limited viewpoints? Are the great majority spiritual or intellectual morons? Are they social misfits, or should they be typed as shallow, immature adolescents?

These inferences may seem shocking and untrue, conveying the impression that Mennonites are illiterate and inarticulate, unable to express themselves because they have no worth-while ideas. But such is not the case. It is common knowledge that young people get many ideas—good ideas, that is. I believe that young people are handicapped in communicating with others by language barriers.

The average Mennonite youth is a second or third generation American, the product of unique circumstances. His grandparents came to this country from Europe, bringing with them their customs and language. Their children grew up in an old-world atmosphere among English speaking neighbors, teachers, and friends. The native tongue spoken in the household was soon interspersed with English phrases and was accompanied by a noticeable shift

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The Advent

And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women . . . . And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

She sang softly,
Sitting
In the warmth of the winter sun.
She spun
The soft wool of lambs
As her wondering mind
Dwelt on thoughts
Too great for dreams;
A child
Both human and divine,
Hers!

He worked quickly
That rough
Homespun man, a simple carpenter,
There in that
Little village.
In Nazareth, a place of no account.

They planned
To travel far, to Bethlehem,
The city of their fathers;
Where
A census must be made

And so he worked
Preparing for the trip.
And she,
She spun, and wove,
Preparing for the child.

Father and Friend, Thy light, Thy love,
Beaming through all Thy works, we see;
Thy glory gilds the heav'ns above,
And all the earth is full of Thee.

Thy voice we hear, Thy presence feel,
Whilst Thou, too pure for mortal sight,
Involved in clouds, invisible,
Reignest the Lord of life and light.

We know not in what hallowed part
Of the wide heavens Thy throne may be;
But this we know, that where Thou art
Strength, wisdom, goodness, dwell with Thee.

WHAT'S KEEPING MENNONITE YOUTH?

(Continued from page 763)

in accent. Many of the youth of today speak an English-German dialect in their homes which does not accurately describe their thoughts to others. They are handicapped by lack of a good language background.

Here is a situation where young people are bottled up by being unable to say what they feel and throttled in conduct by certain carry-overs in customs and attitudes. It is not amazing then that the behavior of Mennonite youth shows symptoms of frustration or indicates no spark of life at all.

The problem may appear hopeless, but I think there is an answer. What we need is Mennonite writers, persons who will make the effort to acquire a basic, working foundation in plain English, who will take the time to translate their personalities into words that mean something to everyone, and above all, who will convince our young people of today and tomorrow that our faith has for us the stuff, what it takes, to make life worth living for Christ in our own day. What we need is someone who can show us that we're missing out on a third dimension in life by not creating, working, and relaxing in the name of Christ.

Perhaps one reason for my consciousness of this situation results from my attendance of the Mennonite Writers' Conference held in Chicago, October 19 through 22. This conference is a new venture (this was the third annual) on the part of the Editorial Committee, and I doubt if many people are aware that such a thing exists. We were fortunate in having the leadership of Paul Erb, who helped analyze and criticize various literary attempts as well as to inspire us to great things. He emphasized the point that in order to be a good Christian writer, one must first be a good Christian. Stress was laid on idea, but the most time was spent on form and mechanics. This to me was an indication of what is missing in Mennonite culture, the ability of the layman to say correctly, intelligibly, and forcefully what he does think.

I hope that at least more than one student or youth representative will attend next year. Perhaps sending an eligible representative could be a church young people's project. I don't know. But one thing is clear, we need young Mennonites making good contributions in the field of writing, and fast.

—Mary Kay Claassen,

Member, First Menn. Church, Beatrice, Nebraska.
Student at Bethel College.

Thy children shall not faint nor fear,
Sustained by this delightful thought:
Since Thou, their God, art everywhere,
They cannot be where Thou art not.

—the Mennonite Hymnary

Our Schools

BETHEL COLLEGE

Duff Middleton, a former Bethel faculty member teaching violin and orchestra and for many years director of instrumental music in the Wichita schools was fatally injured in an automobile accident Wednesday, Nov. 17.

Dr. Eldon W. Graber and Dr. Harley Stucky attended the Second Governor's Conference on World Affairs at Emporia, Nov. 18 and 19. The topic of this year's study and discussion was, "United States Foreign Policy in the Far East." The newly organized Kansas Council on World Affairs, Inc., was launched at this occasion.

Coaches Milton Goering and Gilbert Galle and Eldon Graber, secretary-treasurer of the faculty representatives of the Kansas College Athletic Conference, attended the fall conference meeting in Topeka, Nov. 19.

Forty-six debate teams from 18 colleges and junior colleges of Kansas, Nebraska, and Oklahoma were represented at the Bethel invitational warm-up tournament Friday and Saturday, Nov. 19-20. As hosts the Bethel debaters took care of all details incident to the tournament in which seven college teams won all four of their rounds. In conjunction with the debate tournament an oratorical contest was also held.

The Madrigalians, a choral group under the direction of Dr. David H. Suderman, sang at the Young People's banquet at the Alexanderwohl Mennonite Church, Tuesday, Nov. 16. Pres. D. C. Wedel was the speaker of the evening. Friday, Nov. 19, the Madrigalians sang at the assembly program of the Goessel Rural High School.

Dr. Harold S. Bender spoke to a group of faculty members and other interested individuals Sunday evening, Nov. 21, on the subject of Mennonite Ecumenics. He cited the past accomplishments in the area of inter-Mennonite cooperation and pointed out some possible approaches for future consideration and action. On Monday, Nov. 22, Pres. Paul Minniger of Goshen College, addressed the student body in chapel. He pointed out how the Christian is in Christ, in the fellowship, and in the world.

The annual college Christmas gift to the community, the Christmas Tableaux, will be presented Thursday, Dec. 16. This Tableaux is a colorful presentation of the Nativity given cooperatively by the department of speech and drama and the music department. Great nativity themes will be presented in colorful costumes with the Mennonite Singers providing music from the wealth of great Christmas carols. The public is cordially invited to this program Thursday evening, Dec. 16.

BLUFFTON COLLEGE

Proceeds from the annual work day at Bluffton, held Oct. 27, amounted to $568.13, it was announced recently by Chairman Sam Diller. This money will go toward the college cabin which is being erected on the college farm to replace the cabin which burned down several years ago.

Marvin Hilty, native of Bluffton, Ohio, now a tenor with the San Francisco Opera company appeared in a recital of sacred songs Sunday, November 21, at the First Mennonite Church. The offering from this concert, sponsored by the First Mennonite YPU, was given primarily to the Missionary Education Fund of the General Conference which is supporting the Jakob Duerksen family while Mr. Duerksen attends Bluffton.

Many local people have pitched in to help the Duerksens establish their new home in Beaversburg, on the Bluffton campus. The apartment was furnished through the help of the First Mennonite Church Women's Missionary Society and the Twentieth Century Class with Mrs. Luther Shetler supervising the efforts.

Six faculty members attended meetings of the General Conference Council of Boards in Newton, Kansas, the week of November 29. Those who attended were: Dr. Lloyd Ramseyer, Dr. Paul Shelly, Dr. Howard Raid, Carl Lehman, Dr. Delbert Gratz, and Dr. Robert Kreider. Dr. Raid presented two talks on mutual aid at the Board of Christian Service on December 2.

FREEMAN JUNIOR COLLEGE

Joseph G. Graber, president of the Freeman College Board of Directors, was killed in a tractor accident November 13. Elected to the Board in 1948, he was a member of the Building Committee during the construction of Pioneer Hall. Few people have given as much time and energy to the completion of this building as did Mr. Graber.

Two years ago he was elected President of the Board and in that capacity he presided at his last Board meeting the evening before his death. The entire community owes him a debt of gratitude for his wholehearted devotion to Christian education. His sacrificial spirit for this cause will always serve as an inspiration to those who remain to carry on the unfinished tasks.

Miss Rosemary Linscheid, Registrar, and Dean Harold Gross attended the meeting of Deans and Registrars of colleges and universities of South Dakota. The meeting was held on the Huron College campus and Dean Gross was the chairman of this year's session. There were panel discussions on registration procedures and on testing programs. Two general discussions were based on the problem of extracurricular activities and on counseling students. It was interesting to note that the secretary made the summary statement that extracurricular

(Continued on page 766)

OUR SCHOOLS

(continued from page 765)

activities' expansion seemed to be a problem on every campus represented.

Members of the Music Department attended a voice clinic at Pipestone, Minnesota. A number of faculty members and students attended the Westminster College Choir at Mitchell. Professor Howard Heise is a former member of this choir.

Dr. J. D. Unruh spent several days at Munich, North Dakota, where he spoke to the Laymen's League of the Munich Mennonite Church. Rev. Helmuth Ortman is the pastor.

MENNONITE BIBLICAL SEMINARY

A number of the Woodlawn Mennonite congregation met to take part in the second Sunday afternoon visitation program at 2:30 p.m., Nov. 21. Let us pray that the Lord will continue to guide and bless as the Seminary Fellowship seeks to witness for Him in the surrounding community.

John Boehr, a graduate student in music at Northwestern and a member of the Seminary Fellowship, presented a portion of the November 21st, Sunday evening program. His theme, "The Majesty and Mercy of God," was presented through Scripture and song. This was followed by the showing of the colored film "God of Creation."

A special Thanksgiving service was held on November 25, at the church. Members of the Fellowship were asked to give short talks and testimonies of thanksgiving.

This Thanksgiving service was followed by the annual Thanksgiving dinner held in the fellowship room of the church. Members of the Seminary Fellowship remaining in the city for the holiday joined together to celebrate the Thanksgiving festival. Invitations were extended to a number of Mennonites now living in the city.

REPORT ON MISSION CENTER, CHICAGO

(Continued from page 759)

in the third floor apartment, and the sanding of the hardwood floor in the living room. Insulation is being put in at present, in order to decrease the amount of expense for heating. A coat of paint is being put on the outside walls.

New Equipment

The following articles have been purchased: an attic fan for relieving the intense heat of the summer, especially on third floor, a circulating fan, and sixteen new folding chairs.

Itineration

The churches in the Wadsworth, Ohio, area and in Nappanee, Indiana, were visited in speaking engagements; also the Lincoln Avenue Mission in Chicago.

Gratefully yours, in Christian fellowship,

—Paul and Adah Wenger

MCC News Notes

RELIEF DISTRIBUTIONS PLANNED IN GREECE

Plans are being made to distribute food and clothing to the most needy families in the earthquake-struck area of Thessaly, south of Salonika, Greece.

MCC personnel, investigating the needs of these people, found families living in make-shift shacks barely large enough to move around in and cooking their meals in kettles outdoors under brush shelters. While there, the MCC personnel experienced a tremor—a situation which the villagers said was recurring about once every 24 to 48 hours.

The Greek government has made loans available for the construction of dwellings, but many families have found it necessary to use this money for food and clothing. Others have been reluctant to accept such loans for fear of inability to repay and so will have only poorly-constructed shacks in which to live during the cold of winter.

European Mennonite Voluntary Service personnel and two PAX men in Greece will distribute these relief supplies. When MCC offered assistance to these needy villagers, they could hardly find words to express their gratitude.

NAE OFFICIAL VISITS AKRON

Wendell L. Rockey, executive director of the World Relief Commission of the National Association of Evangelicals, visited MCC headquarters in Akron, Penn., Nov. 29. Mr. Rockey, whose office is in New York City, was particularly interested in gaining information about MCC's relief distribution program.

C. F. KLASSEN'S BODY MOVED

The body of C. F. Klassen, who died May 8, 1954, has been moved from its original burial site in the Hauptfriedhof in Frankfurt, Germany, to the cemetery on the grounds of the Mennonite Old People's Home at Leutesdorf. The moving of the body was planned for Nov. 18. Burial on the grounds of one of the three homes owned and operated by the German Mennonites is considered a more appropriate resting place for the remains of Brother Klassen who spent much of his life seeking the welfare of his refugee brethren.

VS PROJECT BEGUN IN NEWFOUNDLAND

The arrival of Mary Nafziger, R.N., of Millbank, Ont., in Newfoundland, marks the beginning of a Voluntary Service project in Canada's newest and least developed province.

Sister Nafziger is aiding Dr. Gordon Erb, a member of the Banfield United Missionary Church in Toronto, who is practicing medicine at Baie Verte. It was through Dr. Erb that MCC became aware of the great needs in this community of 700 persons having very limited educational, religious, and medical services.

In addition to a nurse, MCC has been asked to provide a Christian social worker and several teachers in Baie Verte.

Into the Beyond

CLIFFORD OBERHOLTZER, of Bechtelsville, Penn., and member of the Hereford Mennonite Church, Bally, was born May 12, 1897, and died Nov. 9, 1954.

Jottings

—**Hereford Church, Bally, Penn.:** Richard Cressman, our church organist for the last few years, has left us for Bucknell University and Mrs. Leonard Angstadt has taken his place. Mr. and Mrs. William Phillips have united with our church. A son, Richard Garry, was born to Mr. and Mrs. Richard Simmons, our Sunday school superintendent. The annual Fall Fellowship Meal was held on Sunday morning. Mr. William Klassen, one of our supply men, spoke on "The Christian Family; Its Foundation and Its Function." The men of our church had their first organization meeting on Saturday evening, November 20. Melvin Yost became their first president. The joint service for Thanksgiving was again held at the Schwenkfelder Church on Wednesday evening, Nov. 24. Wilmer Shelly, our former pastor, brought the message. Clifford Oberholtzer was buried recently. He suffered very much with cancer and we extend our sympathies to his widow and family.—Corr.

—**Onecho Church, Colfax, Wash.:** Several attended the state Mennonite Sunday School and C. E. Convention at Lynden, Wash., Oct. 23 and 24. Robert Hess of Tacoma, occupied the pulpit Oct. 24, when our pastor was at the convention. Richard Largent and Mary Ann Unruh were married Oct. 29. Weekly Bible class and prayer meeting have again been resumed for the winter season. Women's Missionary Society met for an all day meeting for the month of November, canning 70 cans of chicken for relief. Dick Hillis of Formosa, veteran missionary, founder and director of Orient Crusades, spoke in church Nov. 11. Many attended other meetings of Rev. Hillis in the community, and are fortunate to hear him many times "over the air" while in this area.—Corr.

—**Garden Township Church, Hesston, Kan.:** The annual missionary rally was held Nov. 4-7. Speakers at the various services were Miss Floreine Dirks of Nigeria, Africa; Homer Mouttet from the Go Ye Mission of Oklahoma; Mr. and Mrs. Michell from Alaska; and Mr. and Mrs. Abe Cummings of India. Mr. and Mrs. Menno Sperling became the happy parents of a baby girl, born in October. They also have two fine boys.—Corr.

—**Bethel Church, Fortuna, Mo.:** Hearty greetings! We had the good fortune of having Miss Tina Quiring of the Congo Inland Mission with us Oct. 15-17. She had charge of the Sunday morning service. In the evening she spoke at the C. E. service on how she answered God's call to enter mission work. She illustrated her talks with pictures. Oct. 24-29, E. J. Miller of Moundridge, Kan., held meetings in our church. He and Pastor Albrecht called on some of the families during the week. The interest was good. Recent births in our church are a girl born to Mr. and Mrs. Don Hofstetter on Nov. 8. On Nov. 10, a girl was born to Mr. and Mrs. Ed. Baumgartner. On the afternoon of Nov. 10, the Bethel Brotherhood and the Ladies' Aid of our church held a public auction. The proceeds of which ($4800.00) will be equally divided for missions, relief, and needed repairs of the church. On the afternoon of Nov. 13, Miss Lizzie Loganbill, aged 62, was buried from our church.—Corr. (P. P. Hilty, pro tem)

—**First Church, Nappanee, Ind.:** Our Thanksgiving service, Nov. 22, was of unusual significance; it marked the first service in our new church. While there is yet much work to be done before it is completely finished, we are happy to be able to worship again in our own sanctuary. With better facilities we are looking toward an enlarging program of service in our community. Harvest Home program on evening of same day featured slides depicting "The Church at Work and Play." Canned foods were collected for use of Bluffton College and the Seminary, and an offering was received for Lincoln Hall (Bluffton College) furniture. We have three students at Bluffton this year: La Mar Richert, Bernell Slabaugh, and Sarita May Schrock.—Elva May Schrock, Corr.

—**Bethesda Church, Marion, S. D.:** Recently we enjoyed an evening of singing under the direction of Lester Hostetler, pastor of the Bethany Church, Freeman. Our pastor, T. A. van der Smissen, has shown slides of our mission fields. On Sunday evening Gerhard Scharten, Paraguay, South America, helped explain the pictures about our settlements in South America. Our church held its annual Harvest-Mission Festival on Thanksgiving Day. The speakers were Henry Brown and J. Herbert Fretz.—Corr.

Film Review

Agriculture and Food, black and white filmstrip, available from most denominational houses. Sale, $3.00.

This is one filmstrip in the series, *Encyclopedia of Bible Life,* based on a book by the same name by Madeleine S. and J. Lane Miller, published by Harper in 1944. The other filmstrips in the series are: *Old Testament Geography; Culture and Dress; Art, Drama, Music, and Worship;* and *Trade and Commerce.* The filmstrip, *Agriculture and Food,* describes such things as water supply, boats, sewing, harvesting, winnowing, baking of bread, sheep raising, etc. This filmstrip is not intended to be inspirational; nor does it give any direct biblical material. However, it does accurately portray the items it covers so that it should help to make the biblical record more meaningful for groups from junior high on up. A number of the pictures used in the filmstrip do not illustrate very well the description given in the accompanying manual. The pictures are not evenly good. The filmstrip, however, is well done as a whole and is useful in making the items covered meaningful.

The rich young ruler had morals, manners and money. He would be welcomed readily into many churches today, with no questions asked. He would make a good "joiner," but he would be a poor disciple.

Salvation is free but discipleship costs everything. Somehow, we have utterly lost sight of our Savior's drastic and often severe challenges to prospective disciples. Letting the dead bury the dead, denying self, hating loved ones, putting the hand to the plow—He used terms that demanded absolute obedience and unquestionable loyalty. Today we have tempered all this down and removed its sharp edge and have gathered a host of indifferent "joiners" who have not the faintest idea of what it means to "sell out" for Christ.

Jesus lost this prospect. The young man went away. Why didn't our Lord take him on milder terms and later lead him into complete surrender? That is our technique today, but Jesus was out for disciples, not "joiners."

"What lack I yet?" Here is the painful lack in our churches because it is the lack of so many of their members.

From DAY BY DAY

by Vance Havner
(Fleming H. Revell Company)

Announcing - - - -

Youth and Christian Love

For youth - - - - A special Sunday school quarterly

- Aimed specifically to help prepare young people for a consistent and clear life of Christian love.
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- To experience, in situations of anger and conflict, the overcoming power of love which seeks always to reconcile and to establish a working fellowship.
- To adventure forth with others in a healing work of love to those in physical, mental, and spiritual need.

FOR WHOM—YOUTH AND CHRISTIAN LOVE is written particularly for high school age youth, boys and girls, but it is usable for those under 14 years as well as those above high school age.

Single copies: 15 cents

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Junior Program and Lesson Material

Through the Year $1.50

The first unit in a series of program helps for use with junior age children. It includes ten complete programs for special occasions such as New Year's Day, Easter, Children's Day, Advent, and six other days. The unit has excellent poster suggestions, interesting stories, and project ideas.

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This book represents a twelve lesson study of the life and teachings of Jesus. An inspiring worship service accompanies each lesson and there are well-chosen stories for each program. Picture lists and hymn suggestions are helpful aspects of this unit.

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A mission unit to acquaint the juniors with the work in Colombia. The six lessons tell of the boys and girls, the work, the missionaries, and many other things of interest about this mission work in South America. The stories in the worship service outlines are true stories from South America. The author is a missionary in Colombia.

Light Comes to the Congo $1.50

Another mission unit about the work in the Congo in Africa. The seven lessons present worship service outlines centered around stories or articles of actual happenings on the mission field. The author of this unit is a former missionary to the Congo.

Available at your . . . MENNONITE BOOKSTORES . . . Newton, Kan. • Berne, Ind. • Rosthern, Sask.

The Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.

Christmas Carols

The "Sign" of Christmas

The Crooked Pine Tree

Meditations on the Sea

Volume 69 Number 49 December 14, 1954

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NOTE: NO "MENNONITE" NEXT WEEK

As is the custom, there will be no issue of "THE MENNONITE" for Christmas week. The next issue will be dated December 28, and will contain an index for the year 1954. The Editor and staff wish for all our readers a Blessed Christmas Season and a Joyous New Year.

The Mennonite

Editor, J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. E. Smucker, Maynard Shelly, Willard K. Claassen.

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THE COUNCIL OF BOARDS, 1954

One of the finest ideas recently developed in connection with our church work is the plan of having all the various boards and committees of the Conference meet at the same time and at the same place. Such a privilege came again in Newton, Kansas, during the Council of Boards meeting, December 1-7.

But, some may ask, what do these 65-75 people from across the United States and into Canada do when they get together in their respective boards and committees? They come together with a carefully arranged agenda and program. Much preliminary work has already been done. Special committees bring their reports for review by the respective boards. The whole field of the particular board's responsibility is again surveyed. In many cases, new ventures are launched. New suggestions are carefully weighed; various ways of improving, expanding, or developing the work are considered.

By the Board of Christian Service are considered such items as: extended mutual aid; the evaluation of the 1-W program; the report of a recent draft census to compare our present standing with ten years ago; the modification of the whole Deaconess pro gram; the advisability of opening a fourth mental hospital in the central states area; what about further aid to our Mennonite brethren in South America and Mexico; what about UMT?

The Board of Education and Publication deals with such important matters as: our Youth work; retreats; special organization for boys; graded Sunday school materials; the publishing of the youth hymnal; further work of the historical committee; expanding the visual aids program; merging of Newton Book Store with Headquarters office; survey of work of our educational institutions, etc.

The Board of Missions is giving serious thought to: developing and improving our round-the-world mission obligation where we are responsible for six million souls; opening new work in Formosa; turning over more and more responsibility to the Indian people in our work in India; first sound film produced, "The Call of the Cheyenne," a film now available to the churches; strengthening and expanding our city work, and many other important items.

The Board of Trustees and Finance are working on a plan whereby there is one co-ordinated Board, with representatives from all boards, to handle the various financial loans and aids now granted by the individual boards; preparing the total budget from various budgets of each board, and what is very important, how to raise these budgets this coming year. There is also the matter of pensions, and proper management, of radio work and how enlarged.

These various problems and many more are being dealt with in these various board meetings going on at this writing. A fuller account of the work is to be presented in a later issue.

Of Things to Come

Dec. 25—Christmas Day
1955—
Jan. 2-9—Week of Prayer
Feb. 6—Race Relations Sunday
Feb. 23—Ash Wednesday (Lent begins)
April 3—Palm Sunday
April 8—Good Friday
April 10—Easter Sunday

"FAITH FOR OUR DAY"

The Scripture selections which follow emphasize this theme.

December

15	John 15
16	John 17
17	Romans 8
18	Romans 12
19 Sunday	I Corinthians 13
20	I Corinthians 15
21	Ephesians 6
22	Philippians 4
23	Hebrews 11
24	Revelation 21
25 Christmas	Luke 2:1-20

For those who want to continue reading the Bible the last six days of the year, these passages are recommended:

26 Sunday	Luke 2:21-52
27	John 1:35-51
28	Psalms 119:1-40
29	Psalms 119:41-80
30	Psalms 119:81-128
31	Psalms 119:129-176

—American Bible Society

Editorials

Maynard Shelly, Guest Writer

CHRISTMAS ATTITUDES

The closing verse of the Nativity account in the second chapter of Luke suggests an attitude for our Christmas experience.

"Mary kept all these things, pondering them . . ." (2:19 RSV), shows us a gleaming cameo of the Mother of Bethlehem after the night of the birth was over. And she pondered many things. She remembered the angel in Nazareth who said that this boy would be a king. How could she forget that painful trip to Bethlehem? It all seemed like a coincidence. Or was it a coincidence? And then there were the shepherds. They also heard angels and came through the dark streets to a dark stable.

So Mary pondered, but she did not understand. Twelve years later at the Temple where a boy talked overtime to some old men and thirty years later where a young rabbi was asked about wine at a wedding reception, she showed that she barely understood the ways of Jesus. Still later, as she wept at the gory sight on the Place of a Skull, everything seemed mixed up.

But Mary pondered. She pondered the mystery of the Incarnation, a mystery neither she nor anyone else has been able to understand. It is the mystery of the Virgin Birth. It is the enigma of God made flesh and dwelling among us. There is the mystery of "how" all of this happened. And as if that weren't enough, there is the mystery of "why" God did it.

Let us all ponder. We won't understand it all. Bethlehem is a bright flash of light. Small slivers of that light break into our vision, even to us who live in a dark century a long distance from a B. C. Bethlehem just turned A. D. Something happened to the world when Jesus was born. From another world and another dimension someone came to tell us about what was beyond the rim of our world. And just what words did He say? We forget many of them, but somehow they all seem to say, "God loves you and wants you."

"PAX"—OUR GIFT TO THE WORLD

Everybody gives gifts at this season. Christmas lists are long. We give to many people.

We give for many reasons. In part we imitate the Wise Men—those strange men who brought strange gifts to a strange baby born in a strange place. We want to follow the example of God, who in the birth of Jesus gave His Son—a gift to the world.

A gift to the world—how about that? Have we included a gift for the world on our Christmas lists? Sounds expensive. It is.

During the last six years the Mennonites have been giving a gift to the world through the men who serve in the Mennonite Central Committee PAX program. These units specialize in giving service to people in need. Of the one hundred men from all Mennonite groups who serve in PAX, most of them work in Germany, building homes for refugee families while others in Greece demonstrate practical ways of farming in a hill country losing its soil. In Holland, France, Jordan, and Iraq, other PAX men hold out a helping hand.

The Song of the Angels promised peace. God gives us real peace in Jesus Christ. It is the only gift we have to share with the world. There are many packages in which to wrap gifts. Peace has only one wrapping. It is the wrapping God used to send His peace to the world; for God sent peace in the form of a human being. So also our small gifts of peace to the world must be clothed in flesh and blood.

The flesh and blood packages of peace are our PAX men, along with all other missionaries and Christian workers who proclaim in word and deed that Christ redeems sinful men. PAX means "peace," and our PAX men suggest the way to impart peace. We give ourselves in loving and humble service.

ABOUT AUDIO-VISUALS—TEACH BY ALL MEANS

The "hatchet-carpenter" was the comic figure in many funny stories and jests repeated on our farm. He had one tool which he used for all jobs. He produced results, even though they were crude.

The teaching in our church schools suffers from this same "one-tool" approach. Perhaps it is the lecture method that we have found quite versatile. And good words coming from the heart through the mouth of an earnest believer will always have a place in our teaching "tool chest."

But do we have other tools? I wonder how many Sunday schools in our General Conference use audio-visuals in their teaching? Some use non-projected visuals like picture rolls and flannnel graphs in children's departments. But what about other methods for these classes and all age groups.

There is the motion picture film story and documentary which we sometimes use for "dessert," that is, entertainment, though of a pious kind. Why not use this tool to sharpen our discussion of biblical events and teachings?

All of us have suffered "indigestion" from the traveling lecturer with his two or three hundred colored slides. But a few well-chosen slides can tell a good story and make a point, if we spend time in selecting the right ones. Filmstrips are the most convenient and inexpensive aids in the projected field. They can be purchased and used over and over again.

Pictures hung on our classroom walls can teach. Don't let a picture once it is hung become a "sacred cow." When it no longer teaches, or if it never did, take it down, even if you have to wash the wall afterwards.

Audio-visuals are tools for teaching. They do not teach by themselves. We use them. And there are many other tools and means of teaching.

Let us teach the Word of God by all means.

The "Sign" of Christmas

HENRY W. GOOSSEN*

"And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger" (Luke 2:12).

These words were given to the shepherds by the Angel at the time of the announcement of the birth of Christ. The shepherds were given a "sign." This was not a sign in the sense of giving direction or pointing the way. It was rather a description of circumstances. These conditions were to be proof or a "sign" to the shepherds when they came to Bethlehem that this was the "Savior, Christ, the Lord" whose birth the Angel was announcing.

We are again in the season of Christmas. Do we not likewise need to look for evidence of the true Christ in our midst? What is our "sign"? What is it that today indicates to us whether or not we observe this Christmas season in the true spirit?

The shepherds were to find a babe. They found not only the babe, but "Mary and Joseph and the Babe." They found a family and the babe was the center of attraction. Christmas is still being observed in family units. This, however, does not mean that Christ always has the pre-eminence. For many people it is merely a family holiday. It brings with it merriment and much excitement that often leads to frustration. Pocketbooks become depleted, the family becomes physically exhausted and the real joy and happiness is never experienced. Christmas is to be a Holy Day. The Christ Child, who became the Wonder, the Savior and Hope of the world, must have the central place in the family circle.

In each home gifts and giving are a very real part of the observance of the day. This whole idea is deeply spiritual. When rightly observed, it is also profoundly Christian. "For God so loved the world that he gave his only begotten Son." Gifts and giving should and can be a true "sign" of Christmas.

The gift itself is important. Not all gifts, however, are "signs" of the true Christmas. The question comes, "What shall we give them this year since they have all the essentials for living and might not even appreciate what we select?" Advertisements in the popular magazines propose to have the answer to this problem. They say, "Give wine or whiskey, the gift of 'distinction.'" And many people fall for such appealing but deceptive advertising. Can that which destroys the body, mind, and soul be a "sign" of the Christ who himself "grew in wisdom and stature, and in favor with God and man"? The answer is obviously "no."

In recent years many families have sought to simplify and bring about more equality in Christmas giving by "drawing names" and stipulating the price to be paid for the gifts. This may be more simple and provide for greater economic equality in family living, but is this a "sign" of Christmas? To exchange one commodity for another is barter and was in days of old the accepted method of buying and selling. To give a gift is not to buy or sell nor is it to expect anything in return. God's motive for giving was love. This is not to say that in this type of gift exchange no love is present. This method, however, is a rather stereotyped and mechanical way of doing. It has a tendency to do away with the highest motive for giving. The Apostle Paul admonishes, "Quench not the Spirit."

Rather than trying to be equal in our family giving, a more wholesome "sign" of Christmas might be to identify ourselves with other people. The "sign" to the shepherds was that the babe was to be "wrapped in swaddling clothes." This has frequently been referred to as an indication that Joseph and Mary were economically poor. They may have been. However, in that day and even today, it is a common practice to wrap infants in swaddling clothes. Probably this could serve to remind us that Christ was identified with others at His birth. "The word became flesh." "He took upon himself the form of a servant and was made in the likeness of men."

Yet, Christ was uniquely different. The "Sign" to the shepherds was also the babe "lying in a manger." It was not a common practice to place infants in a manger at the time of Christ's birth nor is it done today. Might this then remind us that Christ was different from others in that He was "without sin"?

Could this then say to us that the true "sign" of Christmas today is for families to identify themselves with others but remain uniquely different from the world? Could the family circle not be widened to include neighbors, the unfortunate, the needy, the handicapped, the lonely and the aged? Gifts need not be only in kind and may well go outside of the family circle.

Why not send a card to the folks in the next block who have small children saying, "We will baby sit with the children while you attend the cantata on Friday. This is our Christmas gift to you." Why not call the neighbor family who the year through take turns staying home with their invalid grandmother, saying, "We will stay with Granny while you go to the concert on Wednesday. This is our Christmas gift to you." Why not write your farmer friend saying, "I'll do your chores over the week end, so you can go to visit your relatives in Chicago. This is my Christmas gift to you." Or, why not share the Christmas dinner with a bachelor who would otherwise have no special meal.

We can identify ourselves with others at Christmas by taking on their roll for a time. We can be uniquely different from the world by rendering gifts of service. Our Christmas gifts this year can be a very real "sign" of the true Christmas spirit.

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*Pastor, Hanston Church, Hanston, Kansas.

The Valuable Gift Often Rejected

EDWARD DUERKSEN*

About fifty years ago I received a Christmas gift which I very little appreciated. The reason was, I felt I had outgrown the gift. I pretended to appreciate it, but in my heart I rejected it and seldom looked at it. The box contained small toy animals. My pride was touched and I was humiliated, yet it made a lasting impression. Often I think of it now as a lesson of purging and pruning.

But I am thinking of another Christmas gift, wrapped in swaddling clothes and laid in a manger. This gift was very small but meant very much to the giver and the original receivers, for they realized the value of its contents. The name of the gift alone revealed the value of it. "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21).

Mary and Joseph were the first recipients of the gift, adored by the shepherds and worshiped by the Wise Men. It indeed was a precious gift. This gift was not only wrapped in swaddling clothes, but it was also wrapped in human flesh: "And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

A wonderful gift, so precious that one would scarcely think of destroying even the wrapping of this gift. Yet we find that immediately upon the announcing to the world, King Herod, fearing to be dethroned, planned the destroying of the wrapping.

The gift was *God's love* manifested in living reality, wrapped in human flesh, and sent from heaven to this earth. What a Gift! And Jesus walked about in the flesh proving, testing, and expressing God's love. Many, unlimited numbers, were affected by God's love through Jesus Christ.

The multitudes, even before the gift was unwrapped, thronged Him and pushed Him into the boat, as it were, to be able to present God's love within Himself. Isn't it true that the value of the outward wrapping is determined by the value of the gift within?

This leads us to another aspect of this valuable gift. The time came when cruel hands (and doesn't it seem cruel to break the nice wrappings of a precious gift) broke the wrappings. To have the gift the wrapping must be broken. So Jesus, who came to do the Father's will, was brought down from heaven's glory, in Himself the Father's love, had to be broken that God's love could be distributed to the whole world. The sweet-smelling savor of the sacrifice could reach God, and He in turn could express His delight and acceptance of the gift. But more, that He could reconcile this world of sin and damnation unto Himself. (Eph. 2:16).

Jesus' body was broken. The cruel hands, God's chosen people, unsympathetically, cruelly, with hammer and nails, with the crown pressed on His head, with lashes upon His back, with words of "crucify Him," nailed Him on the tree. They did not realize that "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have everlasting life" (John 3:14-15).

The body was broken for you and for me. "He was wounded for our transgressions, he was bruised for our iniquities, and with his stripes we are healed" (Isa. 53:5). "He was made sin for us who knew no sin, that we might be made the righteousness of God in Him" (2 Cor. 5:21).

(Continued on page 778)

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*Pastor, Butterfield Church, Butterfield, Minn.

How Shall My Soul Receive Thee?

(Wie soll ich Dich empfangen)

How shall my soul receive Thee?
How shall I greet Thee, King?
For whom all Zion waiteth,
For whom our songs we sing!
O Jesus, Jesus, clothe Thou,
Thyself my soul adorn;
In garments of salvation
Let holy praise be born.

Behold, Thy Zion spreadeth
Green palms before Thy feet;
And glad hosannas blending,
Ring loud our King to greet.
My soul shall ever flower
With songs of praise for Thee,
And bless Thy name unending—
For Thee my life shall be!

I lay enslaved in bondage—
Thy love hath set me free!
I suffered shame and sorrow—
Thy hand hath lifted me!
I walk in Thine own presence—
What treasure is my gain!
What bliss shall crown my sojourn,
Oh King, with Thee to reign!

What else hath brought Thee to me,
What else but love untold!
That came to seek the dying,
The lost far from Thy fold.
What else but love immortal,
Compelling in Thy breast!
That came to heal earth's wounded,
That came to give them rest.

When man Thy love rejecteth,
Death's wages he doth find;
When he Thy love embraceth,
A Savior wondrous kind.
O Jesus, Jesus, Jesus,
To Thee, Oh Zion's King,
Shall my soul now and ever
Its glad hosannas sing!

Translated from the German by Mrs. Joanna Andres.

The Crooked Pine Tree . . . . A Christmas Story for Children

BARBARA C. SMUCKER

The crooked pine tree shivered sadly in the winter wind and drew in his thick green needles for warmth and shelter. This was the season of greatest sorrow for the tree because it was Christmas. It was the time when being crooked meant being forgotten.

The trucks with Merry Christmas signs painted along their sides had come to the forest. They jogged and bounced like giant grasshoppers over the rough frozen ground and the strong shouting men who rode on them were carefree and merry. Their gay plaid shirts and warm-colored hats streaked through the green boughs of the pine forest like bright winged birds.

One of the drivers sang in full notes,

"Jingle bells, jingle bells, jingle all the way . . . ."

The sound echoed far into the cold, crisp air and all the trees swayed with its magic melody.

The crooked pine tried not to hear. He didn't mind when the children called him "Old Bendy" as they walked to and from the little church on the hill. But the sap in his limbs grew cold when he remembered the words of the Christmas tree cutters in the past.

One year one of them chipped his bark with an axe and then sneered, "Don't bother with this ugly bent tree. Nobody wants him for a Christmas tree."

Another year a burly man roared, "Well Old Bendy's still green. He'll probably stay here until he rots. What could you do with a tree like that?"

It was the same each year. Unkind remarks were always thrown in his direction. And year after year he watched the tall straight pines around him stretch proudly into the sky, waiting to be chosen as Christmas trees.

When he was younger the crooked pine believed that if he stretched with all his power he too could send his topmost needles into the sky above him. Now he knew this could never be and he was content with the little life of the forest around his trunk until Christmas came.

Today Old Bendy shrugged his branches at the trucks and whispered to his friend the squirrel who curled up warmly beneath his low-hung limbs,

"If only I could call back to the gay singing men," he said, "I would tell them the story of my crooked trunk."

"Tell me the story, crooked pine," begged the small, furry squirrel. So Old Bendy forgot for a moment the Christmas tree trucks and the carefree men and remembered his first Christmas.

"It was a cold, icy winter, little squirrel," he began with a shiver, "and I was the tallest and the straightest of all the young trees. My uncle, the giant pine, stood beside me. He was waiting the sawman's blades for he had been chosen for the community Christmas tree to be placed in the village square. He was proud and happy."

"But what happened to you, Old Bendy?" chattered the small huddled squirrel who never liked long stories.

"The men who sawed were new to the forest, my little friend," answered the crooked pine kindly as he hurried his story, "my uncle fell before they planned. He would have crushed them to death if he had not landed on me. They were so frightened they ran away and left him and for years and years his trunk leaned on mine. Not until the winds cracked him in two was I free. But then it was too late; my trunk was already crooked.

"But you saved the life of two men," blinked the little squirrel, for snow had started to fall and blew in his eyes.

"For that I have always been grateful." Then Old Bendy suddenly laughed at the solemn blinking eyes of his little friend and he bent his branches lower to protect him.

The tiny flakes were the herald of a cold and swirling blizzard. By nightfall the Christmas trucks had departed, chugging and crunching through the glittering, sifting blankets of snow.

Old Bendy creaked with the weight of the snow on his long thick needles. His crooked trunk ached as he stretched with all his power to hold it up. He must shelter the small friends of the forest who huddled beneath him—the furry little animals and the chirping snow birds.

The wind moaned and twisted around him and the snow piled steadily over the bent pine branches turning Old Bendy into a lopsided igloo.

But above the roar and the cold, Old Bendy heard a frightening sound—the cry of a small child lost in the storm. The kind old tree shook his lower branches frantically and swept his firm, green needles out into the night. Almost at once a little boy's hand grasped the needles and the tree gently led him into the hollow warmth under his aching trunk. The small birds and the furry animals blinked their eyes happily and the tiny boy quieted his sobs. He slid to the ground, leaned his head on the trunk and went to sleep.

The friendly squirrel scampered to the little boy's side and peered into his face to make sure he was sleeping. Then he jumped about chattering excitedly.

"The boy can't hear me talk now, Old Bendy. He's the widow's son Joe, who lives in the log house in the village."

Soon there were lights searching through the darkness, like paint brushes sweeping great yellow strokes over the smooth white earth. Men on snowshoes raced here and there among the trees. "Joe . . . Joe . . . ," they called, but the small boy slept on.

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Because God So Loved the World

RALPH W. BERKY

Because God loved the world
And loved so much at that
His Son He gave The world to save—
Christ—His magnificat!

In flesh and blood so real —
So human—So complete—
A little child—So pure—So mild—
No rose could be so sweet!—

We have of Christmas now
And with it—Easter too—
A Risen King Who took death's sting
To let Heav'n's hope shine through!

But—since the world today
Is soulsick just as when
The Christ first came His Precious Name
We must proclaim again—

The homeless refugees
Who wander to and fro—
The multitude which has no food
And turns to hatred so—

The starved here for the Word
Which is life's fullest bread—
For such Christ is the genesis
Whence all the world is fed—

With "Extras" left enough
That ageless dream to span
When Peace, Good Will the earth shall fill
And God shall dwell in man!—

Film Review

When Jesus Was a Boy, colored filmstrip, available from Society for Visual Education, 1345 W. Diversey Parkway, Chicago, Ill., sale, $5.00.

This filmstrip uses pictures produced by Elsie Anna Wood. Alternating with the pictures is a script which appears on the filmstrip. The script contains modern expressions such as: "I'll be a carpenter when I am a man." Actually we have very little material in the Bible concerning the boyhood of Jesus. However, the filmstrip pictures in an excellent manner the life of a boy in Palestine two thousand years ago as he is growing up in Nazareth. This filmstrip would help to make the boyhood of Jesus meaningful to children from kindergarten through the younger junior age groups. The pictures are attractive and the color is good. For younger children the teacher should explain each picture rather than read it to the children. This same material is available in slides. There are fewer slides than there are frames in the filmstrip. The sale price of the slides is $12.00. The set can be rented for $1.50 from the Society for Visual Education.

Stewardship Gleanings

Christmas, Missions, and the World Mission of the Church

ANDREW R. SHELLY

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matt. 28:19-20).

These lines are written on November 24, in Rev. Paul Boschman's study in Miyazaki City, Japan. We are in the noon recess of the missionary conference. This is a three-day conference and it opened this morning. All but two of our missionaries are present.

If my scheduling is correct, this will appear in *The Mennonite* shortly before Christmas. Christmas reminds one of many things. This Christmas will be very unusual in that we will be far away from home. Naturally we will be thinking of our families and many friends in the homeland.

But, far more than that, this Christmas is unusual because we are seeing more clearly what the coming of our Lord Jesus Christ has really meant to us. Not only do we think of this as individuals, but as a people. When one notes a people and culture where Christ has not been known one sees this more clearly.

This is a stewardship article. I want to refer to three considerations:

I. The Purpose of Christ's Coming. Of course I know we are aware of this. Too often we attach too much sentimentality to certain aspects of the celebration of Christmas. Certainly we want to honor the birth of Christ. We want to understand more and more clearly the implications of the virgin birth. The details of the first Christmas are inspiring and ought not to be lost.

But, to celebrate the birth of Jesus we must concentrate also on the central purpose of His coming. It is the same Person who was born in Bethlehem of Judea, whose birth we celebrate, who uttered the memorable words at the top of this message. It was He who expressed the central purpose of His own coming. He brought salvation and it was His purpose that this be spread to the whole world. In these verses we see the commission, an admonition to teach "all things," and a promise.

II. The Implications of This. Each generation must apply the commission to the times which are contemporary. To us that means right now. The vital knowledge of Christ's coming ought to be known among the peoples of the earth. There can be no logical, spiritual or scriptural excuse for limiting the spread of the gospel of our Lord Jesus Christ.

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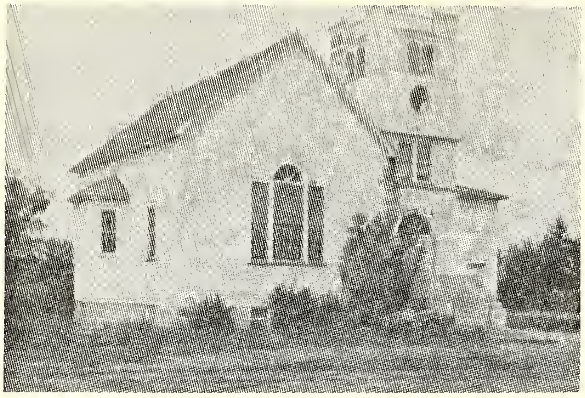
Church Celebrates Fiftieth Anniversary



On Sunday, November 21, the Fiftieth Anniversary of the Swiss Mennonite Church, Alsen, North Dakota, was held. The special speakers for the occasion were Rev. J. J. Regier of Omaha, Nebraska, and Rev. Edward Duerksen of Butterfield, Minnesota.

For the morning service the theme for consideration was "The Mission of the Church," and for the afternoon "The Blessings of the Lord to the Church." Four of those who were charter members sent in greetings which were read during the afternoon service. These were Mrs. Elizabeth Schrag, Tacoma, Washington, Mr. and Mrs. Carl Graber, Freeman, South Dakota, and Mrs. Anna Graber, Minneapolis, Minnesota. Mrs. Graber is still a member of the Alsen Church. Miss Leona Bartel has compiled a history of the past fifty years of the church, which was also read during the afternoon service.

The Swiss Mennonite Church was organized on December 2, 1904, near Starkweather, North Dakota. In the year 1898 ten families, many of whom had come from the Freeman, South Dakota, area, settled there. Rev. Christian Kaufman, pastor of the Salem Mennonite Church, Freeman, South Dakota, came to visit this small group which included members of the church that he was then serving. At the time of his second visit in 1904, he suggested that a church be organized. Twenty-nine souls recorded their names in a book as members, and thus the church became organized as the Schweitzer Mennoniten Gemeinde. Of these twenty-nine charter members, eleven are still living. In the year 1910-1911 some of the families moved from the Starkweather area to Alsen, North Dakota, at which time the address of the church was changed to Alsen, North Dakota.

The present church building which seats about 275 people was dedicated on September 13, 1919, during the ministry of Rev. N. F. Toews. The following year a parsonage was purchased.

Those who have served the church as pastor are Rev. Martin Fast, 1911-1915; Rev. N. F. Toews, 1917-1926; Rev. Edward Duerksen, 1926-1941; Rev. Albert Kleinsasser, 1941-1942; Rev. Waldo Flickinger, 1943-1947; Rev. Abraham Unruh, 1947-1948; and Rev. Daniel Regier who is the present pastor.

Although 205 souls have been baptized in the church upon their confession of faith in the Lord Jesus Christ and 304 souls have united with the church, the membership at present is only 82 members. Many of the older members have gone to be with the Lord and the young people have gone to other areas to make their homes.

In 1947 the Sunday school took on the partial support of Verna Janz, missionary to Africa. One of our former members, Mrs. Victor Graber, is serving the Lord as missionary to Africa with her family.

Thus we can say with Samuel, "Hitherto hath the Lord helped us" 1 Sam. 7:12.

—**Mrs. Jake Toew**

New Church Organized

The Mennonite Community Church of Fresno, California, became formally organized as a church in a special service on Sunday afternoon, November 21, when charter members were received into the church.

Formerly known as the General Conference Mennonite Fellowship of Fresno, this group has been meeting regularly since May, 1953. Rev. Dan Schellenberg of Reedley, served as supply pastor until July, 1954, when Rev. Peter J. Ediger began his services as the full time pastor.

The church has purchased a three-acre building site in the Northeast suburb of Fresno. They are working on building plans. In the meantime, their services are being held in a community church building.

Forty-one people were received into the church as charter members. Of these, thirty were received by letter of transfer from the First Mennonite Church, Reedley, nine by letter of transfer from other churches, and two upon confession of faith. Rev. Aaron Epp, pastor of the First Mennonite Church, Reedley, received the pastor of the new church, Rev. Ediger, and Mrs. Ediger into the church. Rev. Ediger then extended the right hand of fellowship to the other charter members. The prayer of dedication was followed by words of greeting from Rev. D. F. Schellenberg, the former pastor; Rev. A. P. Koop, assistant pastor of the Mennonite Brethren Church, Fresno; and Rev. Epp, who is also the president of the Pacific District Conference. Orlando Schmidt, chairman of the congregation, Mrs. J. J. Janzen, Sunday school superintendent, and G. F. Schmidt, who gave a history of the church, expressed gratitude to God for His leading the church to this important occasion.

Meditations on the Sea

WALTER and MARTHA DYCK

We had just boarded the *S. S. Argentina* on Pier 32, in New York harbor. Among the many kind assuring letters that greeted us was one from my parents. They sent us on our way with Psalm 93:3-4 as a basis for our meditations at sea.

"The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea."

For two who come from Kansas, far from the seemingly unending expanses of water—and more and more water—this ocean voyage was another new experience. Even a 33,000 ton ocean liner can heave and toss in curious ways.

The first day or two saw us crossing the Gulf Stream. Many soon felt that tender spot in the pit of the stomach. For us it was not particularly helpful for reading and meditation. But we could eat and sleep. It can be most relaxing and restful. We have enjoyed our first five days thoroughly.

The greatest gain has been the friends we have learned to know. "The Lord on high who is mightier than the noise of many waters" has ways of bringing people from all parts of the world together. Around our table, for instance, at the head, is the purser of the boat, at home in New York City. Next to him is an organ manufacturer from Buenos Aires; on the other side is a lady going to Argentina. Next to her is a man from Long Island going to visit his relatives in Rio de Janeiro. Two others are a Salvation Army couple from Canada going on a seven-year assignment to Sao Paulo, Brazil.

This morning we landed at Barbados, British West Indies. A Christian brother, though dark of skin, a native of Trinidad, was just returning to join his wife and four children. He had studied for a number of months in America. He offered to take us around and show us something of the work they are doing on this island. We had had a most stimulating discussion about the contribution of the Anabaptists to Protestant faith and life. We shall never forget his radiant but tender experience with Christ. He promised to write us. He will be counted among our friends in the days to come.

At 11 o'clock each morning we are taking Spanish lessons. In this class are those from the States, of course, but also one from Italy, and one from France. With all the smoking and drinking on the boat, we can already say, "No Fuma" and "No Beba." How one yearns that there might be more hunger and thirst after righteousness.

The services on Sunday morning, held in the first class lounge, were conducted by the minister of a Methodist Church of Corning, New York. He spoke on "Follow Me." It was a very good message that did our hearts good.

We are on our way to our assignment to visit the brethren of the faith in South America. In another week we hope to stop over in Rio and Sao Paulo. Then in another week we hope to arrive in Montevideo.

A letter addressed to the Andrew R. Shelly party this morning cost $1.20 in local postage. We are following them in our prayers, happy also for the many who are following us in their daily intercession.

Thy Christmas -- Which?

Christmas! What does it mean to thee?
Means it nothing to thee? Then is
The carol of the bells mere clattering noise?
Are brilliant colored lights a gaudy show?
Dost thou regret that on that day thou canst
Not earn a wage to drink and have thy "fling"?
Then, friend, thou art indeed a helpless soul.

Christmas! What doth it mean to thee?
Means it little to thee? Does thy
Receipt of gifts mean but material gain?
And is thy gift mere bait for high prestige?
Is the day or two from work apart thy chance
To have thy merry, per'aps "too merry," party?
Is ancient myth of Santa Claus the highest?
Do well known sounds of Christmas time but scratch
The surface of a heart still cold and hard?
Then, friend, thou hast not come half of the way.

Christmas! What doth it mean to thee?
Means it much to thee? Does many' a
Sincere wish to thy friends go out on card?
The caroler's voice from house to house aringing,
Does it thy soul make overflow with joy?
Do family ties grow even yet the stronger?
And does thy heart unfold to poorer brothers?
Then, friend, thy sight is broadening and clearing.

Christmas! What doth it mean to thee?
Means it all to thee? Is this:
"On earth peace among men with whom He's pleased,"
A challenge to thy soul to make thyself,
Thy home, thy nation, and thy world as well,
Fit temples for the glorious Prince of Peace?
Does it make any difference to thy soul
If Christmas has its music, gifts, and tinsel,
Or if no trimmings do the day adorn?
Then, friend, thou art a saint upon this earth.

—Dorothy Ewert
High school Junior

THE VALUABLE GIFT OFTEN REJECTED

(Continued from page 773)

What a precious gift within the wrappings. God's will was finished through Jesus Christ. God's love now was shed abroad in all the world; the fragrance ascended unto heaven and was accepted, and we are reconciled to God. And now whosoever will may come, and him that cometh unto God through Jesus, God will never cast out.

Now let us compare God's gift wrapped in human flesh given to man, and man's gift wrapped in metal. The one is unto life, the other unto death. Both have to be broken to have the desired effect. The bomb or cartridge is made for destroying life, guilty or not guilty. As it explodes or breaks it causes sure death. The body of Jesus as it was broken brought life to the sinner, dead in trespasses and sin, not only temporarily but for all eternity. It also washed him clean from all sin with its own blood.

Let us again appreciate God's gift to men and worship God through the gift, shed abroad in our hearts, whose savor has reached to God with a pleasant odor.

Let us not feel that we have outgrown this wonderful gift, God's love, but humbly bow before it with full submission and grateful heart to God for His unspeakable gift to men. May the Holy Spirit again make this gift precious and meaningful.

THE CROOKED PINE TREE

(Continued from page 774)

It was the preacher of the church on the hill who thought of Old Bendy. He flashed his light over the great white hump of the branches and parted the needles to crawl beneath. And there was Joe, snug and warm—his head leaning against the sturdy bent trunk.

The men on snowshoes came and wrapped blankets around little Joe and carried him away with a sleepy smile warming his face.

But the preacher stayed beneath the sheltering tree stroking its trunk with sensitive fingers.

"This is the wood I must have for the Cross on our church," he mused, looking far up the hill to the church in the forest.

Then he spoke right to Old Bendy, "You have known and borne the burdens of men and beast, my friend," he said, "the Cross of our Savior would have great meaning if carved from wood such as yours."

The crooked pine tossed and swayed with the whistling wind, shaking the snow from his branches, and the ache in his trunk disappeared.

It was Christmas—and he above all the trees in the forest, had been chosen for something far greater than a Christmas tree. He was to be a Cross that would represent Christ every day in the year.

STEWARDSHIP GLEANINGS

(Continued from page 775)

All of us know that multitudes have not yet been given the opportunity to accept Christ.

III. The Personal Application. This morning at the Missionary Conference I went over the far-flung mission outreach of our Conference. Using map after map, I described the breadth and work of our work on which the sun never sets. The Lord has led us to very strategic areas of mission work. There is no question about the need, and the Lord is using our workers in a marvelous way.

It takes news quite a long time to reach us from the homeland, but disturbing news has been coming regarding our budget. Considering our opportunities and our resources, it would seem incredible that our budget would not be reached.

I hope our readers will not feel I am too personal, but I must express my overpowering conviction. In the States and Canada I traveled some 30,000 miles before leaving on this trip covering most of our Conference. Although I know that crops have been a bit short some places, and prices have been disappointing in some areas, our total income has been large.

We are planning to give an extra sum for the fulfillment of the Great Commission, the great world mission of the church. I feel constrained to challenge all our people everywhere in these weeks which still remain to rally behind the cause in the name of our Lord Jesus Christ. May gifts flow in from all over which will not only reach the $525,000 budget, but exceed it. I am going to do it from Japan. Let us pray about it and during this Christmas—Year End season gladly share for the Lord's work. And, of course, I am concerned that the total budget be met. The whole work belongs together.

I look forward to receiving word while in India that our home constituency has stood by the cause and the budget has been met in full.

Just Candle Light

I may not be a beacon light
That sheds its beams afar,
And touches lives o'er all the earth
Like some great gleaming star.

More likely that the light I give
Is like a candle flame,
And few among the earth's vast throng,
Will ever know my name.

But if a little candle flame
Is all that I can be,
Yet I may light for someone's feet,
The way to Calvary.

So may my life burn brightly on,
A candle in the night,
For someone groping in the dark,
May need my gleam of light.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas.

Christmas 1 A.D.

Your face, Jeriah, tells me you have heard some interesting news at the market today. You mean there were some strangers in town, Magi from Babylonia? It is very interesting to know they visited Mary and her child at Shebaniah's house. It is certainly too bad you weren't with us that night when the angels visited us. Let me tell you about it.

I don't believe I will ever forget the stillness of that night. The moon was so bright a person could see for miles. We had just moved the sheep to a grassy slope about a mile from the city. Because of the brightness many of the sheep were grazing. The city lights were brighter than usual. You will probably remember that was the time Augustus was taking a census of all the people. I guess the city was quite crowded that night. Melchus told me later that he had never seen so many people without a place to sleep. He said all available rooms were taken and many people had to sleep outside.

Since we had just moved the sheep to this pasture they didn't cause us any trouble. Those that weren't grazing were lying peacefully in the tall grass. Since there wasn't much to do, the six of us were sitting on that stony ridge about a mile to your right. For some reason we were talking about the history of this place. Jeriah, do you realize the importance of this country? I can easily see why King David could write so many beautiful psalms. He must have spent many pleasant hours watching his sheep out here. You know, I think one of the most beautiful of his psalms is the one that starts with the words, "The Lord is my shepherd, I shall not want."

Jeriah, have you ever seen an angel? I tell you, seeing one is the most terriffic experience a person can have. Anyway, the six of us were talking when all of a sudden things became very bright. I thought it was just my imagination but then I noticed the others were aware of this brightness also. I looked up and what I saw petrified me. I didn't quite know what to do with myself. There stood an angel. It was then the angel spoke to us and told us in these very words, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger." Before we could even get our thoughts straight there was a whole group of angels surrounding the one that spoke to us. They sang the most beautiful song I have ever heard.

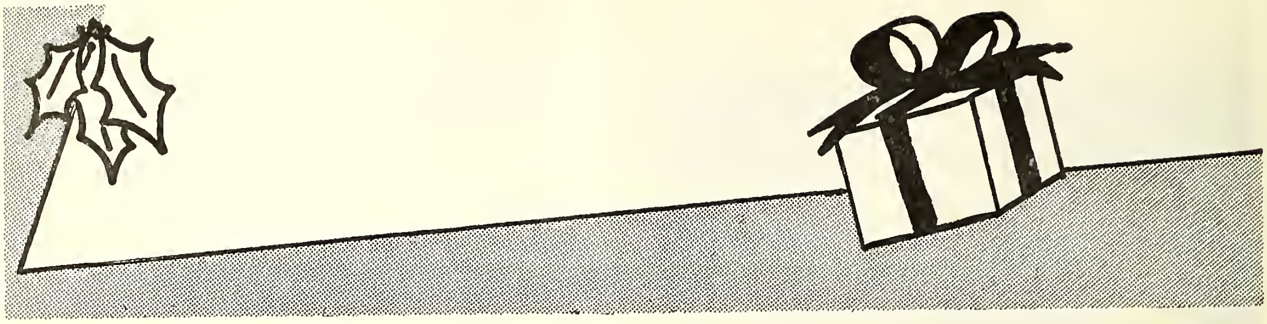
After these angels left we couldn't think of anything to do but go and see this child. It didn't once enter my mind that the sheep might stray while we went to the city. We cut across the pastures and vineyards so we could get there sooner. It may sound strange to you, but in spite of all the people in the city that night we didn't have any difficulty finding this child. We found Him at the very first stable where we asked for information.

I can't quite describe to you what happened to me when I saw that child. Something was working inside me and I wanted to be good to everybody and try to make people happy. I cannot help but think that the message the angel told us was true. And you should have seen Mary. While we were telling Joseph and Mary about what had happened and what the angels had said Mary just sat there. She didn't say a word but her eyes spoke for her. To me, they seemed to be telling us that she too had been told this same message. That night she seemed so different from other women. She was dressed in common clothes and yet there was beauty about her. I believe God was with her that night.

Jeriah, you were talking a little while ago about the things those Magi brought for this Savior. You were saying you wished you had that gold, frankincense, and myrrh to present. I wonder whether you would really present these gifts to the child. You must remember they probably cost more than you have made during your whole life. I believe there are some things we can present to him that are far more valuable than gold, frankincense, or myrrh. While I was standing there, looking at this child, I believe I learned true worship. I didn't have much in material things to give so I gave what I had there.

(Continued on page 780)

Christmas -- 1954



The Christmas rush is on! You can find no parking place for your car downtown. Mobs in the stores are unbearable. But you must get your shopping done. Shopping for what? Why, gifts to give to friends and relatives, for giving gifts is a long established Christmas tradition. This is the reason for so much congestion.

The idea of giving was originally considered the mere symbol of a greater sacrifice. But we, especially here in America, pride ourselves in having come to see the real point which the old Christmas story is trying to make—the point that Christmas is for everyone. At one time, only a few Christians understood it; but now, we feel, all of us have learned that its true significance is kindness and giving, and we have set aside a day each year to celebrate these significant virtues. Mohammedan, Jew, Christian, theist, or atheist—none will deny that kindness and charity are worthy virtues. And so we all enter the celebration with hilarity and the exchange of gifts. Is this what Christmas meant in Bethlehem?

Christmas is a joyous occasion, but is this all that Christmas giving really means to us? Is Christmas the celebration of goodness and happiness expressed through the presentation of gifts? Such a celebration is quite possible without drawing Christ or Christians into it. And perhaps this has happened too frequently.

Recently, two ladies were planning a Christmas party for a group of underprivileged children of varying backgrounds. The central theme of the party was to be Santa Claus and his popular mythical company. One of the ladies, who had been paging through a book of Christmas carols to select appropriate songs for the party, became quite exasperated. Finally, she said in a disgusted tone of voice, "I can't find any songs for our party, they are all too Christian." This may be the experience of anyone who attempts to add to or to change Christmas. After all, the first Christmas was a realistic Christian affair with Christian implications for our lives.

Even some church members feel slightly disgusted with the thought that Christmas should make specific religious demands upon them. But Christmas does make a claim upon us. At the very heart of our celebration and our giving must be the Christ Child. For Christians this is the significant part of a joyous celebration. The Christ Child is the Gift of God to man—a gift which dwarfs and reduces to a mere symbol any gift which man can bestow. Every gift we give must bear the symbol of the significance of the great Gift we have received of God.

You may say that Christmas is far too commercialized today; many cannot see the Christ Child in it anymore. Is it merely a commercialized holiday for you? Have you ever realized that your criticism of Christmas may not be a criticism but a revelation of your own attitude toward the celebration of this holy event? As Peter Marshall suggests in his book, "Let's Keep Christmas," the commercialization of Christmas is not a fact unless you permit it to be—unless you commercialize it.

If you are bored with shopping for gifts among the heavy crowds, if you "just cannot get the Christmas spirit," you are admitting that God's Gift has no significance for you, that the coming of Jesus into the world is not real to you, and that the great Gift which thrilled people at the first Christmas leaves you cold and without joy.

But your attitude will not kill Christmas, for many people have been warmed by the love of God and have been propelled into action. The first Christmas rush is recorded in Luke 2:16, "And they came with haste, and found Mary, and Joseph, and the babe lying in the manger." As the news of the Gift of God reached the people, it compelled them to hurry, to make haste.

If the rush of Christmas, 1954, is the result of our rallying to the "good news" that God was willing to come to be one of us so that he might win our love, then our Christmas giving will not be mere custom. Nor will we give only out of the "goodness of our hearts." But each gift we purchase, wrap, and give will be a sacramental symbol of the Gift of God to us. With joy in our hearts, we will be exclaiming, "The most wonderful thing has happened!"

—**Harold Duerksen,**
Pastor, Hoffnungsau Mennonite Church, Inman, Kan.

CHRISTMAS—1 A. D.

(Continued from page 779)

I gave myself to live for God and to help this child become the Savior of the world.

Jeriah, it isn't the money or property you have that counts, its what happens inside yourself when you give. If I owned all these sheep and gave them to this child I don't think it would count much, unless I gave myself with the sheep.

—**Paul Isaak,** Newton, Kansas

Giving Ourselves

In every heart there is the desire to give. All of us have experienced the satisfaction of giving something to a loved one or even to people we have never seen or known. This type of giving is rooted in material things. God gives us many things to enjoy; His material gifts to us are without number, but the world has allowed "God's gifts . . . take the place of God, and the whole course of nature is upset by the monstrous substitution."

The soul, then, ultimately becomes dissatisfied with the mere giving of things; for it realizes that God demands something, but it can give God nothing of those material things. God has put that dissatisfaction there for He does not want things, He wants us. He created us for His glory, and that He might accomplish His work through us. With yearning and tender love He says to us, "My son, give me thine heart," (Prov. 23:26). He wants to reign there unchallenged by our love of things. He does not ask of us this place in our hearts and then make us miserable and poor. No, He wants us to see that our love of self and that which we possess is an enemy which, if not cast out will in the end cause us to lose everything. "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever shall lose his life for my sake shall find it" (Matt. 16:24). What young person does not desire to live life to the fullest? There is only one way—repudiate self and things for Christ's sake; utterly and completely turn ourselves over to Him. Then and then only, will we find life.

Perhaps you are thinking, "This is all most unreal, nothing tangible, quite mystical." It seems so until we realize that it is the natural heart which seeks to draw a contrast between the spiritual and the real. The spiritual is real; for reality has being in itself and "does not depend upon the observer for its validity." Giving ourselves completely to our Lord is a very real experience.

How, then, can I experience this and enter into this full and blessed life? First of all, let us come to God realizing that nothing is hidden from Him. He knows us better than we know ourselves. We cannot come with even a tiny bit of self-defense. Then, let us confess our love of self and worldly goods—not in a general way, but naming the things and people one by one. Let us not think that one thing is small or insignificant. Deliberately ask the Lord to take those things away, and come in to take complete control and reign. Now we must act upon our decision, by faith believing that He has cleansed us and accepted us.

Now will come the test of faith. Satan will whisper to us, "There was nothing to it; there has been no change." The old loves and desires will clamor constantly to gain entrance into our hearts once more. We must steel ourselves against such thoughts and fly to Him and His Word for the strengthening of our faith: "—When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. 59:19b). "He which hath begun a good work in you will perform it until the day of Jesus Christ," (Phil. 1:6). We can rest our faith on promises like these and many others like them, knowing that this is reality, this is life. It is that constant moment by moment surrender to Him.

As we enter into this new and full life, we will rejoice in a deeper knowledge of God. We will have something to give to others, something much more precious than things. Peter at the gate of the temple said to the cripple begging alms, "Silver and gold have I none, but such as I have give I thee." We are acquainted with the miracle which followed. When we give ourselves to Him, our lives flow out in blessing to others. The secret? We have all things, but possess nothing (2 Cor. 6:10). We give ourselves to Him, and in turn "He giveth us richly all things to enjoy" (1 Tim. 6:17).

Many of us, way down in our hearts have been afraid of what would happen if we were to surrender completely to the Lord. Let us not be fearful about giving up what we believe are our treasures to the Lord. They are absolutely safe with Him; in reality, nothing is safe unless it is committed to Him. Our talents can thus be turned over to Him; for He has loaned them to us. We can claim none of them as really our own. We can make the best use of them only as they are given to Him.

Let's make this Christmas the happiest we've ever had by doing what Paul, by the inspiration of the Holy Spirit, says in Romans 12:1, 2:

"With eyes wide open to the mercies of God, I beg you, my brothers as an act of intelligent worship, to give Him your bodies, as a living sacrifice, consecrated to Him and acceptable by Him. Don't let the world around you squeeze you into its own mold, but let God remold your minds from within, so that you may prove in practice that the Plan of God for you is good, meets all His demands and moves toward the goal of true maturity." (Letters to Young Churches, J. B. Phillips)

Acknowledgement: Help, inspiration and quotations from the book, "The Pursuit of God" by A. W. Tozer.

—Marie Duerksen,
Newton, Kansas (Missionary to India)

Art work in Youth Section by John Hiebert

Our Schools

BETHEL COLLEGE

C. H. Goering, Moundridge, and Walter W. Graber, Pretty Prairie, were elected to the board of directors of the Bethel College Corporation at a meeting Friday afternoon, Nov. 26, in Memorial Hall.

About 350 members, representing nearly 9,000 of the 13,835 total corporation votes, were present at the 67th annual meeting.

Goering was re-elected to the 13-member board. Graber succeeds Dr. B. J. Stucky, Hutchinson, whose term has expired.

In the president's report, Dr. D. C. Wedel stated that the number of students enrolled at the college during the year, including summer school and non-credit music students, totaled 520. Of these 235 were men and 285 were women. New enrollments totaled 184.

He added that the current term will set a new record and may well go over 550.

The net worth of the college, he said, now is $1,799,059.23 and the current fund gain for the year was $2,328.70.

Menno Schrag, editor of "The Mennonite Weekly Review," and vice-chairman of the board of directors, gave the address of the morning, speaking on "We Need Each Other."

The meeting was presided over by S. J. Goering, chairman of the board.

Various proposals for changing the structure of the corporation were presented for discussion purposes. A report was also given summarizing the findings of a faculty-board committee on the matter of facilitating faculty housing.

BLUFFTON COLLEGE

The Men's Gospel Team Quartet gave their first deputation program of the year at the Grace Mennonite Church on Sunday, December 5. Speaker for the Men's Quartet is Bill Simmons, a preministerial student from Dayton, Ohio. The Men's Quartet is planning a tour for the Christmas vacation season which will take them to Illinois, Missouri, and Iowa. The Girls' Gospel Team Trio is planning a similar deputation trip to the eastern states during the Christmas vacation. Definite itineraries for these groups will be announced as they are made.

Georgiana McLean was the chapel speaker on December 9. Miss McLean was visiting the campus in the interests of the World University Service and was sponsored by the Student Christian Association. Miss McLean studied one year at the University of Paris and spent two years in Voluntary Service work camps in Holland and Tunisia, North Africa, before beginning her work with World University Service.

Dr. Peter Liver, Rector at the University of Berne, Switzerland, recently informed Dr. Delbert Gratz that his book, "The Bernese Anabaptists," was included in a gift made by the Academic Senate of Berne University of Columbia University on the occasion of their two hundred year anniversary.

A delegation of students attended the Regional Future Teachers of America Conference at Heidelberg College, Tiffin, Ohio, on Saturday, December 4.

FREEMAN JUNIOR COLLEGE

The Thanksgiving holiday marked the end of the first quarter. The winter quarter started Nov. 29.

The Ministerium of the Freeman area is sponsoring a week of evangelistic meetings conducted by George R. Brunk of Denbigh, Virginia. The meetings are held in Pioneer Hall, December 5-12.

An all-academy cast gave two fine performances of "Anne of Green Gables," a dramatization of L. M. Montgovery's novel. Miss Mildred Janzen of the English Department directed the production.

Walter Jost of the Music Department directed the Swiss Choral Society in their 26th annual rendition of Handel's "MESSIAH." The Oratorio was given in Pioneer Hall, November 28. Harold Moyer, also of the Music Department, was the pianist and Jack Noble of the South Dakota University faculty was organist.

The soloists were: Soprano—Lois Hieb of Pretty Prairie, Kansas; Alto—Mrs. Kathryn Dyck of Plymouth, Wisconsin; Bass—Edward Wise of Milwaukee, Wisconsin; and Tenor—Thomas Williams of Galesburg, Illinois.

Miss Hieb attended Freeman for her first two years of college, while Mrs. Dyck taught here the past two years.

MCC News Notes

EXTENSIVE RELIEF DISTRIBUTIONS IN AUSTRIA

During the past several months MCC personnel in Austria have been making extensive distributions of food and clothing in the general area of Upper Austria, to TB welfare cases and in refugee camps, particularly for the benefit of hard-core cases and children.

A large-scale distribution carried out in Upper Austria in cooperation with the Brethren Service Commission was completed early in December. The Austrian relief personnel, Mr. and Mrs. Alden Ewert of Hillsboro, Kan., have been assisted in this as well as other recent distributions by PAX men Clifford Brenneman of Creston, Mont., and James G. Hostetter of Elizabeth, Penn.

In October a clothing and food distribution was made to 82 families or about 270 persons in one of the worst camps on the outskirts of the city of Wels. Named Verschiebebahnhof Lager (the name is descriptive, meaning a camp by the railroad switching-tracks depot), this camp is not under government supervision. It contains some of the most needy people in the area. Many of them are of non-German origin which makes their lot all the harder as they have a greater difficulty securing work and finding their place in that country which is very conscious of people's origins.

Along with other voluntary relief agencies, MCC is aiding hard-core cases in a camp near Enns. These hard-core cases are people who seem to stay in camps without any hope of emigrating, getting work or being assimilated into society somehow. Those who suffer most in these unwholesome surroundings are the children. Should the assistance offered to the Enns camp work out satisfactorily, such aid will be extended to other camps. MCC is supplying food for a kitchen in this camp.

Another activity of the MCC Christian assistance program in Austria is to provide a small lunch for children who attend kindergartens in refugee camps. The providing of bread, raisins, and hot cocoa will bolster the diet of these youngsters, who in nearly all cases are undernourished even by Austrian standards. This Upper Austria area alone has more than 30 refugee camps.

Assistance is also being given to TB-infected children in the form of monthly food packages. MCC has assumed responsibility for 175 children for a six-month period. These packages contain such foods as flour, dried milk, sugar, raisins, cocoa, butter, cheese, and beef. Should supplies still be available at the end of this six-month period and the need still exist, this distribution will be continued.

Earlier a tri-monthly package project for 700 TB welfare cases in Vienna was carried out. There were very warm expressions of thanks for this project as well as the other forms of MCC assistance. It appears that as time goes on more and more of the MCC aid will be given to such special categories.

KINGS VIEW ACTIVITY BUILDING DEDICATED

The newly-constructed activity therapy building at Kings View Homes, Reedley, Calif., was dedicated at an open house held Sunday afternoon, Dec. 5.

Following a brief program at 2:30, guests were shown and informed of the use of the building. Purpose of the new building is to provide more adequate quarters for patient therapy which heretofore has been carried on in the limited space in the hospital building.

Guests were given an opportunity to make contributions toward furnishing the activity building and for the furnishing of two additional offices at Kings View Homes. These offices are made available by moving the quarters for patient activities out of the hospital into the new building.

Jottings

—New **Hopedale Church**, Meno, Okla.: Oct. 24, we began a week of evangelistic meetings with J. J. Esau as our speaker. The meetings ended with our Harvest Mission Festival on Oct. 31. Rev. Esau and John Thiessen, general secretary of the Board of Missions, were our speakers through the day. A basket dinner was enjoyed during the noon hour. Our mission offering for the day was a total of $1455.13. Our annual business meeting was held Thursday, Nov. 4. Tuesday evening, Nov. 9, it was our privilege to have Miss Marie Duerksen, a missionary from India, show pictures of her work. —Mrs. Philys Johnson, Corr.

—**Walton Church, Walton, Kan.:** Albert Unruh of Enid, Okla., was our speaker for special evangelistic services Nov. 7-14. While he was in our community he visited as many of the homes of our members as possible. Our 1954-55 midweek Bible classes have been organized. Herbert Dalke, a missionary on furlough who is taking classes at Bethel College, will teach the adult class. Curt Boese, our pastor, will teach the young people. Mrs. Charles Schmidt, Mrs. Curt Boese, Mrs. Erwin Foth, and Miss Lois Voth will teach the children's classes.—Harold Peters, Corr.

—**Bergtal Church**, Pawnee Rock, Kan.: The Mission Workers met Nov. 4, for their Thanksgiving program, "Count Your Blessings." A book review, "But Not Forsaken," was given by Mrs. Otto Schmidt. The district officers of the Mennonite Hilfsplan met with the members here, Nov. 2, for election of officers. The Christian Endeavor's gave their Thanksgiving program Sunday evening, Nov. 14. Pastor Victor Sawatzky was the speaker for the Faith and Life broadcast from Newton, Kan., station KJRG, Nov. 15-20. Special services were held in our church Nov. 21-23. Sunday evening W. F. Unruh presented "Our Great Mennonite Affirmation." Cornelius Krahn spoke on "Trends in Our Church Life," and C. J. Dyck spoke on "Discipline in Our Churches." Nov. 22, W. F. Unruh gave a study on basic positions for discipleship. Nov. 23, several research leaders helped Rev. Unruh present methods of putting Jesus' commands into actual practice. Union Thanksgiving services were held in our church Nov. 25, with Pawnee Rock, churches participating. Rev. Charles Herman, pastor of the Methodist Church, was speaker.—Mrs. LaVerne Unruh, Corr.

—**Topeka Church, Topeka, Ind.:** Holy Communion was observed Oct. 3. The WMS was hostess to the annual Indiana Women's Missionary Rally, Oct. 28. The registration for the day was 226. Speakers for the day and evening were: Merle Swartz, missionary to Belgian Congo; Mrs. Leland Harder, First Church, Chicago; Mrs. Herman Tan from Java, now student at Goshen College; Rev. and Mrs. Andrew Rupp, missionaries to the Dominican Republic; and J. E. Hartzler. Ronald von Riesen, president of Freeman Junior College, conducted a series of special meetings, Oct. 10-17. Sunday afternoon, Oct. 17, pastor and Mrs. Frey held open house and invited members and friends to call and get better acquainted with Rev. von Riesen. Harvest Home Festival was observed Oct. 24. Canned goods and produce were brought to be given to Bluffton College and Mennonite Seminary. The children brought the proceeds from the money given them to invest in the spring. Miss Anna V. Liechty, missionary to the Belgian Congo, was present and gave a talk to the children. The WMS annual Thanksgiving offering service was held Sunday evening, Nov. 21. A play, "They Call It Freedom," was given, which was directed by Mrs. Garth Stoltz. The offering received will go for missionary projects. The wedding of Jo Ann Yoder and Donald Gundy took place in this church Friday afternoon, Nov. 26.—Corr.

—**Woodland Church, Warroad, Minn.:** Elmer Ortmann left for Munich, N. D., where he will attend the Bible academy. We were again privileged to hold our Harvest Festival Nov. 14, to show our thankfulness and count our many blessings, and we still have our freedom of worship. Ben Reimer of Steinbach Bible School was our guest speaker. With him he brought a quartet from the school. Three inspiring messages were brought with a dinner served at noon. Mrs. Ortmann left for Corning, Ark., Nov. 15, for further treatments. Here's hoping and praying for Mrs. Ortmann and Joyce Unruh's return to their homes before Christmas. Mr. and Mrs. Albert Neufeld and children visited friends and relatives here. He was also the guest speaker, Nov. 21. In the evening he showed slides of Panama, where they plan to be missionaries. We also observed Thanksgiving. The freewill offering was divided into three parts: one part for orphans in Jerusalem, one for Children's Home in Nebraska, and one to Jewel Haven, Ky. Our annual church meeting was held Dec. 2. The Ladies' Aid will meet at Pete Heppners with the election of new officers and Christmas exchange. Mr. and Mrs. Jake Unruh moved into their new home which they built this summer.—Mrs. Nick Fast, Corr.

—**Butterfield Church, Butterfield, Minn.:** On Sunday evening a sound film, "The Forgotten Valley," was shown—a story of how a boy saved an aged trapper in a snow storm and pointed him to Christ. Nov. 10, Peter J. Varonof, former Russian missionary from South Odessa, Russia, spoke against communism and showed colored slides entitled "Three Minutes to Twelve," a story of communist tactics to overthrow and stamp out Christianity. Another film, "I Am the Bible," was shown Sun. eve., Nov. 14, in connection with our C. E. program. The pictures brought out the significance, effect, and preservation of the Holy Bible throughout the ages in spite of all opposition and persecution. The same evening our annual C. E. business meeting was held. Our pastor, Edward Duerksen, held a short dedication service for the newly elected officers. Nov. 21, missionary Peter J. Nickel from Alaska, brought a Thanksgiving message in lieu of our pastor who was participating in the fiftieth anniversary observance of his former church at Alsen, North Dakota.—Willis Linscheid, Corr.

—**United Church, Wolf Point, Mont.:** Our church has had several visiting missionaries: Aug. 12, Mildred M. Mujashita, Honolulu, Hawaii, now a Japanese missionary; Homer Moutett, director of the Go Ye Mission, Sunday morning and evening services, Sept. 12. On Sept. 29, evening, Pete Peters, representing the ICLM. Missionary Rosella Toews, M. B. missionary of India, has been with us during her furlough.

(Continued on next page)

Oct. 24, the Lustre Bible Academy students gave a musical program in the evening. Revival meetings, Oct. 27-Nov. 7, were well attended and were a real blessing and revival to our church. Rev. and Mrs. Ted Roe both made the services very impressive. Mr. Roe the evangelist, and Mrs. Roe, pianist, and both sang. Harvest Festival, Oct. 31, with evangelist Roe guest speaker. Our Sunday school is still growing.—Mrs. W. E. Nickel, Corr.

—Wayland Church, Wayland, Iowa: Loris Habegger was called to his former pastorate in Halstead, Kan., Nov. 8, to conduct the funeral of 17-year-old Clarence Ewy. Mrs. Hebegger's mother, Mrs. Katie Regier, returned here with him for a two week's visit. Harold Rixe is our newly elected superintendent as of Oct. 3. He is also the church custodian following the death of Dave Meyer, who served in that capacity the past seven years. Canned fruit for the Ottumwa Orphanage has been gathered in the church basement. The Dorcas Society remembered shut-ins with cheer baskets at Thanksgiving, and the Friendly Helper's class sent boxes of homemade candy to the boys in service. The quarterly family night was held Nov. 22, in the church basement. A program and Sunday school business followed in the main auditorium. Leland Harder of Chicago conducted a series of meetings here Nov. 14-19. Union Thanksgiving services of five churches of this community were held at Findley Chapel with H. E. Nunemaker of the Eicher Church bringing the message. Pastor Habegger is conducting a Bible study hour on the Gospel of John in addition to the children's and young people's meetings on Sunday evenings. J. E. Hartzler brought the morning message "A Religion for Today," on Nov. 28, and showed slides of his recent trip around the world at the evening service. A cantata, "Chimes of the Holy Night," under the direction of Wilbur Graber, will be given Sunday evening, Dec. 19. The children's program and the White Gift service will be the following night, Dec. 20. Our church had their annual meat-canning for relief project at Kalona, Dec. 1. —Nellie M. Wittmer, Corr.

BUDGET FOR 1955

Missions	$582,826
Christian Service	172,055
Education and Publication	54,000
Trustees and Finance	15,000
	$823,881
Seminary	$ 75,336.50
YPU	7,400.00

In addition to the regular Conference budget we add the amount of $14,400 for Conference radio work. This amount is to be raised through special, individual, and church solicitations, as has been done in the past.

Into the Beyond

MISS DENA WEDEL, was born February 25, 1885, and died October 17, 1954. She was a member of the New Hopedale Church, Meno, Oklahoma.

ABRAHAM J. WIENS, was born in Marion, South Dakota, February 5, 1880. He was a member of the Bethesda Mennonite Church. Died, November 9, 1954. He is survived by his widow and three children; John of Minneapolis, Tina (Mrs. Jacob A. Thieszen) of Sioux Falls, and Susie of Marion.

MRS. DINA (LOGANBILL) MESCHBERGER, was born February 10, 1858, in Dalton, Ohio. From 1885 to 1892 she was missionary to the Indians in Oklahoma. Died near Calumet, Oklahoma, October 26, 1954; past 96 years old. There remain 7 children, 13 grandchildren, 19 great-grandchildren, and three great-great-grandchildren.

Concerning UMT

It is believed that an attempt will be made by the next Congress to revive the Universal Military Training issue, perhaps in a disguised form. Our objection to any such measure was reaffirmed by the Western District Conference, and the decision was reached "to alert the churches to this coming crisis, and give guidance in combating it, and to renew our efforts to preach and teach positive Christian discipleship."

To give guidance in combating UMT, the following list of names of Senators and Representatives for the three Western District Conference states is being provided. It has been proven again and again that a united letter writing campaign to our representatives in Congress can be very effective. These men receive much mail favoring UMT, and unless others write in opposition to it, they are led to the conclusion that UMT is the will of all the people.

The address of the following Senators is: **Senate Office Building, Washington 25, D. C.**

Kansas	**Oklahoma**
Andrew F. Schoeppel	Robert S. Kerr
Frank Carlson	Mike Monroney

Nebraska

Carl Thomas Curtis
Roman Lee Hruska

The address of the following Representatives is: **House of Representatives, Washington 25, D. C.**

Kansas	**Oklahoma**
William H. Avery	Page Belcher
Errett P. Schrivner	Ed. Edmondson
Myron V. George	Carl Albert
Ed. H. Rees	Tom Steed
Clifford R. Hope	John Jarman
Wint Smith	Victor Wickersham

Nebraska

Phil. Weaver
Jackson B. Chase
Robert D. Harrison
Arthur Lewis Miller

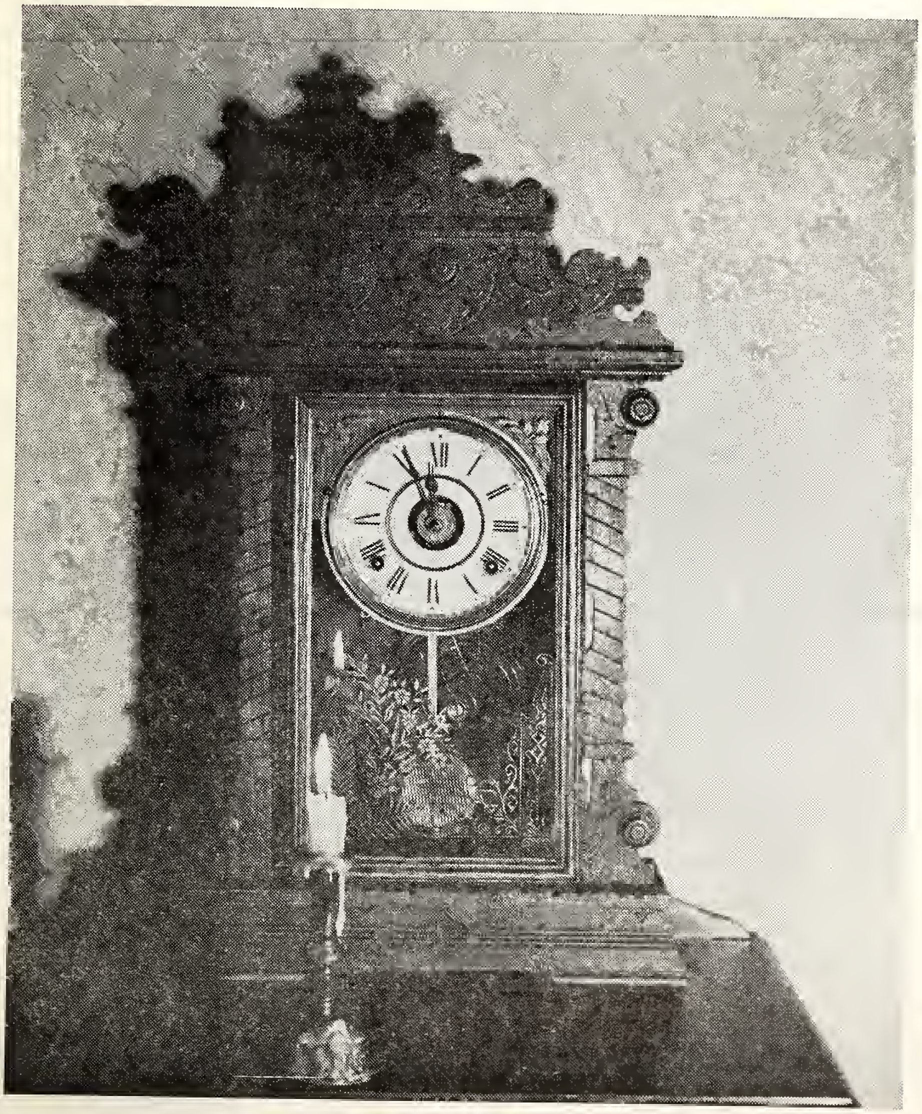
—The W. D. Peace Committee

Now that the year is coming to a close you may be thinking of making a special gift for some Christian cause. The General Conference treasurer's office has a list of several projects that will interest you. Please contact this office before deciding. Address Conference Treasurer, 722 Main Street, Newton, Kansas.

JOHN B. UNRUH, of the Woodland Church, Warroad, Minnesota, was born in Delft, Minnesota, November 8, 1881, and died November 15, 1954. The children were all able to attend the funeral except one daughter-in-law, Mrs. Deidrick Unruh, who was hospitalized at the time.

THE Mennonite

Other foundation can no man lay than that is laid which is Jesus Christ.



The Council of Boards

Complete Index for 1954

Volume 69 Number 50 December 28, 1954

A STEWARDSHIP GOAL FOR 1955

ANDREW R. SHELLY

"Hitherto hath the Lord helped us." 1 Sam. 7:12.

"Ye have not passed this way heretofore." Joshua 3:4.

"Whatever ye do, do all to the glory of God." 1 Cor. 10:31.

Perhaps the making of so-called New Year's resolutions is of doubtful value. However, it is a good thing to evaluate one's life frequently. St. Paul admonishes the Corinthian Christians, "examine yourselves." As we enter 1955 let us prayerfully consider our life's goal.

Certainly we must say "hitherto hath the Lord helped us." This is abundantly true for all of us. He hath helped us in ways we see, but far more so in ways we do not see. These lines are written in Hong Kong. We have been seeing more clearly the blessings of the gospel which we have been taking for granted.

Also, we can see the truth of the verse in Joshua: "Ye have not passed this way heretofore." This was true of those to whom these words were spoken, but it is also true of us as we enter 1955. It is a "new" year.

Can we answer the third verse? Can we say "I will, with the Lord's help," to "Whatsoever ye do, do all to the glory of God"? Can we adopt the life motto of one great Christian when he said that he would call nothing precious except in relation to the Kingdom of God? Can we come to that humility of soul where we will recognize the Lord as the giver of all worth-while things in life? Can we say with the title of a book "My Best for His Highest"? Will our goal be the very fullest expression of stewardship?

Someone has referred to the three t's of stewardship: time, talent, and things. Our stewardship goal for 1955 should be a sweeping declaration of consecration in all three areas. It should be a dedication of all we are and have "to the glory of God."

What of our time? Will we put first things first? Will Christ and the church receive top priority? If we are too busy to do all we want to do, what will be crowded out: the work of the Lord, or some lesser cause? Time is an elusive commodity: it escapes before we know it. We cannot hold it back nor can we recall it. Planned living can produce much for the Lord.

What of our talent? Will we have a false humility and say we cannot do anything? The Lord has endowed all with personality traits and talents which need to be developed and dedicated to the Lord. It is so easy to "hide the light." Let us do our best for the Lord.

What of our things? Are they ours? Will we be good stewards in 1955? Will we put God first in the use of our money? Will we resolve that as of January 1, 1955, we will take God at His Word? Will we adopt His "tithes and offerings" plan for our basic approach to the giving portion of our financial affairs? What wonderful blessings would come to the individual, the local church and the cause of Christ throughout the world if Christians everywhere would put God first in the use of their money. Will you?

The stewardship goal for 1955 should be "all to the glory of God."

The Mennonite

Editor, J. N. Smucker
Associate Editors: J. Herbert Fretz, R. L. Hartzler, Paul R. Shelly, Don. E. Smucker, Maynard Shelly, Willard K. Claassen.

THE MENNONITE is a weekly religious journal of the General Conference Mennonite Church devoted to the interest of the MENNONITE CHURCH, and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at North Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917. Authorized Jan. 22, 1910. Subscriptions in advance $2.50. Foreign $3.00. Mail all subscriptions and payments for the paper to Mennonite Publication Office, North Newton, Kansas, or 722 Main Street, Newton, Kansas. Address all manuscripts for publication to J. N. Smucker, Editor, THE MENNONITE, 4614 Woodlawn Avenue, **Chicago 15, Illinois. Postmasters Note: Send change of address Form 3579 to 722 Main, Newton, Kansas.**

Of Things to Come

1955—
Jan. 2-9—Week of Prayer
Feb. 6—Race Relations Sunday
Feb. 23—Ash Wednesday (Lent begins)
April 3—Palm Sunday
April 8—Good Friday
April 10—Easter Sunday

ANOTHER MISSIONARY SAILING

We are happy to announce that the Curt Claassens will be leaving from New York on January 4th for their second term in India. Steamer letters would be very welcome and should be addressed:

Rev. and Mrs. Curt A. Claassen
and family
Passengers, M/V HOEGH SILVERSTREAM
Sailing January 4, 1955,
New York to Bombay
c/o Hoegh Line,
Piers 29, 30, 32
Brooklyn, New York.

We need to follow this family of five with our intercessions as they journey and as they begin their new term.

—Board of Missions.

BUDGET RECEIPTS FIRST ELEVEN MONTHS

It might be of interest to see at a glance the month-to-month record of income for the work of the four boards.

Jan.	$68,418	July	$49,479
Feb.	43,347	August	35,753
March	39,938	Sept.	36,087
April	43,921	Oct.	65,051
May	20,136	Nov.	92,789
June	40,442	December	?

Total receipts, eleven months—$535,361, which is 71.3 per cent of total budget.

FARM OPPORTUNITY OFFERED

Young Mennonite couple wanting to farm is wanted to share in the operation and returns of a 600-acre farm in central Kansas. No capital required. The couple would share on a percentage basis. Living quarters are furnished. For additional information write to Elmer Ediger, 722 Main, Newton, Kansas.

—J. W. Fretz

Reports from Council of Boards

Board of Education and Publication

GRADED MATERIALS

One of the most significant undertakings of the Board of Education and Publication at the present time is the graded Sunday school curriculum which is being developed for our Sunday schools. Progress in this area is reported to the Board through the Editorial Committee formerly known as the Curriculum Committee. In a six-weeks project last summer representatives of the General Conference worked together with representatives of the Old Mennonite Church to produce outlines for graded Sunday school lessons in the primary, junior, and intermediate departments. While these outlines still need further evaluation and revision, a large amount of work was actually accomplished last summer. The outlines contain the Scripture print text, background Scriptures, memory verse, title, and a brief aim for the lesson—material for the guidance of the writers.

To implement this project the Board took action releasing its present secretary from present secretarial duties to become editor of the General Conference graded series. This will require the appointment of an assistant secretary to carry on regular Board work. Also departmental editors are in the process of being selected. Writers for the departments will also be needed. Beginning next year a heavy load of responsibility in this area will fall on the Board. It is our purpose to prepare first-class materials which will meet the deepest spiritual needs of our churches and glorify our Lord and Savior Jesus Christ.

YPU

Reports to the annual meeting of the Board indicated that the YPU is stepping out on faith in securing a full time youth director next year. We are grateful for an active, growing youth program which is binding together our youth in Christian fellowship and service. The Board pledged itself for part of the cost of this project.

NEW PUBLICATIONS

The publication of Christian literature is an effective means of spreading and teaching the gospel of Christ. To do this effectively we need the prayerful interest and support of our churches. Next year we hope to publish the Youth Hymnary; part of the manuscript prepared by Lester Hostetler is already in the hands of the platemaker. We are co-operating with the Old Mennonite and the Mennonite Brethren Church in publishing the MENNONITE ENCYCLOPEDIA, a set of four volumes, the first of which will come off the press next year. Additional units of the Junior C. E. program helps will be published. Other books, tractlets, and pamphlets are also envisioned.

DIRECTOR OF ART

The Board is happy to announce the coming of Robert Regier, now in 1-W service in MCC in Akron, Pennsylvania. Bob is coming to Newton to serve as director of art after he has finished several years at art school. We have long been pressed by the need for an artist to dress up our printed publications and to make the printed page carrying the gospel message attractive and inviting to the reader.

Will you join us in a prayer that in all things God's will may be clearly discerned and followed that God's blessing may be upon this work?

Board of Missions

RENEWED HOPE AND VISION OF OUR BOARDS

The wise men of old, in Proverbs 29:18, said, "Where there is no vision people cast off restraint." This can be applied to the cause of missions. As soon as an individual, or a church, or a conference does not have vision for doing God's will, a lack of restraint sets in. That is a restraint that will not let us live selfishly, but live for our Heavenly Father's cause. What our Heavenly Father's supreme interest or cause is, we know. It is, that men everywhere shall know Him in Christ as He has revealed Himself. To know God in Christ must ever follow with obedience to what Christ has taught.

From December 1 to 4 our General Conference Board of Missions was in session to review all our mission fields, and then pray and plan for 1955 and beyond. The Board saw our fields, in spirit. The Board saw, in spirit, the six million souls in darkness in our mission fields. The Board, saw, in spirit, our twenty-five thousand Christians who need spiritual nurture and shepherding. It is a great vision. A vision that would drive us into sheer despair when we see the need of the missions. But also a vision of joy and gratitude when we see the thousands who have accepted the light in Christ Jesus.

As our Board held these visions before them there was great wrestling with the problems of personnel and finance. The fields need more workers: both from our home constituency and from the ranks of our national Christians in the fields. During 1954, our Board, in answer to the vision of the needs on the fields, has sent out 33 workers. Eleven were missionaries who were returned to the fields and twenty-two were new missionaries. It took deep faith to send these 33 workers out when we constantly had to fear that the budget could not be met. On the vision of financial possibilities these workers were sent out.

Our Board of Missions had to cast their vision into 1955. Some missionaries will need to come on well deserved furloughs. Others are expected to go out for their second and third terms of service. Still the fields need more workers, so new missionaries were thought of. Even new fields, new calls, were considered. Our new field, Formosa, needs more workers. Other fields have much unoccupied territory not yet covered. In connection with the vision

(Continued on page 788)

REPORTS FROM THE COUNCIL OF BOARDS

(Continued from page 787)

of this very need our Board entered into deep searching of heart, and the vision almost became clouded. With every acceptance of new challenges on our mission fields the expenses also grow. After much consideration and prayer the vision cleared sufficiently to accept a new budget for 1955. This was a venture of faith. Our Board is a faith Board. No one in our whole constituency is taxed, nor is a single coin extracted from any one's purse without his will. So in deep faith in our Heavenly Father and in our entire constituency, a budget; now also including our Central Conference budget, is set at $582,826. The acceptance of such a budget takes faith. But if we will all practice restraint, that is, instead of using God's gifts only for ourselves, to use a good share of them for His cause, we believe the 1955 budget will be met.

God grant that our vision will come true.

Board of Christian Service

The opening sermon of Jesus' ministry (Luke 4:18, 19) makes clear how central the ministry of love was to His total mission. His life confirmed this beyond question.

The Board of Christian Service in our Conference through relief, Voluntary Service, and mutual aid helps us all to express this same divine love. We are laborers with Christ and for His rule!

RELIEF AND REFUGEE SERVICE

Saigon, Indo-China, Taegu are new names in comparison to Berlin and older centers of MCC work. This symbolizes the present shift of our relief emphasis to the Far East.

The *big* expression of Board of Christian Service in terms of dollars and workers is in relief and refugee work through MCC. For the coming year we again ask our churches for $6,000 a month. Steady support is worth much to MCC. The 70 General Conference workers abroad (28 in PAX) are counting on us.

1-W SERVICE

At the beginning of December we had a $15,000 deficit in 1-W. For next year our Board has planned for a $40,000 budget—again approximately *one dollar* per year for our U. S. members. PAX represents one-half of this, 1-W's in V S another fourth, and the other fourth is to help the scattered alternative service workers.

COLOMBIA BASIN COLONIZATION

The Board is trying to move forward to help the "daring" and the "missionary minded" young people. Much will depend on the courage and vision of the young people but our Conference has voted to assist in lining up loan capital, in getting a *group* settlement, and in developing a *missionary* spirit for this new church community. Interested men may write us.

DISTRICT PEACE COMMITTEE CONFERENCE

Two years ago it was the "Eden" conference, last year "Winnipeg." This year we plan to bring together our district peace committees so we can keep moving forward with peace education and Voluntary Service. The draft census, local Peace and Service representatives, area institutes, 1-W visitation all need district committees.

YOUTH AND CHRISTIAN LOVE

More than 1,600 copies have already been sold. All Saskatchewan churches plan using it in the same quarter. Our concern is to reach many more congregations in the U. S. and Canada. More such peace literature will be planned for the future.

MEXICO

A small beginning group of families (formerly Sommerfelder) are asking our help in establishing a new General Conference community and in buying a new place of settlement. This we feel can present a new missionary colonization opportunity for the General Conference. The Board of Christian Service has voted to assist in the resettlement matter with the Board of Missions providing spiritual and educational leadership.

The Work of the Board of Trustees and Finance

Most everyone is well acquainted with our many missionaries and mission projects; many of us have used the publications of the Conference; and, we are familiar with relief work done by Mennonites, but perhaps few of us are familiar with the work of the Board of Trustees and Finance.

This Board is concerned with the business administration of the Conference. It is divided into three divisions—the Trustees, the pensions committee, and the finance committee.

The Trustees handle the real property and trust funds of the Conference. During the past year several large gifts in real estate and bequests have been made to the Conference. These gifts are now being administered by the Trustees with the income therefrom being used in the work of the Conference, as designated by the donor.

The primary concern of the Pensions Committee at this Council of Boards meeting has been the relationship of the Conference pension plan and the United States social security act which has just recently been revised to include ministers. Ministers and church boards will want to contact the Central Offices in Newton for more information on this important subject.

The Finance Committee spent considerable time discussing the budget and promotion of the work of the Conference. Another major item on the agenda was a coordinated financial assistance plan. This plan, which is concerned with loans made by the various Boards, is still in the study stage. The Finance Committee also considered other business aspects of the Conference work such as the audit of the books of the Central Treasury and the Central Office management.

Mennonite Youth

Sponsored by the Young People's Union of the General Conference, Editor, Lois Duerksen, North Newton, Kansas

Something to Think About

Have you ever noticed desks in business establishments. It seems they reflect the way a person does his work. Some desks are very neat and orderly even though a large volume of business passes over them during any given day. This would tell the viewer the person behind that desk plans before he goes to work. He organizes his work so he can get it done accurately and quickly. Other desks are cluttered with stacks of paper and books. One often wonders how that occupant can receive any pleasure from his work. In the morning there is a large stack of work to be done so this person plunges into the work without thinking ahead or organizing his time. In the evening things don't look much better than when he started in the morning. How discouraging that must be. This is the beginning of a new year. Wouldn't it be well to clear our desks and do some thinking as to why they get so cluttered up during the year? Maybe this is something we should honestly think about.

—**A. Menno Knight**

Our Everest

Discouraged with the youth work in your church? You've tried and failed. You're not sure it was worth the effort. You need "a shot in the arm." Perhaps this will help.

On May 29, 1953, two members of an expedition headed by Sir John Hunt, succeeded in scaling Mt. Everest, the highest known elevation on the earth's surface. This was another momentous "first" in human achievement. Many had tried before and failed. Many died in the effort, but others took up the challenge and, finally, Everest was conquered.

This achievement suggests that there are "other Everests." We may well think of the achievement of a VITAL FULL-ORBED CHRIST-CENTERED YOUTH FELLOWSHIP in General Conference churches as "our Everest." This we have certainly not yet achieved on a Conference-wide basis. Here and there efforts have been made which resulted in failure. Does this picture discourage us, or does it challenge us?

In his book describing the expedition, "The Conquest of Everest," Sir John Hunt suggests a number of reasons why this attempt succeeded. Among them are the following:

(1) Valiant Precursors. In a touching tribute Hunt insists that everyone who had tried to scale Everest in the past and failed had contributed to the final success. Their daring courage inspired others to try and their failures added to the sum total of human knowledge necessary for the successful assault. In this light every failure in our efforts can be a steppingstone to ultimate success.

(2) Meticulous Preparation. It is evident that an immense amount of careful study and planning went into this expedition involving years of preparation. Medicines, diet, clothing, oxygen tanks, and numerous other items were prepared in minutest detail. Do we not often fail in our youth work because our preparation has been too superficial?

(3) Complete Unity. This, says Hunt, "was undoubtedly the biggest single factor in the final result, for the ascent of Everest, perhaps more than most human ventures, demanded a very high degree of selfless co-operation . . . . It is a remarkable fact that throughout the whole four months we were together, often in trying circumstances, I never heard an impatient or angry word passed between any members of the party." Is this another clue to failure or success in our youth work?

(4) Intercessory Prayer. In a moving final note, Hunt says, that the assets of this expedition included also "the thoughts and prayers of all those many who watched and waited and hoped for our success. We were aware of this hidden force and we were fortified by it." Certainly if prayer had anything to do with the success of this mountain climbing expedition, it is ever so much more important for the scaling of "our Everest" in vital Christian youth work in our churches.

Yes, I believe the climbers of Everest can challenge us to renewed dedication to our task as youth workers and can teach us something concerning what it takes to make the summit.

—**Erland Waltner**

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Jottings

—**First Church, Geary, Okla.:** The Convention of Oklahoma churches opened Friday, Oct. 1, in the New Hopedale Church at Meno, and Sunday morning and afternoon services in Enid. Our choir took part in the Song Festival Sunday afternoon. Bishop Derstine from Canada who was the speaker of the convention gave a challenging sermon on the subject—"To This End Was I Born." Oct. 10, E. G. Kaufman started a series of sermons and also showed slides of Egypt and other points in the far east. Our pastor, Henry Hege and Mrs. Hege, attended the ministers' conference at Elbing, Kan., on Oct. 19, and also the Western District Conference the following three days in Newton, Kan. On Oct. 26, just as the sun was setting in the west, Dina Meschberger passed to her reward a few short miles from where she had served her master so faithfully in the early eighties at the Darlington, Okla., Indian Mission. She also spent some time at the Cantonment station. She had reached the age of ninety-six years. She was laid to rest on Oct. 29, near the little church north of El Reno, of which she was a charter member. Miss Duerksen, a missionary from India, met one afternoon with our Ladies Missionary Society and also held a service in the church in the evening. She also showed slides of the girls school in India, and should you have the opportunity of hearing her be sure and take your children. Wednesday evening, Nov. 24, our church joined with seven other churches of the community in a Thanksgiving service in the Baptist church with the Methodist minister bringing the message. Rev. J. J. Esau from Reedley, Calif., brought us two messages on Nov. 21. Our pastor attended the Bethel College Corporation meeting in North Newton, on Nov. 26, and then went on to Turpin, Okla., for services there Sunday morning and communion in the afternoon. He stayed over for three more services before returning home.—E. J. Lehman, Corr.

—**Summerfield Church, Summerfield, Ill.:** David Habegger, pastor of the Carlock, Ill., Mennonite Church, was the speaker for a series of services from Sunday morning, Nov. 7, to Thursday evening, Nov. 11. Brother Habegger gave a series of interesting and helpful messages and all the services were well attended. Rev. and Mrs. A. S. Bechtel celebrated their Golden Wedding anniversary on Sunday afternoon, Nov. 21. They had open house from two to four and many called to bring their congratulations and good wishes. In the evening they had a family supper. Their two daughters, Mrs. Donald Baer and Mrs. Orville Baer made all the plans for the celebration. They received many cards of congratulation and gifts. They were married on Nov. 23, 1904, in Philadelphia, Penn. The Men's Brotherhood presented beautiful oak offering plates to the congregation on Sunday morning, Nov. 28. The Sunday school secured two folding tables for two Sunday school classrooms. A. S. Bechtel had charge of the service on Sunday morning, Nov. 28, in the absence of the pastor. We again joined in the union Thanksgiving Day service with the St. John's Evangelical and Reformed Church. The service was held in our church and Rev. Poetter preached the sermon.—Corr.

—**Lorraine Avenue Church, Wichita, Kan.:** On Oct. 31, Rev. and Mrs. Herbert Dalke told us about General Conference mission work among our Amercan Indians. Bobby Standingwater and Grace Jantzen also spoke briefly. These people are all students at Bethel College. Nov. 9, the Friendship Circle topic was, "Mennonite Reminiscence." The group sang with a "vorsaenger." Many relics were on display. Several came dressed in mothers' or grandmothers' clothing. Nov. 14, J. E. Hartzler preached at the morning service on "A Reasonable Faith." In the evening he gave an illustrated lecture on "Around the World in Pictures." On Nov. 20, our Youth Fellowship held a bake sale. On Nov. 21, we had a fine attendance at our annual business meeting. Following this meeting Pastor and Mrs. Stoneback had open house at the parsonage for members and friends of the church. In the evening our choir participated in the Inter Faith Festival of Worship Music. Many of our people attended this beautiful and worshipful service. On Nov. 25, the community Thanksgiving service was held at 9 in the morning at a neighboring church. —Mrs. John H. Gaeddert, Corr.

—**East Swamp Church, Quakertown, Penn.:** The installation of our new pastor, John Sprunger, will be on Dec. 12, in the afternoon. A shower of groceries greeted the Sprungers on their arrival at the parsonage. We were pleased to meet Mrs. Sprunger's mother, who accompanied them from Berne, Indiana, and visited a few days. The church was filled Wednesday, Nov. 10, with members and their families for a welcome service and fellowship. "Will Jesus Abide With Us?" was Rev. Sprunger's opening message. The annual ingathering service of penny jars by our Ladies' Aid added $134 to the building fund. On Nov. 28, we were privileged to view the Moody film "The Stones Cry Out." The Word of the Lord stands sure. Edward Burkhalter spoke and showed films of their field in India on Nov. 18. Miss Betty Harner and William Cope, Jr., were married Nov. 27.—Corr.

—**Tabor Church, Newton, Kan.:** Gerhard Shartner from Paraguay was our German guest speaker Sunday morning, Oct. 17. Mr. and Mrs. J. N. Dirksen celebrated their 25th wedding anniversary Oct. 31. Mrs. Dirksen's parents, Mr. and Mrs. C. J. Schmidt, celebrated their golden wedding anniversary, Nov. 7. The Tabor Mennonite Men met Oct. 19; their guest speaker was John Diller. Recent marriages were: Verna Voth to Chaiyo Kattapongse of Chicago, Oct. 23; Hulda Voth to John L. Schrag, Oct. 26; Jona Reimer to Selma Bartel, Oct. 28. On Oct. 24 the Lehigh C. E. presented a program to our general C. E. Oct. 31 the Mary-Martha Circle sponsored a musical program given by the Hesston College singers in the interest of missions. Peter Dyck was the speaker at our evangelistic meetings the week of Oct. 31-Nov. 5. The Junior organization of the Bethel Church, Inman, was invited by the young mission workers of our church to give a program here. Sunday afternoon, Nov. 14, a meeting was held for all who were interested in local Voluntary Service. Anton Unruh who has been in Germany two years in PAX service, showed pictures and told of his work to the Mennonite Men at their meeting Nov. 15. J. E. Hartzler showed his pictures in our church Nov. 18. On Nov. 21 several returned workers spoke about their experiences in service at the young people's program. On Thanksgiving Day a program was given by the Sunday school classes, also a children's sermon by our pastor. The offering which will go for missions amounted to $2,594; the children brought $262.31, the adults $2,331.69. Communion services were observed in our church Nov. 28. —Mrs. Jake J. Goerzen, Corr.

—**Bethesda Church, Henderson, Neb.:** On Nov. 16 the first annual gift day of our Community Hospital was well accepted. A wide variety of food stuffs were very much appreciated, as well as cash amounting to over $2,500. A fellowship supper was served to around 600 people. Our church enjoyed rich fellowship on Thanksgiving Day with the director of "The Calvary Hour," Wm. G. Detweiler. Various projects were brought in by individuals and by class groups. Projects and offerings of this festival amounted to $9,204. The annual mission sale of the two younger mission society groups was an interesting and profitable event on Nov. 18. —Mrs. Ruben H. Friesen, Corr.

—**Goessel Church, Goessel, Kan.:** Many from our church attended the women's missionary meeting at Whitewater recently. The men's choir sang at the S. S. convention at the Lorraine Avenue Church, Sunday, Sept. 3. Recent births in our church include a son to Mr. and Mrs. Marvin Funk, a son to Mr. and Mrs. Dean Wilson, and a son to Dr. and Mrs. Krause. The choir under the direction of Dr. Krause is busy practicing the cantata, "The Music of Christmas." Ninety-five pints of blood were donated to the blood mobile when it visited our community. The Young People's League sponsored a food sale in Newton, Nov. 6; the proceeds to go toward a mimeograph machine for our church. On Nov. 23 the young married couples enjoyed a Thanksgiving dinner in our church. The wedding of Ray Buller to Miss Dorothy Stull took place Oct. 16 at Cheyenne, Wyoming. Mr. and Mrs. H. R. Schroeder of Ferndale, Wash., visited in our church and among old friends recently. Communion services were held Oct. 3. The Mission Friends Circle is again sending Christmas gifts to the Indian mission station at Orabi, Ariz. —Mrs. Richmond Schroeder, Corr.

—**Bethel Church, Inman, Kan.:** Miss Agnes Harder of Africa showed slides and told of her work on Oct. 31. A son, Stanley Paul, was born to Mr. and Mrs. Dan S. Neufeld, Nov. 11. Mr. and Mrs. Frank Neufeld observed their 25th wedding anniversary on Nov. 28. Rev. and Mrs. Dietrich Friesen celebrated their 45th wedding anniversary Dec. 1. Our annual Sunday school business meeting and election was held Nov. 1. The three members of the Sunday school committee were all re-elected for another year, namely, George E. Kroeker, supt.; J. T. Doerksen, sec.; and Art Pauls, treas.—Mrs. A. F Enns, Corr.

—**First Church, Hutchinson, Kan.:** Our annual Home Coming and Mission Festival was held Nov. 21. Miss Marie Duerksen, a missionary from India, was our speaker for both morning and afternoon sessions. She told of her experiences in bringing the gospel to the people of India. We feel thankful for missionaries like her. A basket dinner was enjoyed at noon. The offering for the day was $1,055.55, of which $436.50 went to missions, $385.55 for relief, and $233.52 for local church. Wednesday evening, Nov. 17, we were privileged to have J. E. Hartzler with us, who recently returned from a trip around the world. He spoke and showed pictures of this trip. It was enjoyed and educational to all who heard him. —Mrs. J. M. Ediger, Corr.

—**Willow Creek Church, Paso Robles, Calif.:** It was deemed advisable to change the name of Second Mennonite Church to Willow Creek Mennonite Church, as it is located in the area that is known as the Willow Creek country. The congregation is happy to have new hymn books. Most of them were donated by the "Stitch and Chatter Club" (an organization of the younger women of the church) who also served a bountiful Thanksgiving fellowship dinner on the evening of Nov. 5. The union C. E. program was given in the First Church of Paso Robles with both churches participating. We were privileged to gather for a Thanksgiving worship service in the morning of Nov. 25. Mrs. Velma Straus and Gerhard Hamm were married Nov. 19. The S. S. superintendent and teachers have been elected for the coming year. On Nov. 21 a baby boy, Raymond Henry, was born to Mr. and Mrs. Rudolph Wiebe.—Mrs. Frank Hamm, Corr.

—**Glendale Church, Lynden, Wash.:** Oct. 23-24 we were the host of the annual C. E. and Sunday school convention of our Washington churches. The theme was: "To Know Him in Order to Make Him Known," **Luke 6:45c, John 17:3.** Our mission sale was held in the evening of Nov. 26; it brought approximately $370. The Fernando Fasts, missionaries to the Congo, were with us Nov. 14 and 28. Miss Elsie Pankratz of the Cuba and Haiti Mission to Orphans was here. It is indeed a privilege to come in contact with our missionaries and learn of their special call and the need of the mission fields so that we at home may do our part.—Mrs. Edwin Karber, Corr.

—**Meadow Church, Mingo, Kan.:** Thanksgiving is past and how many of us have murmured instead of giving thanks to our dear Lord. The students that were home have again returned to their schools. John Willems, Bill Gaddert, and Marvin Schmidt went to Goltry to move our minister here to Mingo. The Lord protected the truckers and also Rev. and Mrs. J. W. Bergen, for which we praise Him. The installation was held Dec. 12—Mrs. Geo. W. Bergen, Corr.

—**Ebenezer Church, Bluffton, Ohio:** The Bob Pierce film, "Dead Men on Furlough," was shown at our church Nov. 11. The story reveals the basic conflict between communism and Christianity. Nov. 14, Harvey Quick, regional director for Rural Bible Crusade, spoke at the joint missionary program. Nov. 21 Marvin Hilty, a former member, now a tenor with the San Francisco Opera Co., rendered a beautiful solo, "How Beautiful Are the Mountains." Twin boys, Daniel Lee and David Alan, were born Nov. 17 to Mr. and Mrs. Weldon Basinger. Holy Communion was observed Nov. 28, and 11 young people received baptism and were taken into the church, also one by letter. May God richly bless them in their new walk of life. We have several sick members in our church who need our constant prayers. At the Women's Missionary program, Dec. 2, Mary Ellen Gerber gave an interesting talk on how Christmas was spent in Africa. Dec. 5 a joint missionary program was held with missionaries Edward Burkhalters as speakers. Rev. and Mrs. H. T. Landis pastor of our church the past eight years, will be leaving us the latter part of Dec.; Rev. Landis having resigned Oct. 3. One of our deacons, Cliffton Diller, also resigned at the same time. Willis J. Amstutz was appointed to serve as deacon until the end of the year. May this be the Lord's leading. —Mrs. F. Lora, Corr.

—**Immanuel Church, Downey, Calif.:** At the Nov. meeting of the Women's Missionary Society, Mrs. Dave Eitzen was the special speaker. A dozen cotton skirts are being made for the Indian school at Oraibi, Ariz. These are to be used as Christmas gifts by the missionaries. The Women's Mis-

(Continued on next page)

sionary Society presented their annual Sunday evening program Nov. 7. They had charge of the entire service, with Mrs. Gloria Radach as their guest speaker. Our S. S. workers' meeting was held Sunday afternoon, Nov. 14, to make arrangements for our Christmas activities and also to lay plans for the rearrangement of our S. S. classes when we move into our new sanctuary. Dedication services are being planned for the early part of January. On Sept. 19 Margaret Ruth was born to Mr. and Mrs. Lawrence Zielke; Oct. 26, Gary Eugene to the Eugene Schmidts; Nov. 19, Norman Leonard to Rev. and Mrs. Leonard Hanes; Nov. 21, Robert Franz to the Fane Quillins; Nov. 24, Paul Robert to the Paul Yoders.—Lorraine Regehr, Corr.

—**Gospel Church, Mountain Lake, Minn.:** "The Church Aflame" was our pastor's message Sunday morning, Nov. 7. That evening the Lightbearers presented a Thanksgiving program. On November 11 the Tabitha, and King's Co-Workers', Daughters Mission Societies had their meetings for the election of officers. The pastor's message was "I Saw the Lord" on Sunday morning, Nov. 14. That evening opened the two weeks of evangelistic services. The Rev. Sam Beckers of Nebraska assisted with gospel music. Thanksgiving Day was Harvest and Mission Festival. Our missionaries, Miss Tina Quiring and Rev. P. J. Nickel, brought the messages, and the mass choir sang. A fellowship meal was served at noon. Mr. and Mrs. Henry A. Stoesz celebrated their silver wedding anniversary on Nov. 14 at the church and at their home in the evening. "What Christ Did for Me" was the pastor's message Nov. 28, after which communion services were held. Thursday evening, Dec. 2, the King's Co-Workers Mission Society entertained the other General Conference mission societies of the community at a Christmas program. Mrs. Crockett of Worthington was the speaker and over 118 pounds of home-baked cookies were brought for the Christian Service Men's Centers—Mrs. Waldo Stoesz, Corr.

—**First Church, Aberdeen, Idaho:** The Young People's group of the church were in charge of the evening worship service during the early part of November, and gave an interesting program. Jacob T. Friesen, of Beatrice, Neb., brought the messages at the Young People's Bible Conference which was held the week preceding the Thanksgiving week. Also during this week the church held its annual Thanksgiving dinner which was arranged by the King's Daughters. The Men's Brotherhood organization has again undertaken to promote various projects of the Pacific District as well as local church needs, and is soliciting for the same. Walter H. Dyck has accepted the pastor's call from our congregation, and will come here after the completion of his work in South America next summer. Mr. and Mrs. Jan Alma and their daughter arrived here on Thanksgiving Day, having come from Holland. They plan to make their home here, and were sponsored by the congregation.—Corr.

An MCC Worker Can't Understand

Following is a letter a worker of ours wrote to his brother in Kansas. We reprint portions of it from the Zion Mennonite, Elbing, Kansas, church bulletin. It may help us to visualize what happens when the Board of Christian Service is 20 per cent behind on expected income.

". . . It takes a lot of prying to get one to pull stakes at home and leave, but afterwards it's worth it all and you just wouldn't want it any different. This thing of finances seems to be an ever growing problem. MCC is running short all the time. Now they have *to cut down* operating expenses, at the various centers, *twenty-five per cent*. They did not send enough the last two months so that the unit here is operating off of personal funds. What money the fellows had on hand that they didn't need was turned in to the unit in order to make ends meet. . . . If we as Mennonites are falling down in our giving, being as mission-minded as we are, what can be expected of others! We weren't placed here in this world to serve ourselves but rather to serve Christ by helping others."

—**Elmer Ediger**

From Pearl Harbor and Japan

Harry M. Detwiler, member of the Board of Christian Service, writes from his personal tour of relief and mission fields, November 23, 1954:

". . . It is now twenty-six days since I left Souderton, Pennsylvania, to start this Around-the-World Mission and Relief tour with Rev. and Mrs. Andrew Shelly. It has certainly been a wonderful inspirational trip so far to me. . . . When we went into Pearl Harbor and saw what had occurred there our hearts bled with the apparent unconcern for real peace amongst a so-called Christian nation like our glorious U. S. Then we flew in less than twenty hours to Tokyo . . . . We are convinced more than ever that the gospel of Christ preached in all its fullness would make a great difference in this country of Japan. . . . I think it was either Brother John Thiessen or Brother Albert of our Committee who told me possibly six months ago that if I would take this trip that when I came back I would never be the same. I am willing to admit that right here and now. From what I have seen and contacted in these three weeks or a little more, convinces me that many of my narrow views of life around the world must be changed. . . . Next Formosa, then Hong Kong, then India, Palestine, Egypt, Africa, Europe. Pray for us."

Film Review

The Bible on the Table, 16 mm. B and W, 27 min. Producer: Family Films for Broadman Films, 1951. Available from Associated Films, Broad at Elm, Ridgefield, N. J.; 79 E. Adams, Chicago, Ill.; 351 Turk, San Francisco, Calif.; 1108 Jackson, Dallas, Texas. Rental $8.00.

This film shows what family worship accomplishes in the Harmon family as well as the tensions in the Martin family in which family worship is not practiced. It presents in a very interesting manner the steps through which the Martin family eventually began to have family worship in their home. The values of family worship are portrayed in a way which will hold interest and also inspire families to think seriously about starting family worship if they do not practice it now. The film would be very useful for family night service, or Sunday school classes from high school age on up.

MAR 1955